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THE LONDON QUARTERLY REVIEW

JANUARY, 1926

VISCOUNT GREY'S RETROSPECT[1]

VISCOUNT GREY feels it of vital importance to the world that it should have a true account of the events that led up to the Great War. Without a right understanding of its causes nations will not perceive how to avoid the recurrence of another and greater disaster. That has moved him to undertake this work. It is written in no partisan spirit. 'The endeavour has been made to present the facts in such a way as to discover, or help others to discover, and draw conclusions that may avoid another war of the same scope and character.' Impaired sight has made the preparation of the work difficult, but Mr. J. A. Spender has selected the salient documents from the masses of material in the Foreign Office, and other friends have rendered valuable assistance.

The book is not intended to be a biography, but some personal touches add much to its interest. When the Franco-German War began, Lord Grey was a boy of eight, and, being asked by his father on which side he was, he said that he was on the side of the Germans. His father reproved him for that reply, and the boy relapsed into his former indifference on the subject. Three years later he was returning from Inverness with his grandfather when a stranger joined them at an intermediate station, and an incessant and animated conversation went on. It was Mr. Gladstone, who was embarrassed by the fact that he had

[1] *Twenty-five Years*, 1892–1916. By Viscount Grey of Fallodon, K.G. Two volumes. (Hodder & Stoughton, 1925.)

taken a second office without vacating his seat and being re-elected. Sir George Grey had been his colleague in former Cabinets, had had great experience as Home Secretary and as member of the House of Commons for forty years. Gladstone was glad to consult with such an authority on parliamentary procedure. When his son died in 1874, Sir George Grey acted the part of a father to his seven grandchildren, who continued to live with him at Fallodon. He made it the happiest of homes, and left them 'an example of character which,' his grandson says, 'has not been weakened by lapse of time, but has developed and matured as fuller experience of life has come to us since his death.'

After a period of strenuous pleasure in sport and games Sir Edward began to read good literature and to take an interest in politics. In 1885 he was elected Liberal member for Berwick-on-Tweed, and in 1887 made his maiden speech in Parliament on the Irish Question. It had 'a modest success,' and was immediately followed by an invitation to Lady Grey and himself to dine with Sir William and Lady Harcourt. In 1892 Lord Rosebery went to the Foreign Office and selected Grey as his Parliamentary Under-Secretary. His business was to make himself acquainted with all that was done in the Office, to get up carefully any point on which information was sought in the House, and to explain and defend the policy of the Cabinet without giving offence to foreign countries. When there were differences of opinion in the Cabinet he had to expound matters in such a way as would satisfy one party without saying a word that would seem disloyal to those who had agreed to the compromise. 'He had to do this without having been present at the Cabinet discussions at which the differences and shades of opinion had been manifested and at which the decision of policy had been reached. The statement had to be made in public, in face of an Opposition alert and on the watch for an opening,

and with Cabinet Ministers who were parties to the policy sitting on each side of him.'

He had not long been Under-Secretary before Germany threatened to withdraw its support from British administration in Egypt unless we ceased to support British firms who were applying for railway concessions in Asia Minor. Instructions to that effect were actually sent to the German representative at Cairo, and a despairing telegram came from Lord Cromer pointing out that it would be impossible to carry on his work in Egypt, in face of French and Russian opposition, without German support. The abrupt and rough peremptoriness of the German action gave Sir Edward Grey an unpleasant impression. Lord Rosebery withdrew competition for the railway concessions, and the incident was over. 'But it left a sense of discomfort and a bad taste behind. It exposed rudely the insidious weakness due to our position in Egypt. It was open to Germany to repeat the squeeze whenever she desired to exclude us from a commercial field in which she was interested.' Other troubles arose. British interests touched those of France and Russia in many parts of the world, and 'the ground-swell of ill-will never ceased.' There was friction with France about Siam and West Africa, and other delicate matters had to be handled. For Sir Edward this was a school in diplomacy. He was brought in contact with limitations and difficulties which were not apparent to outsiders, and the habit of arriving quickly at facile conclusions was checked. Town life was uncongenial both to Lady Grey and himself, but his Under-Secretaryship made a permanent house in London necessary, and the salary enabled him to take one in Grosvenor Road. In 1890 he had put up a small bungalow in Hampshire, which was his week-end resort. Every Saturday morning in the spring and summer of 1898 he and Lady Grey walked to Waterloo to catch the six o'clock train, which brought them to their Hampshire cottage for breakfast at eight.

He would fish on the Itchen till about two and again from seven to nine in the evening. Sunday was spent in reading 'great or refreshing books, going long walks in some of the most beautiful country in all the south of England, watching birds, much in the spirit of Keats's sonnet, "To one who had been long in city pent," except that there was no fatigue.' On Monday mornings he returned to the Foreign Office and the House of Commons.

In 1895 Lord Salisbury took charge of the Foreign Office, and for ten and a half years Sir Edward was in opposition. In 1898 he was elected to the Board of the North-Eastern Railway, and in 1904 became its Chairman. The year 1905 was one of his happiest years, and life promised to be happier still, but politics once more claimed him. In December, 1905, he became Foreign Secretary in Campbell-Bannerman's Government. He had been some time in office before he discovered that under the threat of German pressure upon France in 1905 steps had been taken to concert military plans in the event of war being forced on France. The Anglo-French Agreement had swept away all that had been most disagreeable when Sir Edward was Under-Secretary. It made it possible 'to negotiate with Germany without the handicap of the Egyptian noose round our necks.' There was no obligation to go beyond diplomatic support to France, and Sir Edward declined to pledge this country in advance to go to war on her behalf, though M. Cambon pressed him to make that promise. That position was maintained up to the outbreak of the Great War. Sir Edward thinks it obvious that great armaments inevitably lead to war. 'When one nation arms, other nations cannot tempt it to aggression by remaining defenceless.' Each measure taken by one nation leads to counter-measures by others. The increase of armaments does not produce a sense of security and a consciousness of strength. 'On the contrary, it produces a consciousness of the strength of other nations and a sense of fear. Fear

begets suspicion and distrust and evil imaginings of all sorts, till each Government feels it would be criminal, and a betrayal of its own country, not to take every precaution, while every Government regards every precaution of every other Government as evidence of hostile intent.' Had there been a real will for peace in Germany there would have been no great European War arising out of the Austro-Serbian dispute. But 'the enormous growth of armaments in Europe, the sense of insecurity and fear caused by them—it was these that made war inevitable.' The crisis caused by the Algeciras Conference about Morocco was passed, and the Agadir affair, which threatened war between France and Germany, was also settled peacefully. England would give no pledge of military support in either case. Sir Edward, however, had the fact that conversations were being held between the military and naval authorities of France and England brought before the Cabinet in 1912, and this was followed by a formal exchange of notes between Sir Edward and the French Ambassador.

In February, 1906, Lady Grey was thrown from a carriage, and died three days later. For twenty years her husband had had the support of 'one to whom nothing small or mean was tolerable. . . . Her interests and outlook on life were wide, and her opinion on what came before her and on all that we talked of was always fresh and independent, sometimes so original as to penetrate to new aspects and throw new light on the subject; never was it commonplace or second-hand, never the outcome of conventional or party or class thought.' Thought was arrested by the tragedy and work crippled, but after a week the Foreign Office papers were sent to him at Fallodon, and he was able to do his duty mechanically and by and by to return to London.

Troubles with Abdul Hamid, who laid claim to the western shore of the Gulf of Akaba and to a large portion of the Sinai Peninsula, robbed Sir Edward of his Beech

Sunday—a day set apart in his calendar for the enjoyment of beech-leaves and thankfulness for it. The second Sunday in May was the perfect day. 'It was my habit on that morning, each year, to bicycle to a beech-wood some nine miles from the cottage. There I lunched once every year at the foot of a certain tree. The wood was entirely of beech; the trees standing far apart, the grey boles grew up straight and clear and smooth for some distance above the ground. High overhead the beeches touched and made a canopy; the blue sky just visible here and there; the sunshine coming through the tender, light-green leaves; a breeze stirring them now and then, but very gently—such was the vision of what I had seen and known year by year that was present to me in the Foreign Office in the second week of May. I thought of it, looked forward to it, counted upon it.' The Turkish answer did not arrive till noon on Sunday, May 13, 1906. It was completely satisfactory. Sir Edward took train into Surrey, and walked to Guildford through some good country that he knew, and so back to London. He says regretfully, 'I had now to wait another twelve months to see the great beech-wood as I knew it in its greatest beauty.'

Turkey gave him much trouble. Misgovernment and ill-treatment of Christian minorities in Asia Minor, outrage and massacre, were endemic. 'Constantinople was a sort of cockpit of concessionaires competing for commercial openings, especially those in Asia Minor.' Abdul Hamid was an adept at playing off one Government against another. The price was that he should never be worried about Armenian massacres. No British Government could pay that price, but Germany did, and her influence became dominant in Constantinople, whilst ours declined. Public opinion required us to make representations about Armenian massacres, but we did it to the cost of our material interests in Turkey, and the irony of it was that we did little or no good. 'Germany pushed her commercial interests in

Turkey; the wealth of Asia Minor was passing into her hands; but she gained these advantages by acting on the belief that morals do not count in policy. It was this mistaken view of human affairs between nations that lost her the war. The very principles and views that for so many years seemed an unqualified success in her Eastern policy had the seeds of destruction in them. Surely the conclusion is irresistible that a policy which rules out all moral purpose except national interest has a fatal lack of what is essential to enduring success.'

In spring and summer Sir Edward spent his week-ends at his Hampshire cottage; in autumn and winter he found private rooms in a quiet hotel on the outskirts of Brockenhurst. He got long walks in the forest, and secured quiet hours for reading or work. 'The ordinary country-house visit so often means neither work, rest, nor exercise; I made sure of all these, and the anticipation of these weekly escapes kept up my spirits during many weary hours of work in London. So it was till war came, when for months together an hour or two in Richmond Park or Kew Gardens on Sunday afternoon was all that was possible.' For a Cabinet Minister who is head of a big Department of State there is no real holiday; 'the work follows him like his shadow, presses upon him like a perennial stream. Every day given to outdoor pursuit must be paid for by working early and late hours, that day or the next.'

Royal visits created a friendly atmosphere, but caused the Foreign Secretary the greatest trouble. In 1907 the German Emperor proposed to come with a squadron and such state and circumstance as would turn the visit into a great political demonstration. When this was deprecated he suddenly announced that he could not come at all. France was sensitive about the visit, but it took place at Windsor. When King Edward visited the Tsar at Reval, and saw the Austrian Emperor at Ischl, the Germans were as sensitive as any one. The idea that the King was

a busy intriguer, who used these visits for political ends, was a fiction, but it became an article of faith in Germany.

Russian relations to Persia tried the Secretary's patience more than any other problem. In 1908 came the Young Turk Revolution. 'For a moment the subject races in European Turkey seemed to lose their hatred of the Turk and of each other.' Sir Edward sympathized with the movement, but the sequel showed that 'bad as despotism is, doomed as it is to work its own ruin, the firstfruits of its overthrow are not love and liberty.' The Congo brought its peculiar anxieties, and it was not till the region was transferred from King Leopold to Belgium that the agitation in this country ceased. The hope that this meant Congo reform has been fulfilled.

The death of King Edward in May, 1910, was like a landslide. The King had in a very high degree the gift of ceremonial. He combined *bonhomie* and dignity in a striking way. 'His bearing was a perfect example of tact, ease, and dignity, and to this were added good sense and judgement that not only avoided mistakes, but perceived the thing that should be said to suit the occasion or please an individual.' 'Warm human kindness was the very substance of the man.' His remarkable power of projecting his personality over a crowd was something in the nature of genius. He was a real asset of national solidity. Lord Grey feels that Monarchy performs a function in the British Empire that no other institution could accomplish. It adds to the stability without in the least hampering the freedom of Britain or any part of the Empire. George the Fifth 'has been faithful to the traditions and practice of his father, and in the trying years that followed has shown a continuous example of public duty and patriotic feeling.'

The dispatch of the *Panther* to Agadir in 1911 caused keen anxiety at the Foreign Office. If Germany thought we should be less firm than in the Morocco crisis of 1906, the speech of Lloyd George in the City of London, which

he previously read to Sir Edward, must have upset the whole of their calculations. 'The end was almost a fiasco for Germany; out of this mountain of a German-made crisis had come a mouse of Colonial territory in tropical Africa. France was left with her prestige intact and free of the Morocco thumb-screws.' The militarists in Germany were bitterly disappointed, and when the next crisis came the reins were in their hands. Whenever the relations with Germany seemed to be improving they were thrown back by the continued expansion of the German Fleet. German statesmen habitually spoke of this as the 'danger-zone,' when Great Britain might have been expected to destroy the German Fleet before it became too strong. When the German Emperor wished for a visit from an English Minister to discuss the naval question, Lord Haldane went to Berlin. He found that the Germans were not willing to give up the naval competition, and wanted to extract a promise from us to be neutral in a European war. That was impossible. 'We were bound to keep our hands free and the country uncompromised as to its liberty of judgement, decision, and action.'

Sir Edward Grey made Europe his debtor by proposing a Conference of Ambassadors to settle questions that arose after the second Balkan War. He presided at their somewhat informal meetings, which were marked by good faith, goodwill, single-mindedness, and freedom from all egotism and personal rivalries. The Conference cleared away many difficulties, and Lord Grey feels that if it had not been allowed to dissolve it might have saved Europe from disaster in 1914.

European peace had weathered worse storms than those visible above the horizon in the early part of 1914. Sir Edward Grey had been more than eight years in the centre of all the troubles, and it was natural to hope that the methods which had preserved peace hitherto would preserve it still. Each time there seemed danger of hostilities he

had been more and more impressed with a sense of the unprecedented catastrophe that a war between the Great Powers of Europe would be under modern conditions. In 1914 relations with Germany seemed really to have improved. The pacific disposition of France was manifest. But when the German Ambassador returned from Berlin after the murder of the Archduke at Serajevo he was no longer in the confidence of his Government. He feared something very strong was preparing, and he did not know what it was. 'Had Lichnowsky continued to be the trusted representative of his Government, had they dealt frankly with him, and through him with us, after the murder of the Archduke, war might have been avoided.' Every day the sky grew darker. 'The Austrian ultimatum had gone even further than we had feared in the way of peremptory severity. The Serbian answer went further than we had ventured to hope in the way of submission. Yet Austria treated that reply as if it made no difference, no amelioration. From that moment things went from bad to worse.'

Viscount Grey's description of the week before the war will take historic rank. He felt that if war came Britain must not allow France to stand alone. If that view were not taken he determined to resign, though he hated war. He realized that no pledge must be given to France or Russia which it was doubtful whether the country would fulfil. Every consideration made him concentrate all his powers on preventing war. He proposed a conference on the lines of that in 1912–18, but this was not accepted by Germany. One blow to the prospects of peace followed another 'like the deliberate, relentless strokes of Fate, determined on human misfortune, as they are represented in Greek tragedy. It was as if Peace were engaged in a struggle for life, and, whenever she seemed to have a chance, some fresh and more deadly blow was struck.'

The week ending with August 1 was exceptionally trying for Sir Edward, though the incessant work allowed no

vacant hours in which anxiety could prey on an unoccupied mind. He attended two Cabinets on Sunday and spent the evening in arranging the notes for his speech in the Commons next day. On Monday telegrams had to be seen and another Cabinet attended. There was barely an hour for lunch at Queen Anne's Gate, and the German Ambassador encroached upon it in an endeavour to learn what he was going to say in the House. Was it a declaration of war? It was impossible to do more than tell him that in an hour's time all the world would know, but that he could say nothing in advance. The speech was directed to show that if we did not stand by France, and defend Belgium against German aggression, we should be isolated, discredited, and hated; and there would be before us nothing but a miserable and ignoble future. That was the feeling of the House and of the country, and when midnight came we were at war. Looking back on those critical days, Lord Grey feels that the course actually followed was the only one that could have led Britain into the war, immediately, whole-heartedly, and with practical unanimity.

When Kitchener was appointed Secretary for War he saw the necessity of raising a great Army. He based this demand on the opinion that the war would last for three years. Sir Edward and others thought that it would be over before a million men could be trained and sent out, but Kitchener was right. 'Side-shows' were the chief mistakes in strategy, but all of them could not be avoided. Still, it was the German Army that had to be beaten, and this could only be done on the western front. The brunt of the criticism as to the disaster of Gallipoli fell on Churchill, though all who consented to it shared the responsibility. Had the naval attack been pressed for another day the condition in the Turkish forts was such that the attack would have been successful. Churchill's going to Antwerp was part of a concerted plan, and did delay the fall of the city. It was 'not the mere madcap exploit of a passion

for adventure which it was for some time after assumed to be.'

Mr. Roosevelt's speech at the Guildhall after his big-game expedition to Africa was read to Sir Edward Grey before its delivery. He felt that it was so valuable that he could not ask him to modify the word of criticism which annoyed some of his hearers. It was the finest tribute ever paid by a citizen of one country to the work of another, and its warning was wholesome: 'Get on with the good work; but, if you are not going to get on with it, if you are going to let it drop, then get out.' High tribute is paid to Mr. Page, the American Ambassador, the comfort, support, and encouragement of whose presence to the Secretary for Foreign Affairs during the critical days of the war 'may be imagined, but cannot be overestimated.'

When the Coalition Government was formed in 1915, Sir Edward was much distressed because the Conservatives would not join if Lord Haldane was a member of it. Grey regarded him as 'one of the most patriotic, public-spirited, and devoted Ministers and most loyal colleagues who have ever sat in a Cabinet,' but Bonar Law would not be moved from the position taken by his party. Viscount Grey recognizes that Kitchener inspired the country with the magnitude of the military need, and gave it confidence. Without him the war might have been lost, or victory rendered impossible. Asquith's courage was never shaken in adversity. Kitchener selected him as the one colleague who had never been in the least 'rattled' during the desperate days of the retreat from Mons. The fertility and resource of Lloyd George were wonderful; he was never depressed or daunted; his spirit was always high. He was eminent and invaluable in war-work at home. The country owed much to Churchill for the great advantage that war found us with a strong Fleet in an exceptionally good state of preparation, and to Haldane, to whom the creation of

the General Staff, and the whole organization of the Army, was due.

After the death of Lord Kitchener Sir Edward Grey went to the Upper House. He delivered up the seals of office on December 11, 1916, exactly eleven years after he had received them. He says that 'after the Peace, more especially in the last two years of the Lloyd George Government, its proceedings and conduct of affairs stirred me with indignation and despair such as I have never felt about any other British Government; but this has no bearing on either the recollections or judgement of what passed when we were in office together.'

A chapter on 'The Foreign Office' gives welcome insight into the methods observed there during Sir Edward Grey's Secretaryship. He was very conscious of the admirable way in which the immense and multifarious business was handled by the officials, and did his best to make their work as easy as possible. Besides the ordinary routine there were important conversations with Foreign Ambassadors which 'provide a courteous, elastic, and comparatively informal way of discussing difficult questions.' Of these a careful record had to be dictated after the interview. In his last pages he refers to the great danger we escaped in 1914—that of sitting still while Germany conquered Europe. We were partly prepared, for we had never possessed anything like the organized preparation for war made between 1905 and 1914. 'The escape, however, was narrow and the danger very real.' To avoid a similar catastrophe to that of 1914 a new spirit and purpose is needed. 'There will be no secure peace till the Great Nations of the world have a consensus of opinion among them sufficient to inspire confidence that they will stand by each other to avoid, to suppress, or to localize and insulate war.' To produce a sense of security is 'the supreme need of civilized mankind.'

JOHN TELFORD.

THE RELIGION OF TO-MORROW

WHAT the religion of to-morrow is to be depends mainly on what the men of to-day think of the religion of yesterday. It is a commonplace to say that we are passing through a time of theological unrest. Most thoughtful men of this generation are more or less anxious concerning its religious issues, as well as the social, political, and economical restlessness amongst us which forebodes they hardly know what. The utterances of the Bishop of Birmingham and the *Confessio Fidei* of the Dean of St. Paul's indicate what is passing through the minds of some Church dignitaries; the periodical conferences of Modern Churchmen reveal more than passing ripples on the surface of waters usually still enough. A daily newspaper some months ago published from the pens of a number of eminent literary men—chiefly novelists—sundry human documents describing 'My Religion,' and these, like the pages of the earlier volume *Religion in the Army*, revealed more than the writers knew or would care to tell. The 'Fundamentalist' controversy in Tennessee, and elsewhere in America, has excited only amusement among persons in this country who do not understand its real meaning and importance.

In the light of these and other phenomena some leading men are disturbed by fear and in danger of panic, as if not only the Church, but religion itself, is in danger. Other very superior people sneer at everything touching religion, as if it were of no practical account. Others are complacent and well satisfied, as were our fathers in the days of Victorian ease—a little more sleep, they say, a little more slumber, and we shall wake, go forward, and all will be well. Our own view, given for what it is worth, is that there is no need for panic, that needless alarms are mischievous, but that there

is the greatest need for all Christians seriously to face the facts of modern unbelief, and to set their own house in order by making changes within its borders which may be unwelcome, but which are urgently demanded by changes around and before us.

For—last but not least in the events of last autumn—there appeared on the scene Professor Kirsopp Lake,[1] formerly of Oxford and Leiden, now of Harvard University. Dr. Lake, esteemed as a scholar of distinction since he wrote, in 1911, *The Earlier Epistles of St. Paul*, has latterly, in his *Beginnings of Christianity* and sundry periodical publications, become something of a stormy petrel in the theological world, and in his latest volume he has undertaken to enlighten the public on *The Religion of Yesterday and of To-morrow*. Dr. Lake represents the extreme left of those who, amidst prevailing scepticism, maintain a more or less religious view of life and desire still to retain and use the name Christian. His contribution to the discussion, whilst full of ability and marked by a certain characteristic clearness and trenchancy of style, has, as it would appear, disappointed the expectations of many of his friends, and in our own view it has provided a conspicuous example of 'how *not* to do it.'

With Dr. Lake's survey of the history of Christianity in the past, Protestant Christians as a whole would very generally agree. His view of the present condition of the Church, whilst drawing attention to certain awkward facts, is, however, far too darkly coloured. He dwells upon serious blunders, hopeless divisions, theological confusion, and the tendency of many to turn their backs entirely on organized Christianity, and then goes on to urge the clamant need that something should be done, and done quickly, if the place of the Christian Church is not to be taken by 'a

[1] *The Religion of Yesterday and of To-morrow.* By Kirsopp Lake, D.D. (London: Christophers, 1925.)

new form of organized religion which would not call itself Christian.' In educated circles, he tells us, 'the end is already in sight,' and in his view it is folly not to throw overboard the old theology, which, if it be retained, will speedily sink an overloaded and heavily-labouring vessel. Unconsciously he seriously exaggerates the difficulties and dangers of to-day, and he advocates extreme courses which could only bring discredit upon the name Christian and make theological confusion worse confounded.

Amongst Christians of to-day Dr. Lake finds three classes, which he distinguishes as Fundamentalist, Institutionalist, and Experimentalist. The first have defined themselves and their position since the Dayton controversy has been well understood. The second class corresponds to that generally known as 'Modernist,' of various types and grades. The third includes himself, and represents those who hold a minimum of religious truth, who would not seek to extrude Institutionalists and Fundamentalists, but would claim a place for themselves as an integral part of the Church, and would, in all probability, constitute the 'Christendom' of the future. In attempting rapidly to sketch Professor Lake's own doctrinal position, we hope not to do him injustice, but those who wish to understand him fully must read his book. It is, in our opinion, doubtful whether the 'Experimentalism' advocated and represented by Professor Lake provides even the elements of a religion worthy of the name; and to call it Christianity would imply a lack of humour as well as of common sense.

Speaking in very general terms, Dr. Lake does not believe in Creation, in Providence, in the Personal God of Modern Theism, or in Prayer regarded as Petition. For the religion of the future 'will have no more place for petition in prayer than for any other form of magic.' In Christianity, Professor Lake tells us that he does in a sense believe, but not as a fixed theology nor as a recognized standard of morality; it is for him nothing more than 'a way of life.'

Whose way—by whom declared, from what source proceeding, or to what goal tending—our author does not say, for he does not know. He does not accept Jesus as the Way or the Guide, and he thinks himself wiser than those who accept such authority. The Experimentalist believes—though with hesitation—in a Purpose of the Universe, embodied in its fixed and eternal Laws (though without a Lawgiver), and to these Laws the name 'God' may, again with some hesitation, be given. If the last sentence of our exposition is vague and clumsy, the fault is ours, but we have found considerable difficulty in understanding the author's exact position at this crucial point. It is quite certain, however, that he does not believe in Incarnation, still less in Atonement, and on the Future Life he is practically silent. He does not accept the Bible as in any sense a religious authority, nor does he recognize any Divine Revelation. Man has only Reason and Conscience to guide him. What is called revelation is only a series of more or less mistaken 'discoveries'—quite another thing.

The chapter significantly headed 'Jesus' was, in its substance, published as an article in the *Hibbert Journal* in October, 1924. The writer 'admires' Jesus as 'one of the great prophets of history,' though he seems a little doubtful what the word 'prophet' means. Jesus, at all events, made many serious mistakes; his eschatological teaching is all wrong, his moral teaching is partly defective, partly erroneous. Some of it is quite impracticable; and while in many details the teaching of Jesus is characterized by ethical insight, his doctrine, taken as a whole—say, with regard to Riches or Non-resistance—is unsuited to furnish guidance in modern life. Jesus of Nazareth was not only not the Son of God in any unique sense, He was not Son of Man in a Messianic sense. And further, for the Experimentalist in the Church of the future—if we understand Dr. Lake rightly—Jesus cannot be considered normative, either in morals or religion.

Nevertheless, Dr. Lake clings to the word Religion, the name God, and the epithet 'Christian.' His own definition of religion is perhaps the most indefinite of the hundreds that have been suggested by various writers. Religion, he says, 'is the name given to a group of human beings regarded from a certain point of view.' The word 'does not imply consistency in thought or morals or experience, but continuity'; in other words, people who do not hold the same beliefs or live by the same principles may travel on together and be succeeded by others, and this continuity constitutes a religion! It is apparently for this reason that the Experimentalist would not excommunicate the Institutionalist or the Fundamentalist. True, he despises the creeds of both; but he tolerates their existence to secure continuity, and waits for their gradual disappearance, when the name Christian will belong entirely to himself as Experimentalist. In any case, to take a concrete example, Dr. Lake rejects, as we might expect, all Christian creeds; but he would retain in worship the Apostles', Nicene, and Athanasian symbols on aesthetic grounds, because he thinks their removal would 'injure the service regarded as a beautiful thing'!

In practice Dr. Lake does not believe that there will be any more 'Churches.' The word implies, he says, some kind of divine or supernatural society, and educated men in future will not admit the possibility of such. 'For some time, indeed, I doubt whether there will be a self-conscious organized society at all.' As a substitute, the picture is drawn of 'a man going one day to hear a concert, another to see a drama, and on a third to hear a lecture. From all these he would gain more religion than he does now by going to church.' And so there would come 'a period in the history of religion with no churches, no ministers, no denominational philanthropy, no organized sacraments, and yet with more true religion . . . and with many more who have learned to find that the happenings of life, even those which pain and mar and divide, are the true sacraments,' &c.

We have not continued the quotation, but concluded with an abrupt *etcetera*, because it is quite clear that Professor Lake is following out a wider definition of religion than those who are now known as Christians could accept. His anticipations of the future cannot be usefully compared with the present work of the Churches, because the two rest on fundamentally different ideas. Dr. Kirsopp Lake has a perfect right to define 'religion' in his own way and to proclaim and teach a religion of his own devising. Of some of his forecasts we might say, Would that such ultra-Utopian dreams could be realized! But to call such a visionary society Christian, and to expect to bring about the regeneration of the world by its means, is the wildest dream of all—*Credat Judaeus Apella*!

In the last pages of his book Dr. Lake makes two concessions which should not be missed. There are, he says on p. 176, 'two things which will quite certainly be functions of the religious society of to-morrow.' These are (1) to cultivate a deeper sense of the 'values' in life—truth, beauty, and goodness—and to teach men how to seek and find them. The other (2) is 'to afford a centre towards which mystics may turn.' The very last words of his book are: 'Amid so much that is vague and doubtful in my own vision of the religion of to-morrow this stands out clearly for me: the religious society of to-morrow will have room for mystics.' These two considerations bring us nearer than anything else in the volume to that which is religion indeed. Happily the great Ultimate Values are now recognized, and there is abundant room for mystics now, in the religious societies of to-day. Whether these results would be better attained in Dr. Lake's religion of to-morrow is quite another question. If his bare and arid ideas of religion were universally accepted and his 'societies' from which the divine and supernatural are excluded were set up in a moment by a wave of the hand, would there be more room for mysticism and more mystics to fill in the picture?

Would the highest values of life be better appreciated and the highest ideals of Truth, Goodness, and Beauty be more devotedly pursued by the many as well as the few, by the plain man in the street as well as the scholar in his study? We may well take leave to doubt it. It may be said that we have no choice, that 'the great Companion is dead' beyond the possibility of a resurrection, that man is the highest being in the universe known to us, and that theologians, like other people, must put up with the best they can get. But that is another story. That issue is not for the moment being joined. Christians are being told that their status and influence will be raised if they throw overboard the old theology and accept Agnostic Monism in its place. And those who know human nature as it is, and are anxious that its highest hopes and possibilities should be realized, may well be slow to pin their faith to the hollow generalities and the supposed converting power of Dr. Lake's new-fashioned religion.

It is not possible, within the compass of a brief article, to provide even in outline a substitute for this 'religion of to-morrow' which can hardly be called a religion, a Church which would not be a Church, wearing the name Christian to cover what could not, even in courtesy, be called Christianity. But we believe that the Church of Christ, despite its acknowledged errors, deficiencies, or excesses, has been divinely guided; that it has never been infallible or faultless, but that it has fought a good fight and kept the faith. It is faced at present by a very critical situation, and with it rests very largely the responsibility for the character of the religion of the next two or three generations. Creed, worship, and conduct—the accepted standards of each and the shortcomings perceptible in each—need to be examined, revised, and re-established. Evolution, not revolution, is called for; or, as Dr. Hort used to say, 'not mutilation, but purification.' The critical objections made in this article to one set of proposals as misleading and destructive ought to be

followed by some indication of a better method of securing the same end. That is, a legitimate development of Christian faith and teaching for the present day—in Professor Lake's own words, 'a theology which will provide satisfactory intellectual expression for the religious experience of the next generation.'

In pre-war days R. Eucken, whose name has now passed into the shadow of disrepute, devoted a small volume to consideration of the question, 'Can we still be Christians?' Right or wrong in his main arguments, he was surely right in dividing that searching question into two parts. It may mean, (1) Can we find in Christianity a sufficiency of religious truth which will enable it to maintain itself in face of all opposition and criticism as the supreme climax of religious history and even as the final religion for all mankind? Or, to those who would answer that question in the affirmative, it may mean, (2) Are the forms in which Christianity is at present enshrined really able to express that essential truth adequately and effectively in view of the new knowledge, the fresh needs, and the social changes of our time? It is the second question that is now before us. Proofs abound to show that very many thoughtful Christians cannot answer it as easily as they could the first, and conferences and congresses of all types show an eagerness to prepare the way for the distinct advances that must be made if Christianity is to hold its own to-morrow as it has done for many a past yesterday.

In the Church of England alone it is sufficient to name the Lambeth Appeal for Reunion, the Anglo-Catholic Congress, the Conferences of Modern Churchmen, and the manifestoes of Liberal Evangelicalism. The meeting of Modern Churchmen in Oxford last August—at which Professor Kirsopp Lake was present and spoke well, though many present evidently did not sympathize with some of his utterances—illustrated afresh the value of the work done by many of its members. These included Dean Inge, Canon

Glazebrook, Professors Caldecott and Bethune-Baker, Miss Maude Royden, and others. But the 'Modernists,' as they dislike to be called, are a heterogeneous company, sharp-shooters, not artillerymen, who have no formal creed to propound or common policy to propose—men who at present are content to think aloud and to set others thinking. The Anglo-Catholics, with a zeal worthy of a better cause, are trying to demonstrate that the ideal Church of to-morrow would be a replica of the Church in the Dark Ages of Mediaevalism.

Another section of English Churchmen, known as Liberal Evangelicals, published in 1923–4 two volumes that well deserve study. They are the work of a group of friends who have collaborated for the purpose. The essays have been written on what is coming to be known as the Cumnor method, all the material having been submitted for united consideration by the common mind. The writers include the Bishops of Birmingham, Ripon (formerly Dean Burroughs), Chelmsford, and Hereford, Canons Storr, Woods, and Raven, together with other well-known evangelical leaders. They suggest that 'the heredity of their movement is rooted in the great Evangelical Revival,' while its environment is 'the modern world, with its historical method, its philosophy of personality, and its scientific view of the universe.' These writers desire to be true to the great tradition represented by the word 'evangelical,' with its emphasis on the soul's direct relationship to God, the authority of the Bible, the centrality of the Cross, and the need of Conversion. They consider, however, that, if the evangelical message is to be operative in a world so changed from that of the eighteenth century, it must outgrow the scholasticism of that century and manifest itself in life. Wisely, they do not attempt to apply the well-worn maxim of Richard Baxter, borrowed from Meldenius, 'In things essential, unity; in things doubtful, liberty; in all things, charity.' The last clause should stand for ever. But the attempt to

draw a line between essentials and non-essentials in religion breaks down at once in practice. The child that is to be divided between two mothers is not likely to survive the process. But, on such subjects as the Authority of the Bible and the Atonement, who does not know what great changes have taken place in the course of the last three or four generations on these cardinal topics? 'It is the mind of Christ, not the letter of Holy Scripture, that is authoritative,' say these writers. They add that they are 'dissatisfied with some of the older and cruder, penal and substitutionary theories of the Atonement,' and they believe that the redeeming love of God in Christ needs to be ever interpreted afresh—that much of the old phraseology 'will be replaced, under the guidance of the Holy Spirit, by new efforts in relation to new modes of thought.'

We hold no brief either for or against the views which are propounded in these two volumes. To many 'Fundamentalists' they will sound as dangerous as to some Institutionalists they will appear extremely conservative and old-fashioned. All we are concerned to say is that this method of approach to a supremely delicate and difficult task appears to be the right one. For all who have watched the history of religious thought, even for the period 1900–25, will know how many silent and significant changes have taken place upon even deeper themes—for example, the very Being and Nature of God Himself. An admirable survey of these changes is presented in the papers by Dr. A. Caldecott and Principal Bezzant, read before the Oxford Conference of Modern Churchmen. These articles pass in review the influences represented by the growth of belief in Divine Immanence, the adoption of judgement by Values, the supremacy of the concept of Personality, the increased knowledge of the history of religions and the comparative study of religions, upon the concept of God held two or three generations ago. Failure to recognize and give due weight to these changes is one of

the reasons why the sceptical and drastic proposals advocated by Dr. Kirsopp Lake have found even a limited amount of support in this country and in America. The evangelical creed is still held and cherished by the Liberal Evangelicals, but it is not presented in the same way.

For, in closing, if the Christian religion is to do for the world in the future what nothing but Christianity in its purity and strength can do, it must be inspired by a supreme, assured, all-dominating Faith. Of criticisms, and replies to criticisms, and the setting up of counter-criticisms, the Church and the world have had more than enough. What is wanted is not a logically and geometrically constructed Creed, prepared by archbishops and countersigned by biologists and university professors, but a glowing, positive evangel, interpenetrated by the fire of all-consuming faith and love. The faith must not be mere feeling. If it is to overcome the modern world with all its various forces and interests, it must be intellectually satisfying; those who proclaim it must at least understand all that is to be known to-day of the world itself and the men and women who live and strive, aspire and suffer and die in it. The saddest feature in the 'confessions of faith' put forth by some eminent novelists and some university teachers is that no faith really beats at the heart of them and fills them with indomitable vigour and courage. This fruit has no core and no seeds. A general spirit of kindliness, shown in thought and word and deed, is good as far as it goes, but the fruit is largely a residuum of pulp left from last year's season, which will decay and leave no seed of new life behind it. To change the figure, the embers of the fire are warm in spots, and fuel is present in abundance, but, as the flame dies down, there is nothing to renew and maintain it. If the Lord Jesus Christ, worshipped through two thousand years of Christianity, is regarded by a nation only as a quasi-prophet, to be ranked with other prophets who have had their day and ceased to be, it is not to be wondered at if it finds itself

ἄθεοι ἐν τῷ κόσμῳ, having no hope and no God in all the world. We do not say that a man who does not accept Christ as divine has no religion. But the vague Pantheism, or Agnostic Monism, which is the only substitute for real religion that many thoughtful men and women have to-day, will never save anybody, either in the Christian or in any other sense. A religion must have dynamic energy and more of such energy than all the abstract creeds and all the concrete 'ologies can supply. It must have, what Professor Lake and those who think with him so palpably lack, a gospel for the men who have failed—who have wandered and blundered and sinned, who are still struggling and despairing, unable to lift or help themselves. Failures? Are we not all failures, compared with what we ought to have been and might have been? And what is the meaning of a religion which can square its origin of species with Darwin's, which does not contradict the Hegels, or the Comtes, or the Herbert Spencers of its day—soon forgotten and displaced by others—if it cannot bring home a gospel of divine grace to the heart of the outcast and the life of the sinful and the perishing? It may be that the theologians have been wrong in their teaching about Original Sin, though there are other proofs besides Browning's well-known poem of the need of some such doctrine. It is quite certain that hosts of theologians have been sincerely but wretchedly wrong in their interpretation of Paul's doctrine of Election and Calvin's doctrine of Reprobation. But if some Christian teachers, and very many Christian professors, have proved bankrupt, the Lord Jesus Christ has not. His spiritual power is acknowledged to-day, even by thoughtful Hindus, who understand more about the meaning of religion than millions of men found in the great centres of what is called Christian civilization. The power of Christ's gospel is felt in all its renewing and strengthening energy when the Christian message concerning the Way, the Truth, and the Life is preached in its simplicity and practised in the lives

of those who profess it. There is no real contradiction between the assured results of physical science and the evangel of a World-Saviour, though there may be antagonism between a false philosophy founded on science and the speculations of some theologians who know not what manner of spirit they are of. We must take care that we do not reckon among our Fundamentals 'facts' as to the world's origin and history which simply are not facts, and theories concerning man and God which simply are 'not so.' But some of us believe that still 'every human heart is human,' and that the spiritual *needs* of humanity still *need* to be met as only the gospel of Christ can meet them. We know how many of the present generation have lost their religious foothold, if they have not made shipwreck of faith. But we believe that there never was a time when there was a greater longing for the living and true God, when there were greater opportunities for the sowing of the seed of His Kingdom than there are to-day, or a greater readiness to welcome it, both among educated and uneducated, provided only the Word be preached in simplicity and practised in sincerity and truth. It must not only be unadulterated by the world's corruptions; it must be unsophisticated by the world's would-be wisdom. Then, written on the very heart of the religion of to-morrow, will be found the words, Jesus Christ, the same yesterday and to-day, yea, and for ever.

W. T. Davison.

BROADCASTING IN BRITAIN

PROBABLY no recent development in the daily life of the community has made such remarkable progress as broadcasting by wireless telephony. It is easy, no doubt, to exaggerate this progress. There is, for instance, no reason to think that broadcasting has had any appreciable influence on the sale of newspapers; or on attendance at public worship, concerts, or theatres; or that it is displacing the lecture habit at universities, or seriously affecting the curriculum of schools. But, when every allowance has been made for exaggeration, the fact remains that broadcasting has already become an integral factor in the life of more than a million of our English homes, and has enlarged the horizon and added to the intellectual, artistic, and spiritual interests of at least five millions of our population.

The present position of broadcasting in this country, so far as its actual operation and control are concerned, can best be understood by a brief historical *résumé*. Up to the beginning of 1922, the only semblance of broadcasting in England was a half-hour's musical transmission—mainly by means of gramophone reproductions—which took place once a week from an experimental transmitting station at Writtle, in Essex, belonging to the Marconi Company. This took place by special permission of the Post Office, without whose authority it is illegal to install or use any apparatus for wireless telegraphy; and it was intended to be received by the experimental licensees of the Post Office—the so-called amateurs—of whom some three or four thousand were already in existence. The ostensible object was the testing of the amateur receiving apparatus by means of a more or less standard emission on a known wave-length; but it soon became evident that such emissions held possibilities of considerable interest and amusement.

I had the good fortune to be in the United States in the

winter of 1921-2, when the great broadcasting boom was beginning there. I was in close touch with several of the best-known American experts—General Squier, at that time Chief Signal Officer of the United States Army, Dr. Austin, Dr. Cohen, and others—and they kindly kept me informed of the developments which were taking place. I was also present at some of the meetings of the first conference which Mr. Hoover summoned to consider the regulation of broadcasting for the public good.

Mr. Hoover, in opening this conference, made the following observations, which still remain a remarkably clear statement of the fundamental problems of broadcasting:

> 'I think it will be agreed at the outset that the use of the radio telephone for communication between single individuals, as in the case of the ordinary telephone, is a perfectly hopeless notion. Obviously if 10,000,000 telephone subscribers are crying through the air for their mates they will never make a junction; the ether will be filled with frantic chaos, with no communication of any kind possible. In other words, the wireless telephone has one definite field, and that is for the spread of certain predetermined material of public interest from central stations. This material must be limited to news, to education, to entertainment, and the communication of such commercial matters as are of importance to large groups of the community at the same time.
>
> 'It is, therefore, primarily a question of broadcasting, and it becomes of primary public interest to say who is to do the broadcasting, under what circumstances, and with what type of material. It is inconceivable that we should allow so great a possibility for service, for news, for entertainment, for education, and for vital commercial purposes, to be drowned in advertising chatter, or to be used for commercial purposes that can be quite well served by our other means of communication.'

At the time these observations were made the best estimates assumed the existence of some 600,000 receiving sets in the United States. To a considerable extent, however, the estimates were mere guess-work, as wireless receivers (as distinct from transmitters) require no licence in the States; and the only basis for any calculation was the sale of receiving sets and parts—obviously a very indeterminate criterion. One firm alone—the Westinghouse Company—in the spring of 1922 was said to be selling receiving sets (varying in price from 80 to 150 dollars) at the rate of 25,000 a month, and to be quite unable to meet the demand. A large number of transmitting stations had come into existence, mainly at the expense of the firms making receiving apparatus, who transmitted programmes from them with a view to pushing the sale of their apparatus. Three or four of the best of these stations had been erected by the Westinghouse Company. Most of them, in accordance with the official regulations then in existence, were using the same wave-length, and thus causing much mutual interference. It was one of the main objects of Mr. Hoover's Committee to adapt these regulations to the new situation; and this they succeeded in doing to a considerable extent, although mutual interference between stations belonging to different and rival owners still remains one of the principal difficulties in the States.

On reaching home I found that problems similar to those which had arisen in America had already become pressing in Great Britain. Several wireless manufacturing firms had already (in March, 1922) applied for licences to establish broadcasting stations; and the question was, how were these applications to be met without, on the one hand, giving a *quasi* monopoly to particular firms; and, on the other hand, giving rise to mutual interference between the broadcasting stations—interference which in England would be likely to produce more chaotic conditions even than in America, in view of the far more confined area?

Mr. Kellaway was Postmaster-General at this time. His interest in the subject, like that of his ministerial successors, was very great; and it was largely due to his energy and broadness of vision that anything like a practicable scheme was launched. Some twenty-four firms engaged in the manufacture of wireless apparatus had, by May, 1922, applied for permission to establish broadcasting stations. It was obviously impossible to comply with all their applications without creating chaos. Some of them were of a general character—i.e. for permission to erect stations in all the main centres of population. Others were of a more restricted nature. But if even half of them had been complied with, it would have meant either that the power of individual stations would have had to be very limited, or that their programmes would have had to be confined to hours which did not overlap, or that both these restrictions would have been necessary. Moreover, it was clear that if the stations were to be efficient, and if their programmes were to be satisfactory, a very heavy expenditure would be necessary; and that if the stations duplicated one another there would be great waste of money.

In these circumstances, after the question had been considered, not only by the administrative and engineering authorities of the Post Office, but also by the Imperial Communications Committee, on which are represented all the Government Departments interested in wireless communication, Mr. Kellaway invited the various firms which had applied for broadcasting facilities to meet at the Post Office, with a view to seeing whether a co-operative scheme could not be arranged.

In view of the natural jealousies between rival manufacturers, this seemed to some a counsel of perfection. The discussions were long, and at some stages common action seemed almost hopeless. At the best it appeared likely that the manufacturers would divide themselves into two groups, each of which would have demanded something like equal

facilities from the Post Office. But, thanks largely to the steady pressure which Mr. Kellaway exerted in favour of a combined scheme, all difficulties were finally overcome, and a co-operative solution of the problem was arranged.

The principal features of the scheme were as follows :

(*a*) A Company (called the British Broadcasting Company) to be formed among British manufacturers of wireless apparatus. Any such manufacturer to be entitled to join the Company on subscribing for one or more £1 shares, and on paying a deposit of £50 and entering into an agreement in the form approved by the Postmaster-General.

(*b*) The Company to establish eight broadcasting stations, and to provide a regular service to the reasonable satisfaction of the Postmaster-General. The Company to pay a royalty of £50 per annum in respect of each station.

(*c*) The Post Office to issue broadcast receiving licences at a fee of 10*s*. a year, containing a condition that the sets used, and certain parts (viz., valves, valve amplifiers, head telephones, and loud speakers), must bear a standard mark—' B.B.C.—Type approved by Postmaster-General.'

(*d*) The Post Office to pay the Company a sum equal to one half of the licence fees received in respect of broadcast and experimental receiving licences.

(*e*) The sets sold by members of the Company, as a condition of bearing the ' B.B.C.' mark, to be British made, to carry a payment to the Company in accordance with a tariff approved by the Postmaster-General, and to require the Postmaster-General's approval of the type of set, such approval being confined to securing that the apparatus would not be likely to cause radiation from the receiving aerial.

(*f*) No advertising or paid matter to be broadcast, and only such news as is obtained from news agencies approved by the Postmaster-General.

(*g*) The Company not to pay dividends at a higher rate than 7½ per cent. per annum.

(*h*) An undertaking to be given that the requisite capital would be subscribed, that the service would be continued throughout the period of the licence, and that any deficit would be met. Six firms undertook these responsibilities, and were given the right each to nominate a director, two additional directors being nominated by the remaining firms who might take up shares, and an independent chairman being appointed by the six firms.

A licence and agreement embodying these conditions was signed by Mr. Neville Chamberlain (Mr. Kellaway's successor as Postmaster-General) in January, 1923. The issue by the Post Office of broadcast receiving licences—see paragraph (*c*) above—had already begun on November 1, 1922, and a daily broadcasting service had begun on the 15th of that month.

The main defect of the above-described scheme was that it made no adequate provision for persons who made their own receiving sets. Mr. Kellaway had promised in July, 1922, in reply to a question in the House of Commons, that amateurs who constructed their own receiving sets would be allowed to use them; and in the agreement with the Broadcasting Company the Postmaster-General reserved the right to issue experimental receiving licences to all persons whom he might think qualified to make use of such licences. The view then taken by the Post Office was that, if a person were sufficiently skilled to make his own receiving apparatus, he would have sufficient knowledge to make proper use of an experimental licence, and to be regarded, therefore, as a bona fide experimenter. The fact is, however, that the Post Office did not foresee the extent to which the so-called 'home constructor' would dominate the situation. On the strength of Mr. Kellaway's statement, great quantities of ready-made parts of receiving sets were imported into this country or made

here; and a great number of people used these parts for building up receiving sets, by the aid of a diagram and a screw-driver, without any previous knowledge of wireless. Mr. Kellaway's promise was not, of course, intended to benefit such persons. The sale of parts began to undermine the sale of complete sets, to the detriment of the firms included in the Broadcasting Company, and to the financial loss of that Company itself. In response to representations made by the Company that experimental licences were being issued to many persons who were not really experimenters, the Post Office agreed in January, 1923, to issue experimental licences to those persons only who possessed unquestionable qualifications, the applications of other persons being held over for further consideration.

Negotiations then took place with the Broadcasting Company with a view to the issue of a new type of licence—the so-called 'home constructor's licence'—to meet the new development which had arisen. The Company agreed, in principle, to the issue of such a licence, but they and the Post Office were unable to arrive at a satisfactory arrangement on certain details, and a deadlock arose. In these circumstances, Sir William Joynson-Hicks, who had then become Postmaster-General, referred the question, together with the general question of broadcasting, to a representative Committee which he appointed under the chairmanship of General Sir Frederick Sykes, M.P. I can vouch for the care which Sir William Joynson-Hicks took to make this Committee a thoroughly representative one, and I think he succeeded in doing so. It included such representative members of the House of Commons as Major Astor, Sir Henry Norman, and Mr. Charles Trevelyan, afterwards Minister of Education in the Labour Government. It included Lord Burnham as a representative of the Press—a representative whose broadminded views were not likely to be limited by the exigencies of that profession. Dr. Eccles, the President of the Radio Society of Great Britain, one of the

first authorities on wireless in the world, represented, not only the amateurs, but also scientific interests generally. Field-Marshal Sir William Robertson was added as likely to take a sound, commonsense view of the interests of the general public in the question at issue. Mr. Reith, the Managing Director of the Company, represented the interests of the Broadcasting Company, and Sir Henry Bunbury and myself represented the Post Office.

The Committee gave most careful and conscientious consideration to the questions referred to it, and its recommendations were intended, not only to meet the immediate needs of the situation, but to lay down the lines of an ideal scheme for future adoption. It reported in August, 1923, and I personally doubt whether any changes in the situation have since occurred to derogate from the value of its recommendations, or to throw doubts on the conclusions which it reached with regard to the future organization of the service.

As regards the immediate question at issue, the Committee recommended—subject to a reservation by Mr. Reith—that one single form of receiving licence should be issued by the Post Office, applicable to all kinds of receiving sets, whether made by firms who were members of the Broadcasting Company or by other manufacturers, or made or assembled by the licensee himself, and whether of British or foreign origin. In return for their acceptance of this provision, the Broadcasting Company were to have their licence extended for two years (viz. from the end of 1924 to the end of 1926); and—subject to certain conditions—were to receive *7s. 6d.* instead of *5s.* out of each licence fee of *10s.*

The Broadcasting Company not unnaturally objected to this provision, even accompanied by the concessions in question, as it cut at the root of the two years' protection for receiving apparatus of British manufacture which Mr. Kellaway had promised to the constituent firms in the autumn of 1922. Sir Laming Worthington Evans, who had followed Sir William Joynson-Hicks at the Post Office, found

that compromise was necessary. The Broadcasting Company were in an entirely reasonable frame of mind, but their legal position enabled them to press successfully for certain concessions.

Ultimately their licence was extended to the end of 1926, and their share of the 10*s*. was increased from 5*s*. to 7*s*. 6*d*.; while an interim arrangement was introduced under which, until the end of 1924, the Postmaster-General agreed to issue a 'constructor's licence' at 15*s*. (out of which the Company were to receive 12*s*. 6*d*.), subject to the licensee undertaking not knowingly to use parts of non-British origin in the construction of his set. This last condition was dispensed with as regards sets already in existence, provided that the owner applied for a licence before the end of October, 1923. The Postmaster-General reserved the right, after the end of 1924, to issue the simple and uniform licence at 10*s*. recommended by the Committee, without any protective provision. As a matter of fact, a uniform licence at 10*s*. has, with the concurrence of the Company, been issued since the end of June, 1924; and since the end of December, 1924, this uniform licence has been issued without any protective provision, so that, in this respect, the Committee's scheme is now in full operation.

If the number of licences issued is any criterion of the success of the arrangements in operation in this country—and no better criterion can be conceived—the policy of Mr. Kellaway, as modified by his successors, is abundantly justified. The number of licences actually in existence at the time of writing is about 1,465,000, and is still increasing. As licences expire, a certain small proportion—between five per cent. and ten per cent.—are not renewed; but new licences more than compensate for the non-renewals. Unfortunately, a certain ambiguity in the wording of the Wireless Telegraphy Act of 1904, on which the whole system of licences depends, has created some doubt in the public mind as to whether the Postmaster-General, in requiring the users

of receiving (as distinct from sending) apparatus to take out licences, was not exceeding his legal powers under that Act. The doubt was probably not well founded; but, rather than risk an adverse legal decision, the Postmaster-General decided not to take any case of evasion into court until all possibility of doubt had been removed by the passage of a short Bill to amend the Act in question. The amending Bill has now been passed ; but the announcement of this decision, and the delay which took place, tended to encourage evasion. It says much for the spirit of fair play of the British public, however, that the purchase of licences still went on, and that the revenues of the Broadcasting Company have continued to expand as their expenditure has increased.

A comparison in this respect with the present position in the United States is interesting. As already mentioned, licences are not required there for receiving sets, and any estimate of the total number of such sets in use is therefore much more speculative than in Great Britain. But the usual estimate is between 5,000,000 and 6,000,000. On the basis of population, the number in Great Britain should be about one-third of this, or, say, 1,800,000. But, judging from experience in other directions—e.g. the ordinary telephone and the motor-car industry—the average American is much more susceptible than the average Briton to the attractions of scientific inventions of this sort; and we might expect the number of receiving sets to be less here than in the United States in proportion to the population. That as many as 1,465,000, or more than eighty per cent. of the theoretical number on the American basis, have actually taken out licences *on payment* is eminently satisfactory.

The present agreement with the Broadcasting Company, as we have seen, comes to an end on December 31, 1926. The question is, what is to happen then? This is the problem which the further Committee appointed by the Government in August last is asked to solve.

The essence of the present arrangement is the provision of a broadcasting service by an association of manufacturers of, and dealers in, broadcast receiving apparatus, under the general control of the Government, the cost of the service being met by a small uniform contribution from the owner of each receiving set. The Committee of 1923, while not entirely committing themselves to the indefinite continuance of this arrangement, evidently thought it reasonably satisfactory, subject to the creation of a Statutory Advisory Board of representative persons,' to assist the Postmaster-General in the administration—technical, operational, and general—of broadcasting. It is probably in regard to this Advisory Board that the policy actually adopted by the Government up to the present departs furthest from that recommended by the Sykes Committee.

An Advisory Board was, it is true, appointed in the autumn of 1923—under the chairmanship of Sir Frederick Sykes himself—but it had no such statutory authority as the Committee contemplated. It was representative of some of the interests suggested by the Committee, but by no means of all; for example, the County Councils' Association and the Association of Municipal Corporations, which loomed rather largely in the Committee's scheme, were not represented. Very little publicity has been given to the proceedings of the Board; and it is not possible to say, therefore, how far it has actually carried out the recommendations of the Committee that the Board should consider 'important matters concerning the control of broadcasting . . . for example . . . such questions as who should operate broadcasting, how many stations should be operated, how revenue should be raised and how allocated, what should be the general character of the matter to be broadcast, and . . . complaints and suggestions of all kinds concerning broadcasting.' But from the fact of the appointment by the Government of a special new Committee to consider the future of broadcasting it appears that the Advisory Board

has only very partially fulfilled the functions which the Sykes Committee had in view. For the duty of advising as to the future of broadcasting was to be one of the most important of these functions; and it was mainly for this reason that the Sykes Committee specially urged that 'the Board should be so composed as to inspire confidence in the public mind.'

The new Committee, unlike the Sykes Committee, is composed—apparently of deliberate intention—of members who have no special knowledge of the subject with which they are to deal. However distinguished they may be personally—and the name of one of them, Mr. Rudyard Kipling, is of course sufficient in itself to add distinction to any Committee—there is only one (Captain Ian Fraser, the blind Member of Parliament, a well-known wireless amateur) who has any special acquaintance with wireless in any of its aspects; and it can hardly be supposed that they are in a position to know the wishes and needs of the general public in this matter. Possibly the Government consider that, for these very reasons, they are more likely to take an unprejudiced view of the situation.

However this may be, the new Committee will be met at the outset by the question whether the present arrangements are, in essence, such as should be maintained after 1926. So far as my own personal opinion and experience go, I should answer this question in the affirmative. It is always well, if possible, to enlist a certain amount of self-interest in the promotion of the wider public interests. The present scheme fulfils that condition, and probably fulfils it more satisfactorily than any other scheme which is immediately practicable. The people whose financial interests are likely to gain most from an efficient and popular broadcasting service, and to suffer most from an inefficient and unpopular one, are the manufacturers and sellers of wireless receiving apparatus; and these are the people who constitute the Broadcasting Company. Other people are no doubt financially interested

in broadcasting, such as the Press, the entertainment industry, musicians, and vocalists. But it is by no means clear that the financial interests of these classes are identified with the success of broadcasting. On the contrary, both the Press and the entertainment industry regard broadcasting in some measure as a rival; and while individual newspapers, for instance, are ready to support it to a limited extent, and even to organize broadcast entertainments, concerts, &c., to be given in their name as advertisements, it would undoubtedly be detrimental to the future of broadcasting if it were to be controlled in any material degree either by the Press or by the entertainment industry.

The only real alternative to the present system which the Sykes Committee was able to suggest was a system of operation by the State itself. The arguments in favour of such a system were well stated by Mr. Trevelyan in a reservation annexed to the report; but probably a majority of the community would agree with the objections stated by the Committee as a whole, viz.: (*a*) that a Government Department would not be a suitable body to undertake the entertainment side; and that a Minister might well shrink from the prospect of having to defend in Parliament the various items in Government concerts; and (*b*) that if a Government Department had to select the news, speeches, lectures, &c., to be broadcast, it would be constantly open to the suspicion that it was using its unique opportunities to advance the interests of the political party in power; and, in the endeavour to avoid anything controversial, it would probably make its service intolerably dull.

It is true that the Sykes Committee suggested that, in addition to the State itself, local companies, municipalities, or wireless societies might wish to undertake the work; but, so far as I am aware, no such body has shown the least inclination to do so.

But while one may hold that the present system is, in essence, the best that is immediately practicable, this is not

to say that the present system is not susceptible of improvement in details. In the first place, the Advisory Board might be brought more closely into conformity with what the Sykes Committee had in view. Secondly, the Board of Directors of the Broadcasting Company itself might be strengthened by the addition of persons representative of other interests than those of manufacturers or dealers. Lord Gainford, as Chairman of the Board, has shown the greatest possible zeal and public spirit in the direction of the Company as a public utility organization ; and Mr. Reith, as Managing Director, has always put this aspect of the Company far in advance of its possibilities as a means of increasing the profits of the constituent manufacturing firms. The other directors have also, to my personal knowledge, always taken a large and broadminded view of their obligations to the public. But the fact remains that they are primarily representatives of the manufacturers ; and it might be well if, in place of some of these manufacturing representatives, or in addition to them, some two or three well-known public men could be appointed as directors who—like Lord Gainford or Mr. Reith—would be disinterested from this point of view. The Sykes Committee had it in mind that this element of disinterested public control would be contributed through the Advisory Board. But there must always be a certain difficulty in securing day-to-day control of an operating organization by such means as these ; and it would be entirely consistent with the spirit of their recommendations if, apart from the Advisory Board, the Company's Board of Directors were strengthened in the way suggested.

We have already seen evidence of the popularity and success of the broadcasting service, as such, in the number of licensed listeners. Here again, however, it is not to be supposed that the service, if popular and successful, is not capable of improvement. The fact that the service is criticized, both in letters to the Press and in letters to the Broadcasting Company, is not in itself adequate evidence that much

is lacking. A small dissatisfied element in the community is, in the nature of things, more vocal than a much larger satisfied element. But it is fairly obvious to every one that the service, good as it is on the whole, might be considerably better. For example, the restrictions regarding the broadcasting of news are at times rather annoying; most of us would be glad if news as to certain special events could be broadcasted at the time they occur, instead of in the usual bulletins after 7 p.m. Also, dangerous as the broadcasting of controversial matter is said to be, controversy does, after all, add a certain salt to life; and some of us would be glad if controversial subjects—even subjects of political controversy—were occasionally included in the broadcasting programmes, always provided that there were not too much of them, and that all sides were heard. The Broadcasting Company are not, of course, to blame for any deficiencies of their programmes in these respects. They would be ready enough to accede to the public demand if allowed to do so.

The broadcasting of parliamentary debates stands on a different footing. The normal Parliamentary debate is dull in itself, even when accompanied by the impressive visual ceremonial of the Mother of Parliaments; and, if broadcast, would be duller still, apart from difficulties of reproduction which could probably only be removed by certain changes in the position and manner of speakers addressing the House. But the broadcasting of special speeches—e.g. the speeches of Ministers on important occasions, such as the Budget, and the speeches of the Front Bench members of the Opposition in reply—ought to be quite practicable and interesting.

With the recent introduction of more happy relations between the Broadcasting Company and the entertainment industry the general excellence of the programmes should be improved, especially on the humorous side, which seems to be one of their weakest points. It is curious that hardly any one except John Henry has risen to any high standard of perfection in the matter of broadcast humour; and even

John Henry is sometimes monotonous. Compared with the standard of instrumental and vocal music which the Company are accustomed to give us—from their own studios no less than from public halls—the humorous side leaves much to be desired.

In religious broadcasting, despite the risk of controversy, the Company have been much more successful. For simple dignity and heartfelt appeal nothing can be more beautiful than the services broadcast from St. Martin's-in-the-Fields on the second Sunday evening of each month. These services, and in a lesser degree the half-hour's broadcast from the Company's studios on other Sunday evenings, must be a source of untold joy and consolation to thousands of people who have no other opportunity of entering into the services of the Churches. At the same time, many of the speakers at these services seem to fail to rise to the full height of their opportunities; and some—a very few—are obviously altogether unfitted for the task they assume. The need of these occasions is not display of learning, or controversial skill, or anything of that sort, but a deep sense of the religious needs of vast masses of people with whom the speaker is, for the moment, in intimate personal relation, whom he has no opportunity of reaching in any other way, and to whom his message, if he has one, should be given with the greatest clearness and earnestness he can command. Here, again, such faults as there may be do not, of course, lie with the Company.

The difficulty of meeting various tastes, which is the main difficulty with which the Company have to contend, will be mitigated when the full programme of construction which they are now considering is completed. This includes, not only the comparatively high power station at Daventry, which was opened last July, but possibly also two or three other similar stations (of somewhat less power) in other parts of the country, as well as a second London station. These could be used for providing duplicate programmes. They will no

doubt tend to make reception more difficult from distant stations ; e.g. reception in the London suburbs from stations in the North of England or on the Continent. But such reception is a refinement of broadcasting which need not command much sympathy. The important point is that the great majority of the population should be able during the usual broadcasting hours to listen, by means of the cheap and democratic crystal set, to something worth hearing ; and this object is in a fair way to be achieved.

Any criticisms of the present broadcasting arrangements are, as mentioned above, criticisms of details. The gist of my observations is that, in essence, subject to certain modifications, the existing arrangements are good, and will form a satisfactory basis for future development. But, whatever may be decided as to the future, I would urge that —as in the inauguration of the present arrangements—no commitments should be made for any lengthened period. Developments, especially technical developments, in so rapidly changing a service cannot be foreseen for any long time ahead ; and any new agreement with the Broadcasting Company or with any similar organization should be for a brief term only—say for three years, or for five at the outside.

F. J. Brown.

RICHARD DODDRIDGE BLACKMORE

I

JUNE 7, 1925, marked the centenary of Richard Doddridge Blackmore's birth. He has now been dead a little more than a quarter of a century, and that, in this never-resting age, is a long time. As yet, however, his place in the affections of a host of people is secure, and the date seems far distant when he will be forgotten. He is, to be sure, in general fame, peculiarly a one-book author. It would be interesting to ask the average reader of *Lorna Doone* to name other Blackmore novels; I venture to say that only a few know that he has written others, and these few would probably have difficulty in enumerating a half-dozen titles. If I count correctly, Blackmore wrote fourteen novels. Let me call the names in order of publication: *Clara Vaughan*, *Cradock Nowell*, *Lorna Doone*, *The Maid of Sker*, *Alice Lorraine*, *Cripps the Carrier*, *Erema*, *Mary Anerley*, *Christowell*, *The Remarkable History of Sir Thomas Upmore*, *Springhaven*, *Kit and Kitty*, *Perlycross*, and *Dariel*.

Now it happens that I am a constant lover of Blackmore. I pore joyously over every sentence he has written; like an experienced wine-taster, I linger over the rare flavours of his prose. I love him in the only way one should love—with honest abandon. I love his perversities, his whimsicalities, his weaknesses; behind his every mood and caprice I recognize the rich and full spirit of the man, and it is that for which I care. I am sure that to many staid literary critics such a state of mind must seem foolish, but I maintain that it is the only attitude one should have toward an author who has found his way to one's heart. I am well aware that Blackmore is not one of our greatest English novelists; I congratulate myself that I am able to put my finger upon the most of his defects. For all that, I change my attitude

not one hair's breadth. Who loves an authentic friend the less because he is not perfect?

I have no intention of summarizing any of the novels. I hate summaries. They constitute the dry bones of literature. Lovers of Blackmore want nothing of the kind. What they desire is an opportunity to chat informally about the subtle and endearing traits of their favourite author. Those who are not acquainted with him are not likely to be attracted by synopses of his plots. If I can lure any one to Blackmore's pages, I shall feel that I have done enough. I have often had my own curiosity piqued by mention of traits and qualities of certain persons with whom I was unacquainted. Perhaps I may arouse some such curiosity in thus speaking of several of Blackmore's novels.

II

I wish that all who take delight in occasional linguistic sprees might read *Cradock Nowell*; they would be amply repaid, and not alone from the point of view of the diction. They would make the acquaintance of good John Rosedew, Rector of Nowelhurst, 'who always thought in Greek, except when Latin hindered him,' who could fill his pipe 'with a digital skill worthy of an ancient fox trying on a foxglove'; they would come to know his sweet daughter Amy, and his maiden sister Eudoxia, and his pony Coraebus. Then there is Dr. Rufus Hutton, who 'was not a man to say die till a patient came to the preterite,' and Mr. Bailey Kettledrum, who, Dr. Hutton suspected, was 'suffering from vinous inversion of vision.' And the diction! Among words rarely found on the tongue of the average reader I may mention at random: polypragmonic, teredoes, desmidious, cytisus, bigarreaux, cucumine, bezilling, halourigic, seisin, allantopolae, and fortalices. Talk about crossword puzzles! They make no appeal to me at this late season; long before they became a craze I had derived from the pages

of *Cradock Nowell* all the benefits of such vocabulary building. Here is the way Blackmore describes a haircut administered to the meek and lovable rector by sister Eudoxia—a truly fearful operation :

Fearful, at least, to any man except John Rosedew himself; but John, though fully alive to the stigmotype of his position, allowed his epidermis to quill toward the operator, and abstracted all his too sensitive parts into a sophistic apory.

I would not leave the impression that the entire book is in that vein ; such passages are only the whimsical adornments of a really moving story that, as it closes, leaves a good taste in the mouth.

Nor should I pass by *The Maid of Sker*, a long and leisurely narrative related by Davy Llewellyn, 'an ancient fisherman upon the coast of Glamorganshire,' who fished up from the sea 'the little orphan mermaid,' Bardie, the heroine of the novel, who turns out to be a great lady and heiress. In the course of the narrative we make the acquaintance of Parson Chowne, whose prototype, we are told on other authority, was the uncle of James Anthony Froude ; and witness that terrible scene of Parson Jack Rambone choking to death his friend Chowne, mad and dangerous as the result of an attack of rabies. And, if for no other reason, the book is worth reading for that description, in chapter lx, of the Battle of the Nile.

And I wonder how many know that Blackmore wrote a story of which a large part concerns itself with the western United States, particularly California—a region known to him only by hearsay and reading. At the very beginning of *Erema* the scenery of the western mountains spreads before us. Father and daughter are drawing near to the end of that fateful journey which leaves Erema orphaned. Let the daughter speak :

We stood at the gate of the sandy range, which here, like a vast brown patch, disfigures the beauty of the sierra. On either side,

in purple distance, sprang sky-piercing obelisks and vapour-mantled glaciers, spangled with bright snow, and shodden with eternal forest. Before us lay the broad, luxuriant plains of California, chequered with more tints than any other piece of earth can show, sleeping in alluvial ease, and varied with soft blue waters. And through a gap in the brown coast-range, at twenty leagues of distance, a light (so faint as to seem a shadow) hovered above the Pacific.

And these are the emotions of Erema Castlewood, English by birth and French by rearing, when spring first spread itself before her sight in her California home :

The winter, with all its weight of sameness and of dreariness, went at last ; and the lovely spring, from the soft Pacific, found its gradual way to us. Accustomed as I was to gentler climates and more easy changes, I lost myself in admiration of this my first Californian spring. The flowers, the leagues and leagues of flowers, that burst into colour and harmony—purple, yellow, and delicate lilac, woven with bright crimson threads, and fringed with emerald green by the banks, and blue by the course of rivers, while deepened here and there by wooded shelter and cool places, with the silver grey of the soft Pacific waning in far distance, and silken vapour drawing towards the carding forks of the mountain range ; and over all the never-wearying azure of the limpid sky—child as I was, and full of little worldly troubles on my own account, these grand and noble sights enlarged me, without any thinking.

The story closes with brief reference to the inscrutable mysteries of human existence. Looking back over her short, sad life, which has suddenly turned to a life of deep, full peace, the heroine reflects upon the meaning of it all :

Now the war is past, and here we sit by the banks of the soft Blue River. The early storm and young conflict of a clouded life are over. Still out of sight there may be yet a sea of troubles to buffet with ; but it is not merely a selfish thought, that others will face it with me. Dark mysteries have been cleared away by being confronted bravely ; and the lesson has been learned that life (like Californian flowers) is of infinite variety. This little river, ten steps wide, on one side has all lupins, on the other side all larkspurs. Can I tell why ? Can anybody ? Can even itself, so full of voice and light, unroll the reason ?

Behind us tower the stormy crags, before us spreads soft tapestry of earth, and sweep of ocean. Below us lies my father's grave, whose sin was not his own, but fell on him, and found him loyal. To him was I loyal also, as a daughter should be; and in my lap lies my reward—for I am no more Erema [and we are to remember that the name comes from the Greek word meaning desolate].

If any one doubts Blackmore's ability to open a story in such way as to grip the reader, let him glance at the first chapter of that Yorkshire story, *Mary Anerley*. One is made to shudder at the strength of the passions and the wills of the Yordas family, of whom it was said 'that the will of God was nothing to their will—as long as the latter lasted—and that every man of them scorned all Testament, old or new, except his own.' The description of the death of Philip Yordas at 'Seven Corpse Ford' could not be better done, and one is not likely soon to forget that ghastly picture of the Squire hanging by the chin from the chain which his father had placed across the ford, 'not drowned but hanged, with eyes wide open, a swaying corpse upon a creaking chain.' The reader is enthralled; he simply must know the rest of the history of that Yordas family, and those whose destinies are bound up with them.

III

But, of course, for most people, Blackmore's name will always suggest *Lorna Doone*. It is well for us to remember that *Lorna* did not spring into immediate popularity, and the reason is not far to seek. Its quality is too high. Moreover, it is a long romance; the narrative moves in most leisurely fashion, lingering with love over the most insignificant details, pressing all the sweetness out of the most trivial incidents of life. The book contains bits of description as gorgeously woven as rare tapestries. Witness this:

Of course I was up the very next morning before the October sunrise, and away through the wild and the woodland towards the

Bagworthy water, at the foot of the long cascade. The rising of the sun was noble in the cold and warmth of it; peeping down the spread of light, he raised his shoulder heavily over the edge of grey mountain, and wavering length of upland. Beneath his gaze the dew-fogs dipped, and crept to the hollow places; then stole away in line and column, holding skirts, and clinging subtly at the sheltering corners, where rock hung over grass-land; while the brave lines of the hills came forth, one beyond other gliding.

Then the woods arose in folds, like drapery of awakened mountains, stately with a depth of awe, and memory of the tempests. Autumn's mellow hand was on them, as they owned already, touched with gold, and red, and olive; and their joy towards the sun was less to a bridegroom than a father.

Yet before the floating impress of the woods could clear itself, suddenly the gladsome light leaped over hill and valley, casting amber, blue, and purple, and a tint of rich red rose, according to the scene they lit on, and the curtain flung around; yet all alike dispelling fear and the cloven hoof of darkness, all on the wings of hope advancing, and proclaiming, 'God is here.' Then life and joy sprang reassured from every crouching hollow; every flower, and bud, and bird, had a fluttering sense of them; and all the flashing of God's gaze merged into soft beneficence.

So perhaps shall break upon us that eternal morning, when crag and chasm shall be no more, neither hill and valley, nor great unvintaged ocean; when glory shall not scare happiness, neither happiness envy glory; but all things shall arise and shine in the light of the Father's countenance, because itself is risen.

Think of that in the midst of a story of love and adventure! I sometimes find myself wondering how the author succeeded in capturing even a Victorian audience. Were not those the days of velocipedes and high bicycles and I know not what? As a matter of fact, the style of *Lorna Doone* is ornate, quaint, archaic. The author frequently 'stays his haste' and 'makes delays.' One is inclined at times to say that the style has in it the very elements that militate against popularity—especially in an age like this. And yet the book grips the attention, and seems to attract to itself more and more readers. Again, the reason is not far to seek. The story has in it everything to appeal: bearded

bandits and a beautiful kidnapped maiden, hairbreadth escapes, love-making in the face of heavy odds, dark caverns, treacherous bogs of quicksand; difficulties and dangers alternate with peaceful rural scenes; the movement of a mighty life is always felt beneath the deepest calm. If great literature be a means of escape from the humdrum of every-day duties, from the dust and heat of the present, *Lorna Doone* offers just that escape. It takes us away from the rush and whirl of the twentieth century, away from factories and airplanes, into a beautiful, leisurely, remote corner of England's out-of-doors; back to the glens and the valleys of Devon and Somerset, to the white, drifting clouds, the clear, sparkling streams, the singing birds. Men with great spurred boots and plumes on hats gallop by on horseback; creaking stage-coaches rumble along the highways. It is a world of throbbing human life against a background of unsubdued nature. Every valley holds its secret; every woodland corner may conceal an enemy. The book rests upon the bedrock of elemental human passions. It seems to me that it has in it almost everything that good narrative demands, and an added something that is the very essence of Blackmore's nature.

And there we may leave it, for nothing that is said about it can ever take the place of reading it. For myself, I find that I look back to my first reading of it as to a golden age. I am sure that, when I had finished, the sun shone more clearly, the birds sang more sweetly, the brooks rippled more softly, the mystery and the lure of life haunted me more sharply than ever before. And I must put it down to the everlasting credit of the book that, when I pick it up now after the lapse of almost a quarter of a century and lose myself once more in the thick of the narrative, I catch again that 'first, fine, careless rapture.' *Lorna* easily surpasses every other novel that Blackmore has written, having in it 'the little more' that means 'what worlds away.' In it Blackmore reached the very culmination of his narrative

method and style. I cannot imagine any other person as the author of it. He himself grew impatient over the ever-increasing praise bestowed upon *Lorna*. With that perversity which often marks authors, he felt that *Lorna* was inferior to at least one of his other books; he always preferred *The Maid of Sker*.

IV

His pen never lost its cunning, even though he was not able again to attain to the magic that marks his masterpiece. In many ways I consider *Perlycross*, published in 1894, one of the best of his novels from the point of view of humour and skilful delineation of Devonshire and Cornwall rustics. He may very fairly divide honours in this respect with Thomas Hardy at Hardy's best. He writes from the most intimate first-hand knowledge. 'Each place has its own style, and tone, vein of sentiment, and lines of attitude, deepened perhaps by the lore and store of many generations.' In such wise he speaks of differences among the parishes in south-western England, and he never fails to mark these differences with the greatest delicacy and precision. Two brief passages will show that his peculiar turn of humour was undimmed by age. The first bit crops out in a descriptive passage:

> Southward stretched the rich Perle valley, green with meadows beloved by cows, who expressed their fine emotions in the noblest cream.

The other centres about an ultimatum delivered by Parson Penniloe to workers on the parish church:

> Silence was enjoined three times by ding-dong of bell and blare of trump, and thrice the fatal document was read with stern solemnity and mute acceptance of every creature except ducks, whom nothing short of death can silence, and scarcely even that when once their long valves quiver with the elegiac strain.

I challenge any one to present a better study of primitive character than Blackmore portrays in *Perlycross* in the

person of old Zipporah Tremlett. This is a glimpse of her as she appeared when the Reverend Philip Penniloe called to visit her during an illness :

She had thick eyebrows, still as black as a coal, and fierce grey eyes with some fire in them still, and a hooked nose that almost overhung a pointed chin ; and her long bony arms lay quivering upon a quilt of well-worn patchwork. She looked at Mr. Penniloe, discerning him clearly without the aid of spectacles, and saluted him with a slight, disdainful nod.

'Oh, Passon is it ? Well, what have 'e got to say to me ?' Her voice was hard, and pitched rather high, and her gaunt jaws worked with a roll of wrinkles, intended for a playful grin.

'Mrs. Tremlett, I was told that you wished to see me, and that it is a solemn moment with you—that soon you will stand in the presence of a merciful but righteous Judge.'

Mr. Penniloe approached her with a kind and gentle look, and offered to take one of her clenched and withered hands, but she turned the knuckles to him with a sudden twist, and so sharp were they that they almost cut his palm. He drew back a little, and a flash of spiteful triumph told him that she had meant this rasper for him.

'Bain't a gwäin' to die yet,' she said ; 'I be only ninety-one, and my own moother wor ninety-five afore her lost a tooth. I reckon I shall see 'e out yet, Master Passon ; for 'e don't look very brave—no, that 'e don't. Wants a little drap out o' my bottle, I conzider.'

The clergyman feared that there was little to be done ; but he never let the Devil get the best of him, and he betook himself to one of his most trustworthy resources.

'Mrs. Tremlett, I will with your permission offer a few simple words of prayer, not only for you but for myself, my friend. You can repeat the words after me, if you feel disposed.'

'Stop !' she cried, 'stop !' and threw out both hands with great vigour, as he prepared to kneel. 'Why, you han't gi'en me the zhillin' yet. You always gives Betty Cork a zhillin', afore 'e begins to pray to her. Bain't my soul worth every varden of what Betty Cork's be ?'

And now listen to Zipporah speak of her youth :

'The Lord knoweth, if He reckon'th up the sparrows, what a fine young woman I were then. There bain't such a one in all the

County now. Six foot high, twenty inch across the shoulders, and as straight as a hazel wand sucker'd from the root. Have mercy on you, Passon! Your wife, as used to come to see me, was a very purty woman. But in the time of my delight, I could a' taken her with one hand, and done—well, chucked her over Horseshoe.'

But old Zippy has now fallen upon evil days:

'But here I may lie and be worm-eaten. And chillers of my own—my own buys and girls. Dree quarters of a score I've had, and not one on 'em come anigh me. . . . Twelve buys ther was, and dree wenches of no count. Dree buys was hanged, back in time of Jarge the Third, to Exeter jail, for ship-staling, and one to Gibbet-moor, for what a' did upon the road. Vour on 'em was sent over seas, for running a few bits of goods from France. Two on 'em be working to Whetstone pits, 'cording to their own account, though I reckon they does another sort of job, now and again. And as for t'other two, the Lord, or the Devil, knoweth what be come to they.'

In the presence of such a woman one feels the power of an elemental force as appalling as that of Vesuvius.

I have just been reading *Dariel* anew—*Dariel*, the last of Blackmore's novels, and the only one whose original appearance was in one volume. All of the others had appeared in three or in two volumes, but *Dariel* was published November 27, 1897, when the day of the old 'three-decker' had passed. It was, indeed, the work of Blackmore's old age; twenty-six months later he was dead. The uninitiated reader would never suspect, however, that it was the work of a man in his seventy-second year, unless, perchance, he should stop to consider that the deep wisdom of the story could emanate only from long and varied and rich experience. I am glad that the best of Blackmore persisted to the end. *Dariel* is the work of a man who is not yet disillusioned, a man whose spirit is still young; the beauty and the magic of love continue to thrill him; the earth and the sky speak to him as of old; his faith is undimmed. 'What is truly great,' he asks, 'unless it be concerned with love, or valour,

freedom, piety, or self-denial, and desire to benefit the world at large?' I feel as I close *Dariel* that its author never betrays one of his readers; he always gives something upon which the soul may rest.

V

I have mentioned the narrative method and style of Blackmore. What is it in his writing that marks it as his own, that makes it possible for a reader at once to recognize it as Blackmore's? It would, perhaps, require too much space to enter upon a learned analysis of his writings—an analysis which would in the end, I fear, as most analyses do, leave the reader as much in the dark as before. But this much may be said: Blackmore's novels sprang out of the deep, rich soil of a rare and wholesome spirit, and the qualities of that spirit blossomed in what we call the characteristics of his style. To be more specific, we may say that Blackmore was sturdily English; he loved every highway and byway of his native land, and most of his stories grew out of the soil of rural England, and could have been written only by one who was thus English to the core. Then, too, he had the Englishman's intense love of the outdoors, and, like Wordsworth, 'was rapt away into a region of immeasurable astonishment' by the beauty and the glory of the smallest manifestations of Nature. I need only direct attention to several of the passages I have quoted above as evidence of the extraordinary attention he gave to the sights and sounds of the outdoor world. Every one, I suppose, knows that Blackmore was compelled, by reasons of health, to turn from law to life in the open. It was a fortunate thing for literature that a legacy from a relative made it possible for him to devote his life to gardening and writing. At his Teddington home he lived very much as did the American farmer-author, Donald G. Mitchell, at Edgewood. Indeed, the two men, whose life-span ran almost

parallel, were strikingly similar in temperament and habits. It was doubtless this similarity that first attracted me—already an ardent disciple of Mitchell—to Blackmore.

Strong love of country, unusual sensitiveness to beauty, native healthiness of spirit, deep reverence, overflowing good humour, clear insight into human nature, calm trust and confidence—these are the qualities of his soul that blossom in his style. In the midst of narrative he often pauses to reflect thus:

> The happiest of mankind is he whose stores of life are endless, whose pure delights can never cloy, who sees and feels in every birth, in every growth or motion, his own Almighty Father; and loving Him, is loved again, as a child who spreads his arms out.

In the closing paragraph of *Cradock Nowell* he writes:

> And in the spreading of that realm beyond the shores of time and space, when at last it is understood what the true aim of this life has been, not greatness, honour, wealth, or science, no, nor even wisdom—as we unwisely take it—but . . . a flowing tide whose fountain is our love of one another, then shall we truly learn by feeling (whereby alone we can learn) that all the cleaving of our sorrow, and cuts into the heart of us, were nothing worse than preparation for the grafts of God.

It is in such passages that we lovers of Blackmore recognize the essential man speaking. We feel the sincerity of the thought and the emotion behind the words. Such expression is not sermonizing; only the bursting into bud and bloom of an abiding faith.

And so we may say that Blackmore is wholesome. Ugly things and sad things appear in his books, sins and sorrows and disappointments confront us in his pages, we often glimpse the dark places of the human soul; but there is a faith in him that subdues all terrors. The light of his faith is like the light of the sun; darkness flees before it. The mantle of his faith is like the mantle of the ivy; it clothes

a ruin with beauty. Blackmore calms and refreshes the restless human spirit. I often apply to his prose the remarks made by Swinburne upon the poetry of Matthew Arnold: 'In his best work there is always rest, and air, and a high relief; it satisfies, enlarges, refreshes with its cool full breath and serenity . . . [it] is a pure temple, a white flower of marble, unfretted without by intricate and grotesque traceries, unvexed within by fumes of shaken censers or intoning of hoarse choristers; large and clear and cool, with many chapels in it and outer courts, full of quiet and of music.' I feel that his interpretation of life is more illuminating, more satisfying than that of many present-day novelists, because it is founded upon a more comprehensive view; I believe that Blackmore not only saw life steadily, but that to a remarkable degree he saw it whole, and saw it, too, under a light that is vouchsafed only to the romantics.

He longed to achieve recognition as a poet, and cultivated the art diligently. His first published works were the *Poems by Melanter* and the *Epullia and other Poems*, both of which appeared in 1854. In 1862, under the title of *The Farm and Fruit of Old*, he published a translation of the first and second *Georgics* of Virgil, the forerunner of his complete translation published in 1871. In 1895, under the title *Fringilla*, he published a number of tales in verse. But the poetic fame for which he longed never came to him; in his own words he was

A man with native melody unblest.

Once only did the authentic Spirit of Poetry visit him, and then, strange to relate, she found him sleeping; but she breathed upon him and he arose a poet. When he awoke, the lines which had come to him in dream were still clear in mind, so clear that he wrote them down 'without the change of a word.' They constitute a poetic pearl of

great price, which may well form the pendant of this paper:

In the hour of death, after this life's whim,
When the heart beats low, and the eyes grow dim,
And pain has exhausted every limb—
  The lover of the Lord shall trust in Him.

When the will has forgotten the lifelong aim,
And the mind can only disgrace its fame,
And a man is uncertain of his own name—
  The power of the Lord shall fill this frame.

When the last sigh is heaved, and the last tear shed,
And the coffin is waiting beside the bed,
And the widow and child forsake the dead—
  The angel of the Lord shall lift this head.

For even the purest delight may pall,
And power must fail, and the pride must fall,
And the love of the dearest friends grow small—
  But the glory of the Lord is all in all.

Such expression comes only to beautiful spirits. We may well pause amid the rushing life of our twentieth century to do homage to this man, and 'bid fair peace be to his sable shroud.'

WALDO H. DUNN.

THE FUTURE OF ISLAM

ISLAM, in the last few years, has passed through some epoch-making events. Unfortunately, owing to the kaleidoscopic succession of noteworthy happenings all over the world, the great importance of recent developments in the world of Islam has not received the notice it deserves. Most persons look upon Islam as a religion, a system of doctrines, dogmas, ethics, and ritual practices. But for twelve hundred years it has been much more than this; it has been, and still is, a civilization, a system of government affecting every department of private and communal life; in fact, a theocracy. Until within recent years—about the middle of the nineteenth century—this description held true, but during the last seventy-five years vast changes have taken place, and at the present moment are occurring with lightning-like rapidity. A sympathetic student of world affairs may well ask himself: Wherefore is all this, and whither does it tend?

It was the common boast of nineteenth-century complacency to speak of our Western European system of life as a 'Christian' civilization, though it is doubtful whether the industrial system that grew up in those days had anything very definitely Christian about it. Had there been, we should probably experience fewer labour troubles to-day. But the Muslim civilization of the past and present always was essentially the product of Islam, and had little or nothing to do with economics. Thus, despite continuous wars, the result of the rivalries of rulers, the Muslim world was always a definite entity, Al-Islamiyah, the component parts of which bore a sympathy one with another which was quite regardless of racial or national distinctions. The sympathy of the Indian or Turcoman goes out to the Moorish Riffi who is fighting France and Spain, while in the Russo-Japanese War the sympathies of Western Europe were

largely with the Japanese. Indeed, the greatest cleavages in the body of Islamic peoples are those of sect. An Arabian Sunni would have much in common with an Afghan or a Turk while reviling as a noxious heretic a Shi'ah, be he a Persian or a fellow Arabian Zaidi. In Europe and the West the spirit of nationality has ever overcome sectarian differences. Roman Catholic and Protestant may have persecuted one another most heartily, but in the face of a national danger from outside they have unhesitatingly combined against the enemy from without, to whatsoever sectarian classification he might belong.

The position at the present is that these sectarian differences have, for a time at least, largely disappeared. In face of what has been conceived as a common danger from the dominant West, the gospel of Pan-Islamism, originated by Sultan Abdul-Hamid for his own ends, has brought together the members of sects whose religious views are mutually anathema. Yet Islam is not necessarily more united than formerly, for some of its component parts have parted from one another on nationalistic lines. It would be impossible to preach an effective Jihad nowadays; international jealousies and the feeling that that sort of thing is 'out of date' would prevent it. Pan-Islamism, which was invented by Abdul-Hamid to act as a prop and stay to his tottering Empire and Caliphate, seems to have had its day in other directions. It was a convenient tool for Turkey for a period. With it she succeeded for a long time in holding the pistol of Indian Mussulman opinion at the head of the British Government, thereby circumscribing Britain's freedom of action in various directions. A Turkish conception, it has been used for the benefit of Turkey alone, and, now that it has been utilized, it has dropped into a very secondary position beside that absurd ideal, Pan-Turanianism, an ideal with nothing behind it of indigenous culture, religion, or productive civilization, only a record of the incursions of wild savages from Central Asia and a long tale

of war, rapine, and ever-increasing internal misgovernment, involving the blighting of provinces and the wasting of their resources. Indian Mussulmans, who were the most whole-hearted supporters of Pan-Islam and the Turkish Caliphate, have been duped. The Turkish Caliphate, which they strove to uphold, has been abolished by the Turks themselves. Indeed, the younger intelligentsia in many Muslim countries is, nowadays, frankly free-thinking, thereby showing a veneer of Western thought. The average ordinary educated Westerner, who works or plays on Sunday and who seldom enters a place of worship, would very seldom echo the facile atheism of the youthful effendi. He is merely indifferent. In the East, however, where religion permeates the whole of everyday life, the position of indifferentism is not understood as a form of reaction against unacceptable doctrines, and, in conforming to what he conceives to be the *zeitgeist*, the cast of his mind leads him to a position of crude atheism, and a rejection of all gods, prophets, and revelations. The present-day rulers of Turkey profess little or no religion at all, and although they claim, when it suits their purpose, that Turkey is the premier Mohammedan State, they give their best efforts to removing what has been called the 'dead hand' of Islam by establishing a purely secular form of Government. Thus they are attacking and abolishing almost every habit of life peculiar to Muslims, and are bent on abolishing the monasteries of the various dervish orders, as homes of reaction.

Among the Sunni intelligentsia of Syria and Mesopotamia the same tendency is evident also, as well as in Egypt, though probably to a lesser extent. But Egypt remains a great stronghold of orthodoxy, despite its close touch with the Western world and the recent sensation over the 'heretical' pronouncements of the Shaikh 'Ali Abd ur-Raziq. In French North Africa it is said that, among the younger generation, particularly those who served in the French Army during the war, the outward irreligion of French town

life has made a deep impression, greatly scandalizing their sires. These French Maghribi soldiers, of course, never catch a glimpse of the deep soul of French family life any more than does the passing tourist see the real heart of Paris. In Persia the religious authorities still possess great influence —so great, indeed, that they were able to prevent the efforts of the Sirdar-i-Sipah, Riza Khan, the present virtual dictator of Persia, to proclaim a Republic, with himself as President, and to force him to sue for forgiveness for his impiety.[1] The Shi'ahs in Persia, Iraq, and elsewhere are far less inoculated with the virus of modernism, far less liberal in their ideas, and far less tolerant than the majority of their orthodox Sunni brethren. They are less acquainted with Western cultures, and, except in Persia, have had little influence or experience in politics; the ruling classes in Iraq, where Shi'ahs form a majority, being a comparatively small Sunni element. Here, however, under the British Mandate, the shaikhs of the Shi'ah tribes now elect some of their number as deputies on the National Assembly, so that their voice is being heard more and more. One important exception to the general backwardness of the Shi'ah element is the Aga Khan, the Indian head of the Shi'ah Ismaili sect. This gentleman is so well known as a cosmopolitan public figure that his acquaintance with the conditions of modern civilization is self-evident.

In Sunni Afghanistan we have still an old-time Muslim theocracy under a despotic Amir, and mediaeval feudalism is still the order of the day. Yet even here, it seems, the wheels of 'progress' are beginning to turn, for the present Amir, Aman-ullah, is said to have 'modern' ideas. The Muslims of India—some eighty millions in number, and the

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[1] This article was written before the Persian Majlis deposed the Shah and ended the Kajar dynasty. It is noteworthy, however, that Riza Khan, who engineered this action, did not cause himself to be appointed President of a Republic, but only as a Prime Minister acting as an interim ruler.

largest block of Islamic opinion in any one state—divided into both Sunni and Shi'ah camps, and dwelling, as they do alongside their Hindu compatriots, probably preserve the tenets of their faith more faithfully and devoutly than is done anywhere else, perhaps, in the wide realms of Islam. The same may be said of the large body of Muslims, estimated at about thirty millions, found in the Dutch East Indies, but here the inhabitants approximate more to the Muslim converts in the Sudan and Central Africa, being very primitive and not having an age-long history of civilization behind them. Of present conditions in the Crimea, Caucasus, and Russian Turkistan we know little, but it is at least probable that, under Soviet tyranny, religious and national ideals are not greatly encouraged. In Chinese Turkistan the Celestial authorities have ever been paternal and tolerant, and, as the folk of the Kashgar plains are very unassertive and unwarlike, and the nomads of the Roof of the World very scattered and simple, it is probable that things are there much as ever they were, almost isolated from the outside world and its events. Arabia has been left to the last, for, as it is the birthplace of Islam, it is also the greatest stronghold of reactionary tendencies. Europeans are still unwelcome as travellers in its various States, and it would be courting death to attempt to visit its holy cities, even in disguise. A declared non-Muslim could never hope to reach them under any conditions whatsoever. The great figure controlling the greater part of its barren and little-known interior is Abdul-Aziz ibn Sa'ud, Sultan of Nejd, whose capital is at Riadh. He is the chief of the Wahhabis, Puritan Fundamentalists with a vengeance, and each and every man in his dominions must perforce perform his religious devoirs with unsuspected zeal, under pain of punishment for any slackening in his assiduity. Conviction of irregular practices, particularly that of smoking, entails condign chastisement. His dour warriors, banded together into companies of 'Ikhwan,' or 'brothers,' alone in all Islam

exhibit the fiery zeal for war, and the contempt, or rather welcome, of death which distinguished the early Muslim conquerors and made them irresistible. The other strong man of Arabia, the Imam Yahya of San'a, on the contrary, holds progressive ideas, and desires to develop his rich country with European, preferably British, assistance.

Of definitely Modernist bodies within Islam there are two only, one of which is an offshoot of the other. The heterodox Ahmadiyah sect was founded in 1889 by one Mirza Ghulam Ahmad, who was born in the village of Qadian, in the Panjab. The original sect still has its head quarters at Qadian, but its more enterprising offshoot is established in Lahore. Both conduct proselytizing activities in Europe and the United States of America, and—particularly in the latter country—boast a considerable number of converts. They have established centres at Woking and Chicago, the Qadian body publishing a quarterly magazine in the latter city known as *Moslem Sunrise*, while at Woking the Lahore community publishes an English monthly known as the *Islamic Review*. These two Modernist sects translate the Quran into other tongues than the sacred Arabic; they assert that Christ did not expire on the cross, but only swooned, and that He revived after being anointed with an ointment called 'marham-i-'Isa' by Joseph of Arimathea. After these events, it is related, He travelled into Kashmir, and died in Srinagar, where His tomb is pointed out to-day. The aim of this sect is not to reconcile Christianity with Islam, but to teach that Islam is the development from, and supplanter of, Christ's teaching, and that Jesus is the looked-for Mahdi who will come in the last days to guide the world aright. This movement, containing many Indian scholars well versed in Christian cultures and learning, makes a definitely intellectual appeal, and disallows the use of force. It is noteworthy that several of its adherents have suffered death for their beliefs recently in Afghanistan.

Of the communities of Mystics, broadly termed Sufis,

some, such as the Mevlevi and other dervish bodies, are receiving the attentions of the Turkish Government with a view to their suppression. The Babis and Baha'is, other Mystic communities, possess a considerable number of adherents in Persia, where they originated; in Cyprus, Acre in Palestine, and also in Europe and the United States, where they have secured converts.

Islam is at a crisis in its history. It is standing at crossroads contemplating problems of direction more perplexing even than those facing Christianity. The youngest of the great religions of the world, its thought has progressed but slowly, its civilization having been for many years universally of a mediaeval type, and the effect of its culture the retention of illiteracy, ignorance, and narrow-mindedness. It has held back commercial enterprise by its prohibition of the taking of interest and the giving of credit—provisions which were doubtless excellent in the days and primitive society in which it saw its birth, but which simply act as a drag upon advancement in these modern days. Interest in those days meant nothing more nor less than usury, which the faithful were rightly forbidden to practise; but the effect is to-day that depositors in the Post Office Savings Bank of Egypt mostly refuse to allow the small interest earned to be credited to them. No Muslim country except Egypt is rich, and even in Egypt the wealthiest merchants are non-Muslims. A nation bound by a code of rules issued for the regulation of a tribal or semi-tribal form of life in the seventh century of our era cannot compete with the free nations of Europe. These things tend to prove that the term 'dead hand' of Islam is no mere expression of Christian intolerance, but has a foundation in fact.

Recently the Turk has realized the handicap under which he has been suffering, and has endeavoured by vigorous, even sometimes tyrannous, acts, to throw it off. The greatest crime in Turkey to-day is reaction. But let us remember that the reformers are striking at the very root

of the revealed religion in which the vast majority of the people still pin their faith. Although the ordinary Turk is eminently amenable to discipline, there is bound to come a reaction—the pace of reform is too hot. Whatever the free-thinking rulers of Turkey may do, the hoja still holds his influence over simple, pious minds, and when the glamour of new-won victory, independence, and of the colossal bluff played on the Allied Powers has worn off, outraged susceptibilities will have their word in the matter. It is doubtful, however, whether women will ever consent to return to their former conditions of repression under a system of polygamy. It seems that regeneration of Islamic nations will only come as they feel and suffer from the impact of the aggressive West. It appears, therefore, obvious that, Turkey having at last attempted to fight the West untrammelled by her former handicaps, much will depend, for the rest of Islam, upon the success attained. Should Turkey really succeed in firmly establishing herself, Egypt and other lands might be expected to try to emulate her. But the Turk, even though he is a poor initiator but an admirable imitator, is brave, and possesses extraordinary resistance and stamina, and what is meat to him might well prove poison to his less adaptable co-religionists, who have not the innate feeling of self-sufficiency which comes of hundreds of years of domination over others, but have, until recently, been tributary States, and have not known rule for themselves by rulers of their own blood for years.

A noticeable feature of things Islamic at the present time is that the greatest spirit of change is being shown in the north of Al Islamiyah—in Turkey, in Lahore, and the Panjab. Professor D. S. Margoliouth states that he considers that Islam is essentially a religion of the world's 'heat-belt.' There is obviously much truth in this, for the Prophet was born in tropical Mecca and is buried in Medina, only slightly north of the Tropic. Certain is it also that Islam is advancing almost exclusively in tropical lands—

mainly the Sudan and Central Africa, where tribe after tribe, village after village, of pagan negroes enter the fraternity of Al-Islam. European administrative officials state that this peaceful penetration is almost universally beneficial in its effects. Tribes of hitherto naked and degraded savages adopt flowing garments and acquire a marked increase in self-respect, their manners and morals rising on to a distinctly higher plane. The method of these missionary activities is in marked contrast to the centrally organized and financed methods of Western Christendom. A Muslim teacher, as likely as not a negro himself, able to repeat a number of prayers and possibly to read or chant the Quran also, settles in a village. Quietly he teaches his creed, possibly for years, instructing the villagers and their children in the sacred book and the simple doctrines of his faith. In due course the whole village enters the Muslim fold. Islam thus imparted is very easy for primitive minds to understand. A simple Unity, Allah, is superimposed over his native fetishes and ju-jus, who, thereupon, enter the ranks of the 'jinn.' It is all so much more simple than the mysteries of the Christian Trinity. Only two names need be taught them—Allah and his messenger, whose name in these simple mouths is pronounced in its pure classical form, Muhammadu. In such primitive communities only does it seem that the future expansion of Islam lies. In the northern, historic lands of Europe, North Africa, and Asia its position may be said to be stationary, and here and there undoubtedly declining.

Let it not be thought that there is any great turnover from Islam to Christianity. The Muslim is ever the most difficult type of convert to secure; but where, as in Turkey, belief in Islam is exorcised amongst the members of the educated classes, the room, swept of much superstition and garnished with a modicum of Western thought, is left for seven devils such as are rampant in Soviet Russia at the present moment. That such things should take place on

a nation-wide scale is, of course, most improbable, but the experience of the great Slavonic State above mentioned shows how a resolute caucus can tyrannize over large masses of illiterate peasantry, and the bomb-throwing type of political partisan is not unknown either in Turkey or in Egypt. Here it is that Christianity, whether Eastern or Western, can exert such a valuable influence on Oriental life, particularly in States where, like Turkey, the material civilization and power of the West has obliterated spiritual values of infinitely greater importance. Economics and material progress combined with an intransigent nationalism fill the mental view. Unless religion here can be lifted on to a higher plane Turkey will fall morally to the condition of Russia, a country where the doctrine of the repudiation of obligations, when considered expedient, leads to commercial chaos and untold suffering. It is the duty of 'enlightened' Christendom to attempt to avert this danger by strengthening and supporting and purifying and ennobling the moral codes already extant in the country. The approach of Christianity to Islam has generally hitherto been one of hostility not unmixed with reviling. The need is not so much, by overthrowing Islam and substituting some brand of Christianity, to make for a moral conception of life. That, without a miracle, could not be done in centuries. The need is, by a sympathetic friendliness of approach, to encourage and conserve in Islam all that is best and finest, so that its tendency should become, as well it may, an influence for the betterment of mankind. And Christendom may then, with an Islam ever tending upwards in the appreciation of high moral values, be permitted to hope that Muslims, truly appreciating a standard of morals on a higher plane to their own, may wish to identify themselves with it.

The East has so much to teach the West with regard to matters of the mind and soul that it is deplorable that the attitude of superiority and contempt should be so much adopted by cultured Westerners towards Orientals. That

Islam can produce saints worthy to rank, in point of character, with the best Christianity has to show can be proved by instancing the life and sayings of Al-Hallaj, who was cruelly done to death in the year A.D. 922 at Baghdad. The fact that Christianity and Islam have much in common, both being developments of the Judaistic conception, has been recognized in former days. Indeed, the Moghul Emperor Akbar attempted to institute an eclectic creed which should combine the best of these two and other religions in India. In the days of Al-Ma'mun, Caliph of Baghdad, when culture and letters flourished and knowledge was eagerly sought, the tenets of Christianity and Islam were publicly debated by apologists, often in the presence of the liberal-minded Caliph himself. It is neither by Muslims reviling Christians as unbelievers, or *mushrikin* (associators of other persons with the Deity), nor by Christians asserting that Muslims' moral standards are non-existent, that eventual truth can be perceived, for both of these statements are false, and the interchange of falsehoods cannot but cause truth to be doubly obscured.

Much of the hostility between Christian and Muslim dates from mediaeval days, a period when a series of crusades were preached and orders of military monks were established for the purpose of fighting the *paynim*. Neither the civilization nor the moral behaviour of these Christian hosts were on any higher plane than that of their Muslim foes, and it is a standing reproach to Europe that one of the foulest diseases that flesh is heir to should be known universally in the Muslim East as *frengi*, the Franks' disease. The history of European wars against the Turks does not make pleasant reading for a Western Christian. Time and again militant ecclesiastics advocated the breaking of solemn treaties made with the Turks, and plenary indulgences were granted by Rome when such disgraceful actions did take place ; and, on the whole, it was the Turks who observed their treaty obligations the more scrupulously. The Muslim

does not consider that Christian morality, as evidenced by its adherents, is on any higher moral plane than his own. True, the expression 'the word of an Englishman' has for many years stood as an example of perfect trustworthiness, and it is an Englishman's proud duty to see that this heritage is not dragged in the dust; but the expression has never been 'the word of a Christian,' for such would not, in many cases, be justified. There is an enlightening story of a Turkish officer attached to an official mission in Italy who overheard, while sitting in a café in Naples, the blasphemous language used by an Italian officer, who abused the name of Christ in the most vile manner. The Turk, scandalized by this irreverence, challenged the Italian to a duel as a protest against the latter's abuse of the name of a *Muslim prophet*!

The future of Islam as a whole is, in many ways, obscure. There is little change in its complexion to be expected for many decades to come amongst the great southern majority of its adherents, in Arabia, Central Africa, the East Indies, Central Asia, and the less cultivated classes in India. In Turkey and Egypt, also Syria, Iraq, Palestine, and North Africa, there are changes ahead, although it is only in the first-named country that they have really become striking. But there is no doubt that there is a tendency to seek the reason of the temporal success of Western civilization, and it rather seems that in that search there is left out of account the moral basis upon which all abiding advancement must be based. And the reason is that the Western nations have not exhibited the moral basis of their civilization in the best light. The need is not to assume superiority, but to exhibit it, and to show others the way to achieve it also. If the lands of Islam, treading in the steps of Turkey, seek to discover the secret of the West by following the will-o'-the-wisp of materialism, thereby losing their souls and becoming so many pariahs among the nations, after the fashion of Russia, it is to be feared that Western Christendom will have little but itself to blame. F. W. CHARDIN.

JOHN NEWTON

THE recent bi-centenary of John Newton's birth affords a favourable opportunity to recall the story of one who held so prominent a place in the great evangelical revival of his time. It would be difficult to find a more interesting biography, more varied in experience and revealing a character so many-sided. It recalls in some things the life of Wesley's helper, Silas Told, who trafficked, as did Newton, in the slave-trade, and whose story is more fascinating than any fiction.

Newton himself tells thus of his early years: 'I was born in London the 24th of July, 1725, old style. My father was many years master of a ship in the Mediterranean trade. In the year 1748 he went out as Governor of York Fort in Hudson's Bay, where he died in the year 1750.

'My mother was a Dissenter, a pious woman of Dr. Jennings' Church. She was of a weak, consumptive habit and loved retirement; and as I was her only child she made it the chief business and pleasure of her life to instruct me in the nurture and admonition of the Lord. I am told that from my birth she had devoted me to the ministry.'

Never did a mother's hope and prayer seem further from fulfilment than in the years that followed—years of wild life, of constant peril, and of a defiant recklessness. Who could have dreamed how, one day, those prayers were to be answered, and that her son's ministry should be so richly owned of God? In the Church of St. Mary Woolnoth, that busy corner of the City, is the tablet in his own words which tells that 'he who was an infidel, a libertine, a servant of slaves in Africa, was by the rich mercy of our Lord and Saviour Jesus Christ preserved, restored, pardoned, and appointed to preach the faith which he had long laboured to destroy.'

Before the son was seven years of age this mother passed

away. Surely, if there is joy among the angels of heaven over one sinner that repenteth, few of them could have known a greater fullness of joy than that mother on seeing her longings and prayers, after such delay, so abundantly fulfilled. 'When my father,' he writes, 'returned from sea after my mother's death, he married again. The home was no longer what it had been. Neither my father nor my mother were under the impression of religion.'

After two years at a boarding-school, and at the age of eleven, he began his life at sea, in his father's ship, and made many voyages, until, in 1742, he comes before us a young man of seventeen, beginning that life of peril and hardship which was frequently the result of his own folly.

We turn again to his story, and here, too, it is strange to think of the mother's part in a matter that did so much to shape his life. 'In December 1742 I was lately returned from a voyage, and my father, for sea again, was thinking how to settle me out in the world. An intimate friend of his had proposed to send me for some years to Jamaica and to charge himself with my future fortune. I consented to this, and everything was prepared for my voyage. In the meantime my father sent me on some business in Kent. A few days before my intended journey I received an invitation to visit a family in that county. They were distant relations and very intimate friends of my dear mother—she died in their house. But a coolness took place upon my father's second marriage, and I had heard nothing of them for many years. As my road lay within half a mile of their house I obtained my father's leave to call on them. I was, however, very indifferent about it, and sometimes thought of passing on. However, I went. I was known at first sight, before I could tell my name, and met with the kindest reception as the child of their dear friend. My friends had two daughters. The eldest (as I understood some years after) had been often considered by her mother and mine as a future wife for me, from the time of her

birth. . . . Almost at first sight of this girl (for she was then under fourteen) I was impressed with an affection for her which never abated or lost its influence a single moment in my heart from that hour. Hardly anything less than this violent and commanding passion would have been sufficient to awaken me from the dull melancholy habit I had contracted. When I afterwards made shipwreck of faith, hope, and conscience, my love to this person was the only remaining principle which in any degree supplied their place: and the bare possibility of seeing her again was the means of restraining me from the most horrid designs against myself and others. She has said since that from the first she found an unaccountable impression upon her mind that sooner or later she would be mine.'

'In the time of my deepest darkness,' he writes later, 'when I have chosen death rather than life, my love to her was the only restraint I had left; for, though I neither feared God nor regarded man, I could not bear *that she should think meanly of me when I was dead*.'

Here was an end of the proposed settlement in Jamaica. 'My heart being now fixed and riveted, I concluded it would be impossible to live at such a distance as Jamaica for a term of four or five years, so I staid three weeks instead of three days in Kent, till I thought the opportunity would be lost and the ships sailed.' He comes to his father, to find him greatly displeased, as well he might be. Then follows a voyage to Venice, and a dream on which Newton lingers, as full of spiritual significance, to be interpreted later. Again we find him in Kent, 'where I protracted my stay in the same impudent manner I had done before, which again disappointed my father's designs in my favour and almost provoked him to disown me.'

Then we find him seized by the pressgang and taken on board H.M.S. *Harwich* when the French Fleet was hovering on our coast. By the favour of the captain he is made a midshipman, but, again and again, his folly is his undoing.

'In December 1744 the *Harwich* was in the Downs, bound to the East Indies. The captain gave me leave to go home for a day. I took horse and went to take a last leave of her I loved. The short time passed like a dream, and on New Year's Day 1745 I took my leave and returned to the ship. The captain was prevailed on to excuse my absence; but this rash step (especially as it was not the first step of the kind I had taken) highly displeased him, and lost me his favour, which I never recovered.'

A little later comes the record of a much severer penalty. Whilst the Fleet is lying at Plymouth he hears that his father has come down on some business to Torbay and hopes to find through him a voyage nearer home than the East Indies. 'It was a maxim with me in those days never to deliberate. I resolved to leave the ship at all events. I did so, and in the wrongest manner possible. I was sent one day in the boat to take care that none of the crew deserted, but I betrayed my trust and went off myself. I knew not what road to take and durst not ask for fear of being suspected. All went well that day, and part of the next, when I was met by a small party of soldiers. They brought me back to Plymouth. I walked through the streets guarded like a felon. I was confined two days in the guard-house, then sent on board my ship and kept awhile in irons, then publicly stripped and whipped.' Whipped is but a feeble word to express what flogging meant in those days, when a hundred lashes would scarcely have met such an act of desertion.

We cannot follow him through his many adventures and his really wonderful deliverances from peril. We must dwell on the outstanding incidents of his life. In the tablet in St. Mary Woolnoth, which he himself composed, he speaks of himself as '*the servant of slaves in Africa.*' We may well inquire how it came about that he, so often the master of slaves, capturing them for his trade, should speak thus of himself. It is a strange story.

He had gone to the gold coast of New Guinea with the master of a slave-ship, and when on shore resided on an island. The master was a man with whom he could have lived comfortably, he says, but that he, the master, was under the direction of a black woman who lived with him as a wife. She was a person of some consequence, and he owed much to her influence. So we must think of her, a sort of queen amongst her people, living in state with many attendants. Before young Newton had any opportunity of service he was taken ill with fever. This woman set herself in every way to insult and annoy him. She would scarcely allow him a draught of cold water when he was burning with fever. His bed was a mat spread on the floor, with a log of wood for his pillow. When he was recovering, whilst this woman's table was covered with dishes, he was left to starve, and was in such want that even the slaves in the chain were moved to pity and gave him of their slender pittance. Insult and mockery met him at every turn. When so ill that he could scarcely move, she would compel him to walk, and then set her attendants to mimic his movements, to clap their hands and laugh. They would throw limes at him and sometimes stones. 'Nor did I suffer less,' he says, 'from the inclemency of the weather and the want of clothes. The rainy season was approaching. My whole suit was a pair of trousers, a shirt, a cotton handkerchief instead of a cap, and a cotton cloth about two yards long wrapped about the upper part of my body. Thus accoutred, I have been exposed for twenty, thirty, perhaps forty hours together in incessant rain accompanied with strong gales of wind.' At such a time well might he be tempted to end it all in one of those designs against himself of which he speaks. But ever there burns within him the constant flame of his love to the dear girl in Kent, and he cannot do anything 'that will make her think evil of me when I was dead.'

Let us set the picture before us. This young man, worn

out by such a series of sickness and hunger and insult, sits by the many-sounding sea—the thunder of the breakers and the stretch of foaming waves that ripple on the shore. He holds in one hand a stick with which he makes strange figures that must have seemed to the natives the mystery of some magic. In his other hand he holds a book—the last book that we should look for in such a place, and the only book he had. *It is Euclid.* And there, in his loneliness and misery, he sought to console himself, as he drew the figure of each problem in the sand until he had mastered the whole book.

It is after fifteen months of such suffering that he is found by the captain of a vessel who was directed by his father, with whom he had communicated, to find him. He is received on board this ship as a passenger, lives in the captain's cabin, and is treated as a companion. They go on a voyage to collect gold, ivory, dyers' wood, and beeswax. 'It requires a much longer time,' he says, 'to collect such a cargo than of slaves.' It is strange that, like Silas Told, he is never troubled about the morality of the slave-trade!

So passed a year, and then they set out for England. It was on the way home that he found a copy of Thomas à Kempis. 'I took it up, to pass away the time, and the suggestion arose in my mind—What if these things be true? I could not bear the force of the inference as it related to myself, and shut the book. But now the Lord's time was come, and the conviction I was so unwilling to receive was impressed upon me by an awful dispensation.'

With the lengthy voyage in a hot climate, the ship was greatly out of repair and very unfit to suffer stormy weather. The sails and cordage were very worn, and many such things concurred to render what followed more dangerous.

'The 10th of March,' he writes, 'is a day much to be remembered by me, and I have never suffered it to pass unnoticed. I went to bed that night in my usual indifference,

but was awakened by the force of a violent sea that broke on board and filled the cabin with water. The sea had torn away one side of the ship, the sails were mostly blown away, and the stock of provisions was carried overboard. We had recourse to the pumps, but the water was gaining on us. With a common cargo the ship must have sunk, but we had a great cargo of beeswax and wood, which proved its safety. We expended most of our clothes and bedding to stop the leaks, though the weather was exceedingly cold, especially to us who had so lately left a hot climate. I continued at the pump until noon, almost every wave breaking over my head; but we made ourselves fast with ropes that we might not be washed away. I expected every time the vessel descended in the sea she would rise no more. . . . I began to think of my past life, particularly that I had made the gospel the constant object of ridicule. When I saw there was still hope, and heard that the ship was freed from water, I thought I saw the hand of God displayed in our favour. I began to pray—my prayer was like the cry of the ravens, yet the Lord does not disdain to hear.

'But the peril was not over. The provision ran so short that the half of a salted cod was a day's supply for eleven men. We had plenty of cold water, but no bread, and hardly any clothes, and very cold weather. Again we had incessant labour at the pumps to keep the ship above water. So much labour and little food wasted us fast, and one man died of the hardship.

'At last we made land—four weeks after the damage was sustained we anchored in Lough Swilly in Ireland. When we came into this port we had reached our last meal; and before we had been in two hours the wind, which seemed to be providentially restrained till we were in a place of safety, began to blow with great violence, so that if we had continued at sea in our battered condition we must all have gone to the bottom.'

Thus it was that the great change in him began. 'I

continued much in prayer. Thus far the Lord had wrought a marvellous thing. I was no longer an infidel. I no more questioned the truth of Scripture, or lost a sense of the rebukes of conscience. When the ship was in Lough Swilly I repaired to Londonderry. I was now a serious professor—went twice a day to prayers at the church, and, the first opportunity, received the sacrament, and with the greatest solemnity engaged myself to be the Lord's for ever and only His.'

But yet remains, perhaps, the strangest part of the story. It is in the place of that most cruel captivity that he is to find the fullness of his freedom in Christ. In May of that same year, 1748, a friend of his father gave him a place as an officer in one of his ships, and he was soon again on the gold coast, it being his business to sail in the longboat from place to place for the purchase of slaves. So it came about that he found himself in the scene of his former distress and misery, but his reception is now very different. He is now in prosperous circumstances, and 'he is courted by those who had once despised him.'

Again he is stricken down by a violent fever. 'Weak and almost delirious,' he says, 'I rose from my bed and crept to a retired place. Here I found liberty to pray. I cast myself before the Lord, to do with me as He pleased. I do not remember that any particular text was presented to my mind, but I was enabled to believe in a crucified Saviour. The burden was removed from my conscience. I recovered from that hour, and from that time I trust I have been delivered from the power and dominion of sin.'

Again in an unlikely place we find him a scholar of an unlikely book. 'My leisure hours in that voyage were chiefly employed in the Latin language. I had picked up an old copy of Horace, with the translation. I had no dictionary, but, comparing the Odes with the translation, and with the help of a Latin Bible, I understood the Odes and acquired what Mr. Law calls "classical enthusiasm."

Indeed, by this means I had Horace more *ad unguem* than some who are masters of the Latin tongue, for my helps were so few that I had a passage fixed in my memory before I could fully understand the meaning.'

It is not to be wondered at that, with such patience and skill, he should be able to tell, long afterwards, that he had learned as much Greek as enabled him to read the Greek Testament, and so much Hebrew that he could read most of it with tolerable ease. 'And, having surmised some advantages from the Syriac version, I began with that language. Together with these studies I have kept up a course of reading of the best writers in Divinity in the English and Latin tongues, and I picked up French while I was at sea.'

When one remembers that probably no man ever wrote such an enormous number of letters—they fill a big volume in painfully small type—it is indeed an amazing record.

In 1758 came his marriage with his beloved Mary Catlett, and the love of those earliest days lingered with him all through his life. Our space will not permit of any record of his later voyages. Five years after came the sense of his call to the ministry, and the mother's hopes were thus doubly fulfilled and her prayers were abundantly answered.

His examination by the bishop lasted an hour, 'chiefly upon the principal heads of Divinity. As I resolved not to be charged hereafter with dissimulation, I was constrained to differ from his lordship on some points. [!] But he was not offended.' On April 21, 1764, he was ordained deacon, and entered upon his ministry at Olney, the friend and comforter of the poet Cowper; and later became vicar of St. Mary Woolnoth.

A selection of his letters has recently been published by Morgan & Scott under Cowper's title *Cardiphonia: or, The Utterance of the Heart.* It is prefaced by an Appreciation by Dr. Whyte, which we are glad to have the opportunity

of reproducing as a most fitting summary of Newton's writings.

'"My Cardiphonia," as William Cowper baptized the book, is an English classic of rare excellence and of very high value. Very much what Cowper's own letters are in pure literature, that his friend's letters are in the literature of personal and evangelical religion.

'Newton's most distinctive office in the great Evangelical Revival was to be a writer of spiritual letters, full of passages hardly to be surpassed for genuine beauty, written in strong, clear, level, and idiomatic English style. For myself, I keep John Newton on my selectest shelf of spiritual books: by far the best kind of books in the whole world of books.'

It is in the twenty-six letters 'written to a nobleman' that we find most of Newton himself. Each letter is made an exposition of a text, or such a subject as suggests a text. Here may be found at once matter and inspiration for many sermons. One extract must suffice. It is on Jesus as made a little lower than the angels.

'I have sometimes amused myself with supposing an angel should be appointed to reside awhile upon earth in a human body; not in sinful flesh like ours, but in a body free from infirmity and still preserving an unabated sense of his own happiness in the favour of God and of his unspeakable obligation to His goodness. And I have tried to judge how such an angel would comport himself in such a situation. Were I acquainted with the heavenly visitant, I am willing to hope I should greatly reverence him, and in some cases to consult him—in some, but not in all. Methinks I could never open my heart fully to him, and unfold to him my numberless complaints and infirmities, for as he could have no experience in like things himself, he would not know how fully to pity me, indeed, hardly know how to bear with me, if I told him all. It is well for me that Jesus was made a little lower than the angels, and that the human nature He assumed was not distinct from the common

nature of mankind, though secured from the common depravity; and submitted to be under the law in our name and stead. Though He was free from sin Himself, yet, sin and its consequences being (for our sakes) charged upon Him, He acquired in the days of His humiliation an experimental sympathy with His poor people. He knows the effects of sin and temptation upon us by that knowledge whereby He knows all things; but He knows them in a way more suitable to our comfort and relief by the sufferings and exercises He passed through for us. Hence arises our encouragement. We have not an high-priest who cannot be touched with a feeling of our infirmities, but was in all points tempted as we are. When I add to this the consideration of His power, promises, and grace, that He is exalted on purpose to pity, relieve, and save, I take courage. With Him I dare be free, and I am not sorry, but glad, that He knows me perfectly, that not a thought of my heart is hidden from Him. For, without this exact knowledge of my disease, how could He effectually administer to my cure?'

The other letters, though worthy of Dr. Whyte's high estimate, dwell more upon the personal and particular matters of his correspondent. Sometimes there is a flash of humour that suggests a genial and sometimes a merry soul.

'I have heard nothing of M. P—— yet, but that he is in town about that precious bit of furniture called a wife. May the Lord direct him and bless his choice. In Captain Cook's voyage to the South Sea some fish were caught which looked as well as others, but those who ate of them were poisoned. Alas for the poor man who catches a poisonous wife! There are such to be met with in the matrimonial seas, that look passing well to the eye, but who prove baneful to domestic peace and hurtful to the life of grace. I know two or three people, perhaps a few more, who have great reason to be thankful to Him who sent the fish with the money in its mouth to Peter's hook.'

In another letter he speaks of himself as a speckled bird. 'I am glad I diverted and profited you by calling myself a speckled bird. I can tell you such a bird in this day that wears the full colour of no sect or party is *rara avis*. It is impossible to be all of a colour when I have been debtor to all sorts. Like the jay in the fable, I have been beholden to most of the birds in the air for a feather or two. Church and Meeting, Methodist and Moravian may all of them perceive something in my coat taken from them. None of them are angry with me for *borrowing from them*, but, then, why could I not be content with *their* colour without going amongst other flocks and coveys to make myself such a motley figure? Let them be angry: if I have culled the best feathers from all, then surely I am finer than any.'

One more sentence must find a place. 'I pray the Lord to bless you and all who love His name, by whatever name they choose to be called. Yea, if you know a Papist who sincerely loves Jesus and trusts Him for salvation, give my love to him.' No wonder that, in such a time, such a man should call himself a speckled bird—*rara avis*.

It is through his hymns that John Newton is most familiar to us, and in these his name will live as long as our language endures. There is no evangelical Church which has not joined in the adoration—'How sweet the Name of Jesus sounds.'

One, perhaps the finest in his collection, little known, and of which F. T. Palgrave says John Bunyan would have thankfully owned it, is headed 'Looking at the Cross,' and we may quote one verse:

> In evil long I took delight,
> Unawed by shame or fear,
> Till a new object struck my sight,
> And stopped my wild career.

He passed away on December 31, 1807, and was buried in the vault at St. Mary Woolnoth.

BASIL ST. CLEATHER.

CHILDREN'S STORIES

IF we know any one's favourite story when a child, we have some sort of indication to the tone of his mind as a man. In other words, a successful tale fits the child-mind, and we can learn much of the child by noticing how a tale will affect him. A tale for children differs from any other tale in one marked particular. The form of its narration matters comparatively little. It need be lit up and illuminated by no colouring of style. The child will supply the colour himself. His mind is not plastic to the imagination of another; he will not be dictated to in matters of detail, but very quickly grafts his own creation on to the tree supplied by another. Mention a lion and he visualizes shaggy mane and flashing tail; but mention a lion and clothe it with your own detailed vision—mane and eyes and tail and posture all specified—and the child will have nothing of it; he will make his own lion. The *matter* of the tale counts with him. If that fires his imagination the tale will go. Most of our best story-tellers have given us their tales in a pleasing style, so that form as well as content endears them to us, and this is not an accident. It makes, however, little difference to the child. He will read a fairy-tale with the same enjoyment in the original, glowing with the impulse of its generation, or in a version that merely retails the facts. The inventive, rather than the vision, quality of imagination should be developed in a writer for children. Mere invention, of course, is not sufficient; it must have imagination at its back to magnetize it, so that what is imaginative will respond.

Every work of art gratifies some craving. The craving of the child is that of the adult in germ, only more fresh and curious. One of the yearnings gratified is the longing for the ideal. The child wishes he could have the sweetest

of things to eat always and in any place, and he loves stories that bring him tables of dainties summoned miraculously at will. He wishes that time would move quicker, and that space might be traversed by a thought, and he has seven-league boots. He longs for the realization of every wish, and has magic rings and genii, and becomes a sort of Aladdin with a rusty old lamp of faerie property.

The successful child's story has no moral, not even the sort that is really a consolation. It was not the child who asked for tales where satisfied desire brought satiety, or where fairy schemes are tested by the touch of earth and made ridiculous. He does not really like those tales. They appear because children do not edit and select for themselves. The child does not appreciate their stale consolation. He has no use for explanations of life's compromises. It is a pity when the grown-up writer, who has come out of the dream-world in which his small readers still live, gives them his potion to charm away an evil they do not know. He suggests imperfections; it is like comforting a rich man with the consolations that comfort the poor. The child does not want to be reassured, will accept no excuse for a world not ideal. He loves palaces glittering with diamonds and gold, and chambers of precious stones. He does not believe that if he got everything he wished he would lose the pleasure of wishing. 'Only try me,' he answers. The story of King Midas is a poor sort of adventure. 'It may have been so,' the little one will think, 'but it is not a nice story.' Aladdin is much more to the point.

Although the child does not appreciate thoughts which men who have accepted the compromises of life find comforting, he does like to be consoled after his own fashion. He likes to see virtue rewarded, especially unrecognized virtue, virtue not appreciated by those in authority. It must be rather a good or a very spoilt child who has not the feeling that somehow he was born bad. Although he is often blamed quite unworthily, still his inclinations do tend to

pull against the correct order of things; the devil has an undoubted share in his composition. The tale of the ugly duckling finds a very grateful home in the hearts of most children. It is very pleasant to reflect on the day when the hitherto despised and badly-treated duckling comes back with outward dignity and inward glee to confound the world of its oppressors. This is the sort of moral that a child likes, a moral for his parents and guardians to take note of. The same sort of feeling makes *Cinderella* a favourite, except that in Cinderella's tale the fault is all one-sided, while the duckling was horribly ugly—the child is generally quite humble and frank with himself. The child's sympathy is always with the oppressed. He likes to see ogres and giants upset, but does not enjoy the tale that preaches against the small evildoer. He is with the Dick Whittingtons who run away. He feels always with what is right; but his idea of right is not obedience to the voice of authority, but obedience to his own best impulses. The sort of story that rewards goodness as goodness with evident moral intent does not please him.

A grown-up will get pleasure from a tale with a direct moral interest. The preaching of the *Egoist* or of *Richard Feverel* contributes to the hold of these tales over us; but the child is not interested in morality as an abstract consideration. There is a considerable difference. Man makes his own morality; he has a share in its composition, and is an interested speculator. The child's morality is a code of right behaviour made for him without reference to his opinion, an external limitation hedging him about. Its consideration in a tale merely gives evidence of the grown-up's propensity for 'lecturing.' Even a tale like the *Water-Babies* suffers as a child's story, although it gains as a grown-up's, by the moral conception. Its picture of Do-as-you-would-be-done-by, its feeling of the loveliness of tear-stained duty, and of the pity of evil, are beautiful to one not a child; but the whole incipient teaching repels one

who is. The child is in perpetual revolt against the element of coercion in morality, which is only intensified by moral emphasis. The tales of the New Testament, as tales, fascinate children, but I imagine most resent the parables. That of the sower brings to memory a rainy Sunday, and a child drumming sulkily on the window-pane while the rest of the family are listening round the fire, vowing to throw in its lot with the seed that fell on stony ground and be for ever against this imposition of goodness. Truly, not only is a tale for children a better tale without a moral, a moral is better told to a child without a story. He resents the use of sugar from any ulterior motive. The child is direct, and should be treated directly; his way is not that of a man.

Still, a tale can be used effectively as a sort of incipient moral tonic, but the writer must beware how he treads. He must not let it be seen that he means to teach, and he cannot assume that the child will respond to every moral sentiment. The child's outlook is concretely personal, and therefore he is easily offended, and makes no allowances. His is the most uncharitable and intolerant of oppositions, since his comprehension is so limited. If you seem to oppose any behaviour or thought or attitude that is his, he thinks that you are opposing *him*. That is the reason of his dislike for 'sermons.' It is not that he objects to listening to your preaching, but that he resents your lecturing *him*. We can enjoy the *Egoist* and appreciate its sermon, because we do not take it personally, or, if it does hit us, then we take it as a random shot that has gone home. We do not want to hit back; we know that the author is against, not us, but the egoism which we chance to have. The child cannot feel abstractly like this; thus, paradoxically, when writing for him, we must not be concrete. We must be sufficiently abstract in our treatment of wickedness for it to appear that the last thing possible to be conceived is a naughty child. Evil must not be hunted by all the powerful and justice-loving forces of the universe. A child, in the true sportsman spirit,

will but side with the weaker party, all his generous fairness revolting against the Giant Tyrant of Righteousness. The best method is that of our greatest teacher among the poets[1] —an excitement of the moral imagination rather than a teaching of morals. Then, the moral intention, so far from being a danger, will actually contribute to the enjoyment. It is merely a putting of the child in the moral attitude, in the happiest attitude in life. The child's response is the most easy and complete thing in the world. I recollect one story where this was the way. It was possibly German, and its name is not on the placards of fame. Indeed, I have forgotten it. It is registered in my mind as the *Cloud Story*. The clouds were the agents of good, the fairy-godmothers who watched and protected the hero. This little chap went out on a journey into an adventurous though partially unfriendly world. He was beset by evils, not giants solely, but dangers with a moral alternative. With all the odds against him, he defies the threat of evil force, and in the nick of time a cloud comes rolling its white majesty to earth and catches away the child of its protection. The tale makes a series of variations on the one theme. It has a feeling throughout of the companionship of the Powerful. Somehow, away behind the drifting clouds lie the possibilities of childhood—these distant curtains veiling their secret so thinly.

I often wonder why this tale has not been claimed by the nursery as *Cinderella* and *Blue Beard* have been claimed. Perhaps it is a little too mystical. *Cinderella* and *Blue Beard* are concrete and tangible. This is rather remote and filmy. Tiny slippers, and godmothers with peaked hats and lengthy wands, are less abstract than the vapours of the heavens. The tone of mind of every human being, even from childhood, makes its own selection. Individual taste is biased from the beginning. The sort of child who builds his castles with the bricks of a rain-cloud will be delighted, when a man, by a different kind of poetry from that which

[1] Need I name him?—Wordsworth.

delights the man who as a child had *Blue Beard* for his favourite. The one has the germ of a Wordsworth in it, the other that of an *Othello*. He whose early favourites are *Jack the Giant Killer* and the like will be of a soldiering and adventurous nature. The distinction is rough, but marked, and is seen most vividly in the contrast between a girl's and a boy's choice. *Blue Beard* and even *Red Riding Hood* are much too gruesome and painful to give pleasure to the average little girl. *Red Riding Hood* is too apt to produce the kind of nightmare whose end comes with a Jonah-and-penknife sort of exit. One met such tales with the shamefaced uneasiness with which one faces a herd of horned cattle on a highland road, or hears a lion roar in its cage, and escaped from them with the feeling familiar to one who leaves the snake-house in the Zoo.

With the new modern interest in the child have come new tales. Believing the old fairy of the uneducated world to be dead, the story-teller creates a new fairy. Kipling seizes on the possibilities of the jungle, making of it a new world of faerie, a world quite true enough and yet quite remote enough to let the imagination have its way with it, or he studies the finger-marks left by the past all over our island, and summons the British fairy Puck to raise the whole man from his thumb-print. This sort of story does not err against fact, and yet can leave room for the imagination. A mediaeval age, where the marvels of the world were inexplicable, must have different fairies from those of an age whose marvels are so real that they allow of concrete investigation. What a universe of fairy-tale does our knowledge of the working of scientific or mechanical law open up for exploitation! There is a whole mythology behind the bulb of light we turn on in our room at night. What does fairy Gas say when she comes out of her pipe? A demoniac contrivance once caught and imprisoned her deep in the earth, and a wonderful train of circumstance has set her free. The fairy apotheosis of the world is of

inexhaustible potentiality. Every flower is capable of a history, from the dandelion soldier of fortune or the daisy pilgrim of beauty, up to the exiled dahlia queen from foreign lands. New fairies crowd around, discoverable and waiting to be discovered.

The other direction in which the modern child's tale has been given a new impetus is in its humour. There were tales of old to tickle the laughter of the child, although a sense of humour does not often develop early. Children take life too seriously to laugh much. Their laughter is the overflow of happiness, rather than an outburst of humour. They are fonder of fun than of funny things. Humour is concerned with the superficial relation of things, and children live hardly at all at the level of superficiality. The attitude of humour is more or less detached and external. The child feels intimately; everything that makes an impression on him rouses his emotions; feeling damps humour. Moreover, the child does not know enough to perceive the odd as odd. Not having yet placed many things in mental congruity, he has not a subtle sense of incongruity. He is too curious to laugh at curiosities. Yet there are ancient humorous tales for him, as of the boy who sticks pins in a haystack, and who, to rectify that, spreads butter on his coat, and so on. *John Gilpin* is a favourite in the nursery. The fun of these excites. The scurry in *John Gilpin*, the flying open of toll-gates, the crashing of the balancing bottles, all carry children along the wave of laughter. This sort of humour appeals to a child. The kind that relies on the impossible or the incongruous is not for the very young. I do not think that most children laugh with Lewis Carroll. His dream-like transformations and his totally absurd situations, though not lost on the child, since they satisfy his craving for the marvellous and his sense of the possibilities of things, do not move him to laughter, unless it be the excited chuckle of adventure. A child easily believes that Alice disappeared down a rabbit-hole, that she shrank to the size of an atom

or grew to the size of a giant. The picture of her imprisonment in the little cottage, where she grows till there is hardly room to breathe, moves the small reader to pity and fear. The incongruities of the Duchess's household are rather bewildering than humorous, while the 'off with his head' business has a decidedly bloodthirsty and cruel aspect, which the author, knowing his public, palliates. If the English-speaking races have not the comic spirit, neither have their children. A responsive heart and all-absorbing wonder narrow the field of their humour. The modern tendency in humorous writing is rather for the benefit of the grown-up reader than for the little ones who sit excited around.

KATHARINE M. WILSON.

THE THEORY OF MIRACLE

THE present study is not concerned with the defence of any particular miracles, nor with the religious value and significance of miracles in general, but merely with what may be called the philosophical theory of miracle. Some such theory, I believe, will always be a vital concern of religion. For while, on the one hand, many of us would not be disquieted if some of the miracles recorded in Scripture, particularly those of which the record dates from very early times, came to be regarded as legendary accretions (though that kind of conclusion is often too easily assumed), yet, on the other hand, we may be quite certain that it is impossible to evacuate the miraculous altogether. There is a steady strain of the miraculous in religion, which shows itself repeatedly in the experience of believers, especially in regard to prayer and providence; and whenever religious experience reaches a particular intensity, as in the lives of the saints and in periods of religious revival, that supernatural element approaches, and, as I believe, passes, the border of physical miracle. There is, in fact, a continuous experience of the supernatural in religion, and any doctrinaire attempt to eradicate the miraculous becomes hopelessly uncritical and unhistorical. The absolute denial of all miracles, especially those which gather around the person of our Lord and the higher reaches of Christian experience, results in greater incredibilities than are involved in any belief in miracle. As Dante said:

> Se il mondo si rivolse al Cristianesmo,
> diss' io, senza miracoli, quest' uno
> è tal che gli altri non sono il centesmo.[1]

[1] *Paradiso*, xxiv., ll. 106–8:

> 'That all the world,' said I, 'should have been turned
> To Christian, and no miracle been wrought,
> Would in itself be such a miracle
> The rest were not an hundredth part so great.'—Cary's translation.

Now there is a general impression that modern knowledge has made it difficult, if not impossible, to believe in the miraculous. That is simply assumed, without any sort of argument, in a great deal that is written in these days. It has become a kind of axiom with many writers. It is suggested that in the ages of faith men were simple-minded, and prepared to accept uncritically all sorts of marvels, but that in our days the march of progress and all the discoveries of science have made it impossible for us to accept these naïve prodigies. Now it is, of course, a fact that for several generations the world has been preoccupied with the investigation of the properties of matter, and that in popular thought an enormous emphasis has consequently been placed upon what is regarded as the automatic regularity of Nature. It is doubtless true enough that these things have made it more difficult for the general mind to believe in miracle.

But there can be no doubt at all that, for any one who possesses any power of detached thought, the whole drift of science and philosophy for the last thirty years has made it vastly easier to believe in the miraculous. For what do we mean by miracle? What are the lines upon which our definitions of the miraculous are framed? A definition of miracle will always be found to turn upon a reference to what is possible, or what is credible, or what is natural. An unbeliever in the miraculous will define miracle as a supposititious event beyond the range of credibility or possibility. A believer in the miraculous will often enough define miracle as an event beyond the order of Nature. Now it is not too much to say that modern science has definitely superseded these definitions, since science itself has fully and finally obliterated the traditional lines of distinction between the possible and the impossible, the credible and the incredible, the natural and the supernatural. For science is actually doing things that yesterday would have been miraculous, and no thinking man would care to set

bounds to the scientific achievements of the future. Who shall say what is possible? The impossibilities of a few years ago are the familiar experiences of to-day. There is one classical case where a canon of impossibility was deliberately stated by a distinguished thinker. The French philosopher Comte declared that it would always be impossible for us to determine the chemical constitution of the fixed stars. The working of his mind is quite obvious and quite logical. The fixed stars are many millions of miles away; it is impossible for men to visit these distant spheres; a chemical analysis cannot be undertaken unless a sample can be secured, and that is impossible apart from an actual visit; therefore it will always be impossible for us to know anything about the chemical constitution of the fixed stars. It is quite consistent and convincing. One almost expects the ratiocination to end with Euclid's 'Q.E.D.,' or at least a Frenchman's '*Voilà!*' Unfortunately, however, some inconsiderate investigators proceeded to develop the science of spectroscopy, with the result that we know a great deal about the chemical constitution of the fixed stars. And whatever impossibility you select may be rendered possible in some equally unforeseen and unforeseeable way. No rational person to-day would care to define a permanent impossibility. And who shall say what is credible? Things that would have been utterly incredible and inconceivable in the younger days of many of us are ordinary features of our lives to-day. Thirty years ago or so no one would have believed you if you had announced that a doctor would presently be able to see a fracture in one of your bones, without exposing it, and without even touching your body. The incredulity would have been strictly logical too. Flesh is not transparent, and without an incision by which the light can penetrate to the fracture it is obviously impossible to see it; such would have been the argument, and a perfectly sound one, thirty years ago. But the so-called X-rays are discovered, and the incredible,

inconceivable thing of thirty years ago becomes a daily practice in our hospitals. And who shall say what is natural? A thing may be supernatural to one level of intelligence and natural to another, as Butler argued long ago. 'There may be beings in the universe whose capacities, and knowledge, and views, may be so extensive, that the whole Christian dispensation may to them appear natural, that is, analogous or conformable to God's dealings with other parts of His creation: as natural as the visible known course of things appears to us. For there seems scarce any other possible sense to be put upon the word but that only in which it is here used; similar, stated, or uniform.'[1] The very difference that Butler suggests as between angels and men exists in fact as between a savage people and a civilized people. When the African explorer got into difficulties with the natives he took out his glass eye, flung it into the air, caught it, and replaced it, whereupon the astonished natives grovelled at his feet and worshipped him. Now that was, in the strictest sense of the word, a miracle to those savages, but it is not a miracle to us; it was supernatural to them, but it is natural to us.

We spell Nature with a capital letter, and almost deify the conception in our thoughts, but what does it really mean? Merely that system of events with which we are familiar, because the events happen so frequently and so regularly that we have become familiarized with them. As Pascal said: 'J'ai grand peur que cette nature ne soit elle-même qu'une première coutume, comme la coutume est une seconde nature.'[2] Thus there is nothing more intrinsically unlikely about the resurrection of a dead man than about the birth of a child. Indeed, it might be argued that the intrinsic improbability is less, for, from a purely detached point of view, it is less strange that a life which has already existed should return, after it has departed,

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[1] *Analogy*, i., 1, p. 34.

[2] *Pensées*, ii., 93, p. 39.

than that an entirely new life should come into existence. But the one event happens constantly, and we are familiar with it; therefore we forget the wonder of it, and call it natural. The other event—assuming for the moment that it does happen—only happens very occasionally, and we are utterly unfamiliar with it; therefore we realize the wonder of it, and we call it supernatural. What is repeated and regular and habitual we call natural; what is isolated and irregular and unfamiliar we call supernatural.

But we ought always to remember that, as St. Augustine said, what we call supernatural is *non contra naturam, sed contra quam est nota natura.*[1] For the fact is that the word Nature is used very ambiguously. Sometimes we mean by Nature the partial system of actual events, regularly experienced by us, and therefore familiar to us. And sometimes we mean by Nature the entire system of possible events which, as we instinctively feel, must be a regular whole, but it is not all of it regularly experienced by us, and therefore is not all of it familiar to us. For it is quite obvious that there are events which are seldom experienced by us, and that there are also events which have never yet been experienced by us at all. The whole process of scientific discovery illustrates this. Here is some new fact which emerges in the course of research. If it is on the physical plane we are sure that it must be related in a regular way to the whole system of physical facts as known to us, and, since we know a good deal about physical facts, we are generally able to see almost immediately what that regular relation is. If it is on the psychical plane we are sure that it must be related in a regular way to the whole system of physical and psychical facts as known to us, though, as we know less about the psychical—and about the relations between the psychical and the physical—than we know about the physical, we are often unable to see precisely what that regular relation is. If it is what

[1] *De Civ. Dei*, xxi., 8 (cf. *De Trin.*, iii., 11).

we call a miracle we are equally sure that it must be related in a regular way to the universal system of facts, physical, psychical, and spiritual, which we call the universe, though, as our knowledge is naturally less and less as we approach the ultimate, we may be entirely unable to conceive what that regular relation is. All that we mean by the supernatural—all that we can logically mean by it—is covered by these last terms. It cannot mean anything that is beyond Nature in the larger sense, the whole system of ordered events in the universe; any such thing is strictly unthinkable. It must mean something that is beyond Nature in the narrower sense, Nature as familiarly experienced by us, *nota natura*.

It is nothing less than a calamity that the classical definition of miracle in the theologians of the past has generally represented it as an interposition in the order of Nature, or as a breach of the laws of Nature. This goes back to St. Thomas Aquinas: 'Aliquid dicitur esse miraculum, quod fit praeter ordinem totius naturae creatae. Hoc autem non potest facere nisi Deus: quia quidquid facit angelus vel quaecumque alia creatura propria virtute, hoc fit secundum ordinem naturae creatae, et sic non est miraculum.'[1] It is perhaps a sufficient criticism of this conception of miracle to point out that it depends absolutely upon an implicit Deism. The universe is regarded as created by God in the first place, and then, so to speak, as running by its first momentum, any further contact with God being in the nature of an interference with the machinery. I am not suggesting that this was really St. Thomas's cosmological doctrine; I am merely pointing out that this is the implicit conception which is actually involved in this definition of miracle. To define miracle as that which is beyond the laws of the whole of created Nature is to make it an interposition by God into an order previously established by Him; and a doctrine of the

[1] *Summa theol.*, P. i., q. 110, art. 4 *ad fin.*

universe as established in the first place by God, yet in which His future action is reduced to interference, is mere Deism. It is an implicit denial of the existence of the Deity as a present and active and living God.

The fact is that a miracle, if there be any such thing, must be relative and not absolute. There cannot be an absolute miracle; it is a contradiction in terms. An absolute miracle would be a portent standing outside of the entire order of the universe; a cosmic excrescence, uncaused by and unconnected with everything else; equally without relation to God and without relation to the universe. Such a thing is strictly inconceivable. A thing may be a portent in relation to what is limited or what is partial, for it may stand outside, or it may seem to stand outside, a limited order; it may appear as a portent in relation to our partial knowledge or our partial experience, as an exception in regard to the order of Nature as known to us. But it must be relative to some order or some experience which is less than universal. Manifestly there cannot be a miracle which is a miracle in relation to God and in relation to the entire universe.

There is surely no great subtlety about this view of miracle, and yet it is surprising what difficulties it seems to present to some minds. Here are three almost haphazard examples which have occurred in my reading of late, one from a Scottish philosopher of the past, one from a French man of letters who died only the other day, and one from a contemporary English theologian, which show how completely the conception seems to elude many able thinkers. Sir William Hamilton wrote, in discussing Berkeley's idealism: 'But if Berkeley held that the Deity caused no permanent material universe to exist, and to act uniformly as one, but does Himself either infuse into our several minds the phenomena perceived and affective, or determines our several minds to elicit within consciousness such apprehended qualities or felt affections; in that case

I can recognize in Berkeley's theory only a scheme of theistic idealism—in fact, only a scheme of perpetual and universal miracle, against which the law of parsimony is conclusive, if the divine interposition be not proved necessary to render possible the facts.'[1]

Now, in the first place, the law of parsimony has no possible application here. When the first cause of universal existence is in question there is nothing whatever to choose, on that score, between the theory that all that exists was originated by repeated acts of creation, and the theory that all that exists was originated by a single act of creation; because the many acts would be precisely equivalent in cumulative creative energy, so to speak, to the one act. In others words, it would be quite as wonderful for God to originate in one creative act a self-acting universe, as for Him to originate every existing event by a separate fiat. I pass by the superannuated Deism of the former conception without comment; all that I am concerned about at the moment is to point out that every possible scheme of a universe—the universe as it exists, and every universe that could possibly exist—is—or is not, as you like, but equally is or equally is not—'a scheme of perpetual and universal miracle.' Consider the *naïveté* of thinking of *this* universe as 'natural,' and of any other universe that might have existed in its place as 'miraculous'! If Sir William Hamilton was using the word loosely, and meant by 'miracle' merely a marvel, it is obvious that any universe that could possibly exist would be precisely as great a marvel as any other. If he was using the word more accurately, and meant by 'miracle' a portent, an inexplicable exception, a supernatural event, then in what sense could any universe be that? In relation to what order could it be a portent? To what system could it be an exception? What nature could it be beyond? A miracle must be relative to some order that it transcends, or appears to

[1] Veitch's *Hamilton*, pp. 180–1.

transcend, and when the universal order is in question, whatever that order may be, it is obvious that nothing can transcend it, and therefore to speak of miracle is meaningless.

Again, M. Anatole France, after shrewdly criticizing the dictum of Renan that 'miracles are things that never happen,' and arguing that this is 'to grant a great deal too much to established science, and to suppose that we are acquainted with all the laws of the universe,' which is obviously not the case, goes on to say: 'Not only has a philosopher never beheld a miracle; he is incapable of ever beholding one. All the thaumaturgists in the world might place before him the most extraordinary appearances; they would only be wasting their time. In observing all these marvellous facts he would concern himself solely with seeking the law controlling them, and if he did not discover it he would merely say, "Our knowledge of physics and chemistry is very incomplete." Thus there never has been a miracle in the true sense of the word, or, if there has been, we could not know of it, since, being ignorant of Nature, we are equally ignorant of all that is not nature.'[1]

Think of the extraordinary logic here. It is like saying that there cannot be any such thing as a conjurer's trick, because if we saw a man beheaded on the stage we should know that it was only some clever illusion. But that is what we mean by a conjurer's trick. Or, to use a more dignified and philosophical example, it is like saying that there cannot be any such thing as a separate event, because every such event is really connected with and conditioned by every other event in the universe, and is merely isolated in our minds for the purposes of thought. But that is all that any intelligent man ever meant by a separate event. An admitted miracle is defined, and then it is oracularly stated that, by the very terms of the definition, it cannot

[1] *La Vie Littéraire (Quatrième Série)*, p. 107.

be a miracle. When you reduce the argument to strict logical form it runs thus: This is a miracle, because the cause is unknown, though there must be a cause; this is not a miracle, because there must be a cause, though the cause is unknown. But even so delightful a writer as M. Anatole France cannot have it both ways when he adventures forth as a theologian.

There is one other point to be remarked. The philosopher would merely say, according to M. France, 'our knowledge of physics and chemistry is very incomplete.' That is, it is quietly assumed that every conceivable event can be explained finally in terms of physics and chemistry—a conclusion that most responsible thinkers would repudiate with emphasis, and that sufficiently marks M. Anatole France's philosophy as out of date by fifty years.

Once again, Dr. Orchard, in a recent book, has written: 'Augustine is often quoted when he speaks of miracle as something that is contrary to nature *as it is known*; but such a definition does not bring out the essential characteristic of miracles, for it would imply that, if only we knew the laws or forces at present obscured from us, we should know that the thing was not a miracle at all.'[1] Upon the last clause one can only remark, 'Certainly!' One would think that it was perfectly obvious that nothing could be a miracle if only we knew all the laws and forces governing it. But what does Dr. Orchard suppose the essential characteristic of miracles to be? Does he suppose that a miracle ought to be still somehow a miracle to us even if we knew the laws and forces which account for it? That is plainly impossible. Nothing is a miracle to God; nothing could be a miracle to an absolute mind, for such a mind would see everything as comprehended in a known system, and nothing could be a portent, for nothing could present itself as an apparent irregularity. It is precisely Bishop Butler's point once more, that nothing would be a

[1] *Foundations of Faith, I. Theological*, p. 154.

miracle to angelic beings, because, to the higher reach of intelligence and the higher range of knowledge, all things would appear natural, that is, as falling into one complete and consistent order of events, known as complete and consistent.

The only satisfactory definition of miracle would be on some such lines as these: A miracle is that which it is impossible for any normal man, in a given state of attainment, to perform, and which it is impossible for any normal mind, in a given state of knowledge, to explain. In other words, miracle is a relative term. A miracle is relative to some limited power, or some restricted experience, or some partial knowledge. A moment's thought is sufficient to show that it cannot be absolute. A miracle which is a miracle everywhere and always, to the highest as well as to the lowest intelligence, to God as well as to man, is utterly unthinkable. A miracle must be relative to the limited powers and the finite intelligence of those who witness it.

So the same event may be miraculous to a savage, and natural to a civilized man; it may be miraculous in the first century, and, for anything we know, natural in the twenty-first century, if by the latter time the knowledge of man has sufficiently advanced for him to understand the laws which govern it, and therefore to enable him to bring it to pass. Thus scientific marvels, and indeed most things in the world, are miraculous to the savage and to the child, until they get used to them, and begin to understand them. And many ordinary things in the life of to-day would be miraculous to our great-grandfathers, if they could be brought back to this world, until these things had become familiar to them, and had been explained to them. And so, in a precisely similar way, the wonderful works of our Lord are miraculous to us, and they may, or they may not, for anything we know, be miraculous *in that sense* to our posterity a thousand years hence. But in the only sense that

matters, in the only sense that has any religious value, they will always be miraculous, because, even if we fantastically suppose that a thousand years hence, through the progress of knowledge, men are able to heal the sick and raise the dead, the past miracle would remain, in the fact that our Lord was able to do these wonders long centuries ahead of the rest of humanity.

It is not suggested that there is anything at all new or revolutionary in this theory of miracle. In fact, it is all involved in the famous passages which have been quoted from St. Augustine and Bishop Butler. But it does seem to be clear that many writers who have dealt with the miraculous have not really understood this view of it, and there is no doubt at all in the writer's mind that this is the only view of miracle that is either defensible, or indeed intelligible, in the last resort.

HENRY BETT.

Notes and Discussions

INTERNATIONAL FRIENDSHIP

DR. SHAILER MATHEWS, of Chicago, in summing up his impressions of the Universal Christian Conference on Life and Work, held last August in Stockholm, said that it might 'almost be described as the Universal Conference of Christian Friends.' He also expressed his belief that 'the Conference is one phase of a wide movement toward the development of Christian unity and solidarity.' That he had good grounds for this belief the Conference itself is a proof. To what extent it has given momentum to the movement towards unity depends upon the extent to which what has been called 'The Mentality of Stockholm' shall spread and pervade Churches and nations. Much has been gained; the Conference itself has become a fact in history whose significance cannot be denied, and, in spite of differences in opinion as to methods, the frank expression of these diverse judgements served rather to help than to hinder the realization of the magnitude of the social task and opportunity of the Churches.

The Crown Prince of Sweden, who was a regular attendant at the Conference, uttered a weighty word when he said, in his address at the closing session: 'We have come to an understanding.' Though the 'understanding' arrived at was sometimes a clearer perception of the difficulties yet to be overcome, that in itself was a great gain. '*Difficilis ascensus per Christum*,' said the Bishop of Winchester in his challenging sermon. Many a steep hill has yet to be climbed, but from the beginning to the end of the Conference emphasis was laid upon the vast resources available for the accomplishment of the colossal task of setting up 'the Kingdom of God in this complicated civilization of the twentieth century. . . . In Christ we can do the impossible. . . . In Him alone is our hope.'

Sir Willoughby Dickinson, than whom none can speak with more recent and accurate knowledge, did not minimize, but neither did he overstate, the difficulties of promoting international friendship. His stirring words left upon the minds of his hearers a very acute sense of the responsibility of the Churches: 'No one can travel in Europe or Asia or America and not be appalled at the rocky state of the ground. Is there a single spot where the seeds of peace are taking root of themselves? I know of none. The world is ripe for war. Human passions are rising in the hearts of millions of men, and in hardly a country can you find more than a handful of men labouring to calm those passions.' An acid-test for the value of the 'Life and Work' Conference and every similar gathering is supplied in the sentence: 'Evangelical Christendom is wasting its strength through its excessive nationalism.'

If this test is applied to the proceedings at Stockholm, the result is gratifying to all who are longing to see an increase of goodwill amongst men. Excessive nationalism was at a discount; Christian internationalism at a premium. The speakers, with but few exceptions, thought internationally, and spoke the truth in love. In the large delegation from Germany there were, however, some whose outlook was restricted. One of their own countrymen[1] has expressed his regret that some of his fellow delegates failed to catch the spirit of the Conference, and became 'a drag' on its progress. His outspoken criticisms prove that the nationalistic utterances to which he refers represented only a section of the German people; they must not be allowed to outweigh the high-toned and impressive appeals of other German delegates. The secular Press gave prominence to the address of Dr. Klingemann, of Coblentz, General Superintendent of the Churches in Rhineland; *inter alia* he said: 'We Germans are unable to interest ourselves in the coming of peace so long as peace is denied to our nation. . . . At present we have no use for the League of Nations, for the right of minorities is not recognized so far as our country is concerned.' Lest undue importance should be attached to this widely-reported speech, it seems desirable to quote from other addresses which will plainly show that this party utterance neither represents the German nation as a whole, nor the dominant sentiment at Stockholm.

As regards the League of Nations, no delegate could have any doubt about the hearty approval which was given to every speaker who expressed a desire that Germany should be in the League. Unequivocal testimony to its value was given by Baron Marks von Würtemberg, a leading authority on International Law, and President of the Swedish Court of Appeal: 'An impartial judge must recognize that the League has already done the world considerable services . . . that even in its present stage of weakness the League is a bright spot on the otherwise dark horizon of our times, that there is hope of its development into an important factor for peace and culture, and that its disappearance would involve a serious and probably irreparable loss for humanity.' Alongside similar appreciations of the work of the League there was frequent recognition of the added responsibility which its establishment had thrown upon the Church. Pastor Jézéquel, of Paris, representing the *Fédération Protestante de France*, defined the League as 'humanity organized into order and harmony,' and declared that 'the Church ought to become the careful attendant of the League of Nations, not in her own interest, but because the League makes for order and concord and peace.' To the favourable impression made upon the Conference by the French delegates ungrudging testimony is borne[2] by Professor Hermelink, of Marburg, who pays a special tribute to Professor Wilfred Monod, who spoke of the Lord's Prayer as 'the prayer

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[1] Professor Heller of Marburg in *Die Christliche Welt*, October 1, 1925.

[2] See *Die Christliche Welt*, October 15, 1925.

which cements different parts of the Christian edifice,' and to Pastor Elie Gounelle, who made a direct appeal to Germans: 'Do not cherish bitter thoughts about the League of Nations. Join it and become our comrades in service.' It must make ultimately for international friendship when a Frenchman invites a German to a fellowship based on 'mutual love,' and when a German critic gives the first place amongst the national representatives to the French delegates whose words revealed that their thoughts were thoughts of peace.

Honourable mention should be made of the essay on 'The Church and International Relations' contributed by the spokesman of a neutral nation—Professor D. W. Hadorn, of Berne. The theses he presented had been drawn up by the Swiss Evangelical Church Union: 'After the events of the last decennium, it seems to be particularly enjoined upon us that Christendom shall change her attitude, not only towards the relations of the Churches to one another, but also towards the relations between the peoples; that she shall no longer regard these things as indifferent, as lying beyond the Kingdom of God and His righteousness, but shall step forward with all the weight of her witness for justice and peace, and shall encourage and support all international endeavours in this direction, whether of official diplomacy, or made privately from man to man and from nation to nation, whether through alliances or through a League of Nations.' Dr. Hadorn's lucid argument was based throughout on evangelical principles: 'The principal thing is to reach mutual understanding on the basis of the gospel, to emerge out of the state of isolation, and to enter into community on the basis of communion with Christ.'

The last quotation might suffice to show how unwarranted is the objection raised by some Roman Catholic journals to the Conference, their criticism being that it lacked the foundation of all 'practical Christianity,' namely, faith in the Divinity of Christ. The devotional services of the Conference would be sufficient disproof of this calumny, especially the impressive singing with one heart, though in diverse tongues, of hymns from the special selection, entitled *Cantate Domino*, and containing hymns to Christ as God, e.g. 'Adeste Fideles,' 'Praise to the Holiest in the height,' and 'When I survey the wondrous cross.' It is no exaggeration to say that the Conference met at the foot of the cross. Dr. Garvie, in weighty words, showed that 'central to the Christian conception of God is the revelation of the Cross of Christ. . . . What the world needs, if God's purpose is to be fulfilled, is the Church crucified with Christ. . . . What we need to realize is that, if the Church attempted to be crucified for the world without Christ and the power of His resurrection as its strength and stay, it would perish. It cannot go the *via dolorosa* without the invisible, but not less real, Companion.'

These reminiscences would be incomplete without a reference to Dr. Deissmann's reply to the question, 'What can the Churches do to promote the cause of peace, and remove the causes of war?'

The Church, we were reminded, is one body in Christ, and has, therefore, supernatural power, 'greater than the greatest concentration of cosmic powers. It is the power inherent in those who have fellowship with our crucified and exalted Lord and Saviour Jesus Christ for the reconciliation of enemy nations.' As a remedy for 'pharisaic superciliousness' the sympathetic study of the history and present condition of other Churches was strongly recommended. The Church must 'raise the Cross of Christ as the sublime banner of reconciliation of the nations.' In the closing sentences of his inspiring address, Dr. Deissmann referred to the search for a formula of a 'Security Pact' as 'the surest proof of the present insecurity,' and concluded with a most felicitous quotation: 'There exists no security pact besides that with God and the rebirth of human life under its inspiration. Some time ago there were rediscovered on shattered leaves some verses of an old Nubian psalm on the Cross. This testimony we must make universal and effective:

> The Cross is the hope of the despairing,
> The Light of those sitting in darkness,
> The Security of the world.'

J. G. TASKER.

A NINTH-CENTURY HERETIC

ONE of the most lasting impressions made upon the mind of the student who ventures into the almost unknown realm of history which is loosely called the 'Dark Ages' is that they were not so dark as is popularly believed. From the standpoint of literary beauty or that of high philosophic thought they may not have much to offer that is not to be found in post-Renaissance literature, but among the mass of remains there is much to be extracted that is of extreme value to the student of ecclesiastical development and of religious history. Men were engaged in thought throughout that period—in some cases thought that was to bear fruit in later days, and to be of lasting value to religious life as a preparation for those great movements of history which have brought to us the freedom we enjoy to-day.

In the occupancy of the ecclesiastical See of Turin in the early part of the ninth century there was a bishop whose extant works reveal him to have been one of the thinkers of the period who aided in laying the foundations of the later world-moving events of the Reformation. Bishop Claudius was counted a heretic by those who were orthodoxists of that period. He suffered in consequence, and died—history would almost make us believe—of a broken heart in the fourth decade of that century, before his opponents had the opportunity to reply to his defences of himself and his attacks on the orthodoxy of his time. His life and work well repay the labour of their study.

Claudius was of Spanish extraction, and was held up by his critics scornfully as a disciple of Bishop Felix of Urgella. How he came

under the notice of Louis the Pious and the Emperor Charlemagne is largely a matter of inference, but the probability is that when Charlemagne entered Spain as the associate of the rebels against the Emir Rahman I he learned of the studious youth as his campaign led him in the direction of Catalonia. He is almost certain to have heard more of young Claudius at the deliberations of the Synod of Regensburg in 792. Certain it is that very soon after this Claudius is found at the Court of Louis, where he acted as domestic chaplain.

In 813 he was taken to the Court of Charlemagne, and was entrusted with exposition of the Scriptures to the students of the Palace School. Here his work was of certain value. Justus, the Abbot of the Monastery of Charroux, in the diocese of Poictiers, was so impressed by his work at this time that he requested him to prepare, for the use of his friars at Charroux, an exposition of St. Matthew's Gospel. But political events determined that Claudius was to make his worthy contribution to the thought of his age, not by the still waters of contemplation in the scholastic atmosphere of the school, but in the wider field of ecclesiastical administration and controversy. Events in Italy after the death of Charlemagne made Louis determine to place in the bishopric of Turin this 'man from among the priests of Spain who had served with honour in his household,' and towards the end of 817 Claudius was invested as bishop in the Italian diocese.

The period of his incumbency was for him by no means tranquil, and for the Church it was filled with the storm of controversy. He has been described at this period as 'Claudius Taurinensis episcopus iconoclasta obstinatissimus sive imaginum sacrarum hostis,' but he was very much more and very much better than this would convey. All condemnations of Claudius as a ruthless iconoclast must be tempered by the recollection that his commission from his Imperial patron was a political as well as a religious one. Disaffection had been kindled among the Italian clergy by Bernard, and part of the commission given to Claudius was to exert such control as was necessary over the partisans among these. If some who know him slightly are inclined to condemn his methods, let them remember that the man was greater than his methods, and his thought was both sound and sincere. Shall we blame him for attacking a system which turned professing Christians into worshippers of idols?

The diocese of Turin was filled at this time with a spirit and with practices derogatory to true worship. Images had ceased to be simply aids to the psychological processes of worship. Together with so-called relics of saints, they had ceased to be simply objects of veneration and suggestions of higher and holier things, and had themselves become objects of worship. The worship of this Church had become a wholesale expression of transubstantiation. The vulgar thought simply amounted to a belief that in the act of veneration the bodily presence of the saint was to be found in the

image. Claudius saw that this was nothing more nor less than idolatry. He ordered the destruction of the images in his own Church, and in doing so created for himself the necessity for defending his point of view in the Church at large. The orthodox party in the Church were deeply agitated, and many letters were written in defence of the established practice, and in condemnation of the heretic. Among these defences there falls to be noted a new edition of the Natales of Paulinus of Nola, which was presented by Dungal as his answer to the heresies of the Bishop of Turin.

The heresies of Claudius were directed in three ways; first, against the use of images; second, against the sign of the cross; and third, against the worship of relics, and pilgrimages to, and vigils at, the tombs of saints. These practices the Church guarded jealously, and—we may believe—not insincerely. The Abbot Theodemir, in a letter, urged Claudius to desist from the policy on which he had embarked in his own diocese, and to this letter the bishop replied in a tractate bearing the title *Apology and Rescript of Bishop Claudius against Abbot Theodemir*. This writing is not now extant, but from Jonas of Orleans we learn that it was 'of such prolixity that it surpassed the psalter of David by fifty psalms.' In this document Claudius pointed out that he was not wishful to be the leader of a heresy, but he inclined to believe that these practices had now degenerated into mere superstitions. His arguments reveal the extent to which the Church had been influenced by the fusion of Barbarians with Christians. He points out that to depart from the worship of devils and to venerate the images of saints is a distinction without a difference. An idol is still an idol in spite of the name by which it is called. Continuing, he points out that it is no answer to him to say that not an image but a saint is being worshipped. The saints have no claim to be worshipped. Even if worship of saints were legitimate at all, it would be much more logical to worship them in their own times, 'when they were the image of God, than after their death, when they resemble stone or bits of wood, deprived of sensibility or reason.' From this he argues that the worship of relics of saints is to be condemned, and in particular of relics of the Apostle Peter and the practice of making pilgrimages to his tomb. The origin of this practice he holds to be found in a too materialistic interpretation of the words, 'Thou art Peter, and on this rock will I build my Church.'

The Church gave its answer to this argument, at a Synod held in Paris in 825, by stating that images were not in future to be regarded as objects of worship in themselves, but it permitted them still to be retained as means of instruction. While the Synod did not go far in its statement of the real belief of the Church, the ecclesiastical attitude is quite clearly defined by Jonas of Orleans in the first of three defensive treatises written under the inspiration of the Emperor. He grants that in an image there is nothing divine, but he insists that through reverence for an image the worshipper may come to reverence of the object represented by the image,

and that, if that be so, there is nothing necessarily idolatrous in the worship aided by images.

It is quite clear, from an examination of the writings of Jonas, Dungal, and Eginhard, that the Church regarded Claudius as a very dangerous heretic, and recognized in his attitude the seed of a new movement which, if permitted, could issue only in a re-formed Church. It is a point of great interest whether, had this courageous man lived longer, and had the leaders of the Church been a little farther-seeing, the whole history of the later Reformation might not have been different. Certain connexions of thought between this noble bishop and the later reformers are strikingly suggestive. We find an echo of his attitude in the emphasis laid by Karlstadt—while Luther was in the Wartburg—on the use of images and pictures in churches. Zwingli and Claudius stand on the same ground in dealing with relics, penances, and the intercession of saints. Still more, however, Claudius attacked pilgrimages to the tombs of saints. The flame of the Reformation was set alight by indulgences, and between these and pilgrimages there are evidences of connexion. Pilgrimages imposed by the later Church as penances were, without doubt, withdrawn on payment of certain kinds, and penances came to have a material value more than a spiritual value. One other point of great connexion, however, remains to be noted. He denied the accepted foundation of the Papacy. No one, he claimed, at Rome or elsewhere, had any claim to be called *Dominicus apostolicus*. No special power of binding or loosing had been given to Peter or his successors. 'He only is apostolic who does the work of an apostle.'

This was grievous heresy, and the question rises unbidden to our mind: How did this man retain his position in the Church? The answer is a political one, and reveals an interesting weakness of the Papacy at this time. There is no question that the friendship of the Emperor did much to strengthen Claudius, and the power vesting in the Papacy was not of sufficient strength to overcome this.

GRAHAM N. WARNER.

Divus Thomas (April).—This number of the commentary on philosophy and theology begins with an interesting dissertation on two theological premisses of the twelfth and thirteenth centuries—'Authentica' and 'Magistralia.' It gives notes and observations on the technical terminology of that age. The *dictum authenticum* must be treated reverently; the *dictum magistrale* stops free opinion. The other articles deal with important theological and philosophical subjects.—(July).—Marcus Sales cites many opinions as to the Universal Mediation of the Virgin Mary in the distribution of grace. Professor Sestili writes on 'Thomas Aquinas and Italian Philosophy.' He is well styled Light of the World, Doctor of the Church, Glory of Italy. A companion article is on 'The Transcendental Dualism in Aquinas's Philosophy.' A study of Bonizone, Bishop of Sutri and of Placentia, is a contribution to the history of the theological atmosphere of the eleventh century.

Recent Literature

THEOLOGY AND APOLOGETICS

The Everlasting Man. By G. K. Chesterton. (Hodder & Stoughton. 12*s*. 6*d*. net.)

MR. CHESTERTON begins with the Man in the Cave, and passes in review the various stages of human development till at Bethlehem he finds the God in the Cave. 'It was here that a homeless couple had crept underground with the cattle when the doors of the crowded caravanserai had been shut in their faces; and it was here beneath the very feet of the passers by, in a cellar under the very floor of the world, that Jesus Christ was born.' It is an altogether novel and delightfully refreshing apologia for Christianity. He is convinced that if the supernatural story of Christ could be told as that of a Chinese hero, there would be a unanimous testimony to the spiritual purity of the story. 'We should admire the chivalry of the Chinese conception of a god who fell from the sky to fight the dragons and save the wicked from being devoured by their own fault and folly.' Everything is viewed from a new angle. 'We can accept man as a fact, if we are content with an unexplained fact. We can accept him as an animal, if we can live with a fabulous animal.' 'It is really the collapse of comparative religion that there is no comparison between God and the gods.' Into the midst of the world of speculative thinkers and dreamers comes 'this original invisible being; about whom the thinkers make theories and the mythologists hand down myths; the Man who made the World.' Christianity 'has endured for nearly two thousand years; and the world within it has been more lucid, more level-headed, more reasonable in its hopes, more healthy in its instincts, more humorous and cheerful in the face of fate and death, than all the world outside. For it was the soul of Christendom that came forth from the incredible Christ; and the soul of it was common sense.' The book will be a real aid to faith in circles that are not reached by other apologists.

Foundations of Christianity: A Study in Christian Origins. By Karl Kautsky. Authorized Translation from the Thirteenth German Edition. (George Allen & Unwin. 16*s*. net.)

In Parts II. and III. of this elaborate work, the author gives the results of extensive though not comprehensive reading, under the two headings: 'Roman Society in the Imperial Period,' and 'The Jews.' He is a disciple of Marx, accepting the materialistic conception of history, and claiming that his 'intensive share in the class struggles

of the proletariat' places him in an advantageous position, as compared with 'the professors of theology and religious history.' Evidences of this superior insight are lacking. For example, Kautsky's opinion of the apostles and New Testament prophets is that they were 'ignorant people who kept on talking, without ever studying the subject of their remarks.' His comment on passages quoted from the book of Amos is: 'Luckily for the prophets, they did not live in Prussia or Saxony! They would never have seen an end of their court trials for inciting to violence, *lèse-majesté*, and high treason.'

In Part I., 'The Personality of Jesus,' and Part IV., 'The Beginnings of Christianity,' Kautsky affirms, notwithstanding all that has been written during the last thirty years, his agreement with the view 'that nothing definite could be said about the personality of Jesus, and that Christianity could be explained without reference to this personality.' It is maintained, on the one hand, that from the Gospels, the Acts of the Apostles, and the Epistles we can learn 'nothing definite about the life and doctrine of Christ,' and on the other hand, that from them we may obtain 'very important information concerning the social character, the ideals and aspirations of the Primitive Christian congregation.' According to Kautsky, the first Christians were filled with class hatred, and the *reductio ad absurdum* of the theory is the statement that an organization described as 'a proletarian, subversive communism' became 'the source of new despotism, of new exploitation.' The final demand upon the reader's credulity, illogical on the writer's own premisses, is the assertion concerning a personality of whom nothing definite can be said that 'the crucified Messiah became the firmest prop of that debased and infamous society whose complete destruction the Messianic congregation had expected him to accomplish.'

Science, Religion, and Reality. Edited by Joseph Needham. (Sheldon Press. 12*s.* 6*d.* net.)

Dean Inge was Chairman of the Committee under whose care this set of essays was produced. He says that its object is to make clear what the present state of the relations between religion and science actually is, and to indicate a *modus vivendi* between them. The first part of the book treats religion as a branch of anthropology; the second part is philosophical. In the first essay Dr. Malinowsky emphasizes the pragmatic and unspeculative character of religion among backward peoples. He sums up magic as 'pseudo-science,' and yet feels bound to find a justification for it and a value in it. Dr. Singer treats the historic relations between science and religion. The Humanism of the fifteenth century was ready to welcome scientific research, and would in a short time have freed itself from the ecclesiastical shackles which hindered its development. The Wars of Religion 'made the fatal rift between religion and science which we are now trying to close.' Dr. Inge points out that the legacy of Darwin is now in a state of chaos. He has given us a fruitful theory

of the means by which Nature works. 'It cannot be made the basis of a philosophy, and it has no vital connexion with religion.' The Dean thinks the materialistic monism of the last century is giving place to a spiritualistic monism which is still in a very tentative stage. Any theory which finds room for mind and spirit as essentially parts of the field of inquiry must be far nearer to the religious view of reality than the Naturalism of the last century. 'While a little knowledge often estranges men from religion, a deeper knowledge brings them back to it; though we ought to add that the religion to which deeper knowledge brings us is not the same as that from which superficial knowledge estranges us.' In his Introduction to the volume Lord Balfour points out that 'we are spiritual beings, and must take account of spiritual values. The story of man is something more than a mere continuation of the story of matter.' When man is regarded as a spiritual agent in a world under spiritual guidance, events of spiritual significance cannot be wholly judged by canons of criticism which seem sufficient for simpler cases. That point of view may eliminate some of the chief causes of conflict between science and religion. The essays cover many sides of the subject, and the names of the writers give confidence in their judgements. It is a book that demands close attention and will amply repay it.

God and Intelligence in Modern Philosophy. By Fulton J. Sheen, M.A., Ph.D. (Longmans & Co. 15*s*. net.)

Dr. Sheen is Professor in the Institute of Philosophy in the University of Louvain. His aim is to suggest solutions of modern problems in the light of the philosophy of St. Thomas. The modern and the Thomistic notions of God and intelligence are set in contrast, and a critical appreciation of the modern doctrines is given. There is no attempt to treat traditional theodicy in its entirety. The work seeks 'to make St. Thomas functional, not for a school, but for a world.' He is really the prince of modern philosophers. 'If a progressive universe is a contemporary ideal, then the philosophy of St. Thomas is its greatest realization. Modern idealism needs the complement of his realism; empiricism needs his transcendental principles; philosophical biologism his metaphysics; sociological morality his ethics; sentimentalism his theory of the intelligence; and the world needs the God he knew and loved and adored.' That is the author's summary of his argument. Modern philosophy is struggling with two great problems—the immanence of God in the universe and the subjectivity of thought. All religion hangs on the first and all science on the second. No philosophical system, Dr. Sheen says, so completely and thoroughly treats and solves these questions as the Thomistic. 'The modern notion of God is on all sides that of an evolving God who is either tending towards deity, budding off from the divine Imaginal in one of the world systems, or else organic with a progressing world. He *is* not: He is becoming.' Dr. Sheen asserts that God is Life and is in the world intimately.

The wisdom of the ages and the epitome of our experience is that we are not 'God-makers but God-made.' It is a luminous and powerful discussion.

Can a Man be a Christian to-day? By W. L. Poteat, LL.D. (H. Milford. 7*s*. net.)

These McNair Lectures are headed 'To-day, Baggage, Peace.' To-day differs from yesterday mainly in externals. Science has expanded the universe in all directions in space and time. It has pushed out the boundaries of human life and equipped it with power. We have a cosmopolitan sense of human relations, and Dr. Poteat thinks the American rejection of the League of Nations 'was as disastrous as it was irrational.' A grave situation is developing, but 'if the night is dark, the morning waits a little below the rim of the horizon.' In his second lecture he dwells on the Baggage which Christianity has accumulated in moving through the centuries. He is perhaps disposed to lay stress on what he calls absurdities of the dictation theory of inspiration, but he holds that it is unfair and unjust that Christianity 'should bear now the deep discredit of the new fanaticism which verily thinks it is doing God service.' To preserve peace in the family of his ideas a man must 'consider Jesus. Press through a thousand professional interpreters to Him, see Him at His gracious ministries, hear His original, unamended word.' One of these words is that God is our Father with a genuine solicitude for His wayward children. Peace will be found if we discriminate between Christ and some of His interpreters; between personal attachment to Christ and men's explanations of it. The lectures will bring light to many perplexed minds.

Psychology and the Church. (Macmillan & Co. 12*s*. 6*d*. net.)

Dr. Hardman and his nine contributors have set themselves to show the application of psychology to the whole range of the life and worship of the Anglican Church. The Bishop of Southwark in his Introduction shows that psychology, which forty years ago appealed only to a limited circle of students, is now the most popular and widely discussed of all the sciences. It has appealed to the imagination by its psychotherapy, by the cures wrought by mental treatment in cases of shell-shock; it has shown the significance of dreams and of habits which formerly seemed inexplicable. Dangerous attacks are now made on Christian faith and conduct by psychologists, and these must be met. The subject is here discussed in all its bearings. We see the present position and the limitations of the psychological standpoint; its bearing on prayer and religious experience, on public worship, education, evangelism, moral development, spiritual healing, and reunion. Every name invites confidence. Dean Matthews, of King's College, makes it clear that the science furnishes data for philosophical reflection but cannot be a substitute for it. The psychology of suggestion gives weight to the suggestion that God must be put first in all religious experience. It teaches that the real

enemy of the spiritual life is despair. The treatment of preaching is suggestive and the editor's sketch of moral development will repay close study. As to spiritual healing, the two doctor contributors see no objection to the work of *thoroughly trained* psychotherapists within the Church treating moral diseases.

The Ethics of the Gospel. By F. A. M. Spencer, M.A., B.D. (George Allen & Unwin. *7s. 6d.*)

Both the author and the publishers may be congratulated upon the courage evinced in the issue of this volume; for they make some vast assumptions. There is nothing specially attractive in the title or the 'get-up' of the book; nor has the writer a name to conjure with. There is no Preface, wherein an author may so reveal himself and his intentions as to beguile readers in accompanying him through the following pages. Without any 'introduction,' we are plunged at once, in the very first chapter, into the abstruse theme of 'the foundations of ethics.' What is there, in these days of innumerable and increasing religious publications, to give any reasonable hope that these pages will ever meet with the attention they deserve? Certainly it is well printed and on excellent paper—but so are other countless issues which are but intellectual rubbish. In plain truth, however, this volume, whoever Mr. Spencer may be, does deserve, not merely reading, but thorough and thoughtful reading. For the themes announced in these seventeen chapters are not only most timely, but are handled with a wise and scholarly frankness which makes them valuable contributions towards a better understanding of the difficult but inevitable questions involved. The whole volume manifests a calm courage in facing these questions without evasion, and is characterized by a freshness of statement which makes every chapter most interesting reading. 'The moral principle'; 'Concerning riches'; 'Marriage'; 'The nature of sin'; 'The appeal of Jesus'; 'The Church'—on all these somewhat threadbare themes Mr. Spencer shows himself to be thoroughly well read and up to date; whilst his application of Christ's principles to modern sociology is as honest as careful. It is impossible in a few words, and without quotations, to do justice to this work. It must suffice to say that it merits a wider circulation than its modest appearance seems likely to bespeak. It may be specially commended to all preachers and teachers; and would be an admirable text-book for study circles and Bible classes in all the churches through the coming winter. To take a class of thoughtful young people through this volume would be much more to their advantage than the usual 'Bible class' plan of 'reading round,' followed by comments which too often are equally pointless and useless.

The Approach to Christianity. By Edward Gordon Selwyn, B.D. (Longmans & Co. *10s. 6d.* net.)

Baron von Hügel's *Essays and Addresses in the Philosophy of Religion* gave shape to Mr. Selwyn's lectures. The reign of Edward VII was

marked by a faith in progress and a reconciliation between religion and science which seemed to promise great things for the future. The war showed that Freedom and Sin were two factors that had been overlooked, and that Science was 'ethically neutral, an instrument in the hands of Will; a method, not a guide.' The reality and autonomy of the supernatural stood forth with new distinctness. Mr. Selwyn holds that 'the Christian tradition, regarded as a tradition of truth, can claim to represent all the stages which are required for the establishment of secure conclusions in any other branch of science.' The chapter on 'The Christ of History' deserves careful attention. No criticism has shaken or can shake the evidence of the Passion narratives, which have a place of predominant importance in all the Gospels. In the Synoptists our Lord's attitude to suffering and His apocalyptic hope lie side by side. 'Both parts are only fragmentary, and need to be supplemented by that Christ of Faith who is the central reality of the Catholic Church from the days of St. Stephen onwards. It is because this integration is effected in the pages of the Fourth Gospel that we are justified in regarding that as the truest and fullest of all our evidences to the Life of the Historic Christ.'

The call for a second edition of *The Church of England* (John Murray) has given the Bishop of Gloucester an opportunity to answer some criticisms of his Charge. The reviewer in the *Quarterly* has made the volume a text for a view of the Church which Dr. Headlam does not hold. The reviewer seems to think that the High Church party has no right to exist; the bishop, whilst criticizing their theology, justifies the place in the Church of the Anglo-Catholics and of all the other great parties, and suggests that the aspect of the truths which they teach is the necessary complement of the aspects presented by the other parties. The Dean of St. Paul's article in the *Edinburgh Review* has 'a saner and a wider outlook—although its sobriety is redeemed by those flashes of unreason epigrammatically expressed which have done so much to enhance the author's literary reputation.' Dr. Headlam does not allow that the High Church party is open to any special accusation of being insular. 'As a rule High Churchmen find friendly relations with the Nonconformists easier than the Evangelicals.' Bishop Gore's notice in the *Review of the Churches* is examined at considerable length. Dr. Headlam maintains his own position with characteristic ability and fairness.

Student Christian Movement issues include: *The Divine Society*. By W. G. Peck. (6*s*. net.) There can be no question as to the virility of the thought and lucidity of expression found in these 270 pages. With its main purpose and its fundamental avowals, every instructed Christian will agree. In regard to 'the modern confusion,' Mr. Peck declares that 'there is not upon the remotest horizon any promise of the positive renewal of the City of Man, save that ancient promise of the City of God which lives in the heart of the faith and the Church.' It is concerning

the stress laid upon these last two words that some of his readers may be compelled to differ from him. Not that one would shrink from, or object to, the title of his work. The Church may truly be regarded as 'The divine Society,' when the phrase is properly guarded. But though he is manifestly well read, and up to date in all his survey of the present situation, the well-known sacramentalism of the author carries him away. His pages do indeed merit thorough consideration; but the assertion that 'evangelical religion needs to discover its rightful issue in a sacramental system' calls for serious modification; especially when we are further told that 'the communion of men set forth by the representative priesthood at the Holy Table can make of common bread the Lord's Body.' There may be some in the Free Churches, as witness Dr. Orchard's latest outburst, who would endorse that, but it is to be hoped not many. The claim that 'sacramental religion is the completion of the evangelical experience' will by no means commend itself to all his readers. There is, however, much in these thoughtful chapters to accept and appreciate, and we can excuse the writer's exuberant 'churchmanship' which permits him to opine that 'even the sects' have an historical basis—for the sake of his conclusion. 'The gospel is in the world to renew, and reform, and control the world; to produce a society in which strength and skill shall be the instruments of love and not the servants of selfishness; to bind men with one indissoluble bond of loyalty; to produce beauty which shall banish ugliness; and to awaken praise which shall silence the noise of war.' A very true and right noble ideal. But whether a 'sacramental system' really represents the mind of Christ, or is the only or the best way of bringing such an ideal to pass, is open to grave question. More than a few of us think that it is not.—*Jeremiah and the New Covenant.* By W. F. Lofthouse, D.D., M.A. (6s. net.) Professor Lofthouse sees in Jeremiah's prophecy a long-drawn-out inward conflict. His nature was made up of oppositions. 'Sensitiveness, passion, aloofness; a mind delighted with simple intimacies and familiar sights, oft repelled and outraged by evils which every one around him could tolerate or defend.' That combination meant life-long warfare for Jeremiah. His life is sketched from his early call to the last stage of the journey. We watch with intense sympathy the ebb and flow of his convictions and emotions. Born for the cheerful friendships of the village, he was plunged into the national maelstrom and suffered all the woes he was forced to call down on others. The chapter on Jeremiah and God shows him as a man 'conscious of God dominating, controlling, and inspiring, even while the messages of God are obviously relative to his own time and outlook, and God Himself is obviously felt as distinct enough from Jeremiah to allow of personal intercourse between the two.' It is a book which pours a flood of light on a memorable prophetic ministry. *The Cross of Jeremiah.* By H. Wheeler Robinson. (2*s*. 6*d*. net.) Mr. Robinson's study is grouped under four sections: The Record of the Cross—The Book; The Cross Without—The History; The Cross Within—The Man; The Cross Above—The

Man's God. 'If we want to know the meaning of personal religion at its finest and highest in the Old Testament, we must become, like Baruch, disciples of Jeremiah.' For him the true glory of life is fellowship with Jehovah. The book is a beautiful companion to Professor Lofthouse's ampler survey of the man and his times.—*Religion and Natural Science*. By E. Haigh, M.A., B.Sc. (4*s*. 6*d*. net.) Mr. Haigh has been engaged for many years in teaching physical science in secondary schools, and deals with the relations between science and religion and the Bible. The theory of evolution has now reached the point where it has to be incorporated in the statement of doctrine. 'The story has been inscribed on the rocks of every continent, written, as a consistent theist might say, "with the finger of God."' The conclusion is that the partial revelation of God in nature is but the outer court of the higher temple of thought and feeling to which religion brings us. *Prayer and Personality*. By Malcolm Spencer, M.A. (4*s*. net.) Mr. Spencer holds that personality grows best through vigorous reactions to both the actual and the ideal world. It is by linking prayer and work, eating and sleeping, recreation and reading that personalities are built up 'devoted in their entirety to God's will for the world and happily conscious of His presence in their constant pursuit of it.' It is a suggestive treatment and one that will enrich the prayer life of its readers.

The Gospel of Mark: Its Composition and Date. By Benjamin W. Bacon, D.D., Litt.D. (Milford. 28*s*. net.) Professor Bacon says that the agreement as to the priority of Mark, after a century of discussion, makes the question of date for the Church's record of the life and work of Jesus hang upon Mark. 'Criticism has at last shown that this document took, from a very early date, well within the limits of the first century, a commanding position. Both in the East and West it was treated with extraordinary respect, so much as to survive and eclipse all other forms of the evangelic story.' A chapter is given to the date and meaning of Papias's *Expositions* and the evidence from Eschatology is discussed at length. That seems to bring the date considerably later than 70. The broken ending of the Gospel 'was not accidental, since a merely accidental lacuna would have been quickly remedied. The disappearance of the original ending forms part of the protracted story of adjustment between two conflicting streams of tradition, both of which Mark had attempted to combine. The disruptive force came from inside.' The blank space left by Codex Vaticanus after Mark xvi. is 'due to the scribe's inability to choose between alternates; one (the so-called Shorter Ending) which followed the Galilean (Matthean) tradition, the other the Longer Ending, which followed the Jerusalem (Lukan) tradition.' The work of the Synoptists saved the Christian Church from absorption into one of the many theosophic sects contending for adherents under the Empire, or from descending to the level of one of the numerous Jewish sects. The lion is the worthy symbol of the Gospel of Mark. 'Its hero is the chosen Son of God, endowed

with power, victorious over the strong man armed, triumphant even on the cross. Its path of redemption is the Way of the Cross. Eternal life is for those who have forsaken all that they may follow Jesus to Calvary.' It is the Gospel of Peter and Paul. 'Conscious of the great message each apostle had to convey, and in the spirit of their heroic martyrdom, it opens to the universal brotherhood of Christ the treasury of its apostolic teaching.' Mark is the most influential book ever written, 'earliest of our extant Gospels, first attempt to give to the world a joint message from the martyred Peter and Paul.'

The Fourth Evangelist: His Place in the Development of Religious Thought. By Charles F. Nolloth, M.A., D.Lit. (John Murray. 10*s*. 6*d*. net.) Dr. Nolloth's research has convinced him that the verdict against the Johannine authorship of this Gospel is borne out neither by the witness of history nor by the literary and psychological considerations which emerge in the course of a critical examination of the Gospel. Apart from the question of authorship it is 'being increasingly admitted that, more than any other book of the New Testament,' it 'brings us into the very presence of our Lord.' With its satellites, the three Epistles, 'it stands complete in itself, a document of surpassing value and interest, historically and theologically.' The strange omission of the sons of Zebedee, save in the supplementary chapter, leads to a conclusion that is almost self-evident. 'No responsible writer would thus throw a veil over one of the chief actors in the events he is narrating, unless that person was the writer himself.' The personal element makes itself felt when at the very outset he lifts a corner of the veil which he has wrapped about his own figure. Andrew first finds his own brother; and his example is followed by his fellow disciple. That would be clear to St. John's first readers, and is supported by the fact that, from the first, the ascription of the Gospel to the son of Zebedee was never disputed by Churchman or heretic. The testimony of Papias and the supposed martyrdom of St. John are closely studied, and when compared with the Synoptists it is shown that it is the same Jesus who speaks in the Fourth Gospel. 'It is His voice that we hear; not that of the Church of the second century.' The chapters on the philosophy and theology of St. John and his contribution to religious thought will be greatly valued by students. The volume is one for which many will be deeply grateful.

Knowledge of God in Johannine Thought. By Mary Redington Ely. (The Macmillan Company. 6*s*. net.) The theme of this book is of considerable interest to students of early Christian thought. What is the nature of the knowledge of God as set forth in the Fourth Gospel? How is the Johannine use of the concept related to the gnosis of contemporary thought, Judaistic and Hellenistic, the mystery-cults, Gnosticism and Hermetic speculation? Further, how does John stand in relation to Paul in his interpretation of the

Christian gnosis? The writer discusses these questions with scholarly insight and care, and though her style at times lacks finish and ease, she has a wide acquaintance with the best authorities and with the recent literature of her subject. We note, however, no reference to Ramsay's views of the Hellenism of Paul. We believe that her view of the Fourth Gospel as not primarily a polemic against Gnosticism is sound. At the same time its author has clearly recognized a need for a new expression of Christianity and shapes his interpretation of the faith in a fashion which, while distinctive, reflects the thought of his environment, the religious syncretism of the Hellenistic world. His distinctiveness lies in the direction of reaction from Hellenistic mysticism in that, as contrasted with Paul, he 'intellectualizes the nature of mystical religious experience.' Paul's conception of gnosis is regarded as showing a kinship with that of the Hellenistic religions of redemption, in that the knowledge of God is arrived at by an ecstatic experience or instantaneous conversion. We are not wholly convinced that the evidence justifies this sharp antithesis between Paul and John. Is the rational and intellectual element to be entirely eliminated from the Pauline concept of the knowledge of God? It is an arguable point; but it is at least interesting to note that this theory is out of harmony with the view of the Fourth Gospel traditionally held, that it carries on and raises to a higher power the gospel of Paul. So far as the concept of the knowledge of God is concerned, this book upholds the thesis that the two interpretations stand apart. It is a stimulating and helpful study of Christian gnosis, and not less so because its conclusions are not invariably convincing.

The Jewish Background of the Christian Liturgy. By W. O. E. Osterley, D.D. (Clarendon Press. 14s. net.) All liturgists acknowledge in a general way that the Jewish Liturgy has left marks on the Christian Liturgy, but Dr. Osterley gives here definite details and illustrations. He is careful to distinguish the pre-Christian elements in the Jewish Liturgy, for there are later additions which do not come into the consideration. He first discusses the reliability of the sources. The special reverence with which the records of worship are treated and the evidence of the Jewish service books inspire confidence in the testimony of the Mishnah. The pre-Christian elements were the reading and exposition of Scripture, the Shema (Deut. vi. 4 and later additions) with its framework of benedictions, prayer psalms, confession and the Decalogue. Their influence on the worship of early Christian communities is shown with much interesting detail.—*The Gospel that Jesus Preached and the Gospel for To-day.* By A. J. Cadoux, D.D. (Allen & Unwin. 6s. 6d. net.) The writer thinks that the change of Christian thought about future punishment is sufficient to account for the growing inefficiency of the traditional gospel. He feels that when we see that God's goodness makes sin against Him a biting reality we have already solved the problem of forgiveness, for the love that suffers knows how to pardon. He seeks to show that this is the gospel Jesus preached, and examines the books of the New Testament

in which he finds 'the gospel of God known in the love and death of Jesus.' That gospel experience shows to be the supreme boon. 'The suffering of Jesus brings the sinner to repentance: the sorrow of God makes the evangelist.' The character of Jesus in the Synoptists is capable of no other explanation than that a real man stood for the portrait. The effect of such a gospel on theology is dealt with in the last chapter. It leaves us with a Unitarian Christ stripped of His chief credentials. There we find ourselves unable to follow him in his discussion of the virgin birth, the resurrection, and the divinity of Christ. We feel that his gospel for to-day is a poor substitute for the traditional gospel. It is a frank discussion which helps a thinker to clear his mind, but it leaves him unconvinced at not a few stages of the inquiry.—*Christianity in Politics.* By the Rev. W. H. Fox, M.A., D.S.O. (Murray. *5s.* net.) The Rev. H. R. L. Sheppard says in a Preface that he knows no book which covers the same ground, and no subject that so much demands attention, as this. He is convinced that our Western civilization will go up in the smoke of another World War unless Christianity takes possession. Mr. Fox feels that the barrier between the religious and secular is falling, and that the religious instincts of mankind are turning half unconsciously to the Christian Church to see whether its contents will brim over, to flood the world with a new life. To Christ life was an undivided whole. Man was bound to God equally with heart, mind, soul, and body. The divisions in English Christianity are only unhappy when marked by the bitterness of controversy and party spirit. Not their least merit is that they have helped to save England from the danger of a clerical political party. Mr. Fox asks that the Church should take the Copec movement under its official wings and develop its possibilities for future usefulness. The book is certainly timely and full of strong sense.—*The Problem of the Self and Immortality: An Estimate and Criticism of the Subject from Descartes to Kant.* By E. G. Braham, B.A. (Epworth Press. *7s. 6d.* net.) The treatment is historical and critical rather than constructive. There are chapters on Descartes, the empiricism of Berkeley and Hume, the rationalism of Descartes as developed in different ways by Spinoza and Leibniz, and the critical philosophy of Kant. There is also a further very useful chapter on Butler. Mr. Braham knows his subject, and deals with his material with freedom and ease. He has evidently thought his way through his subject. On the whole, his style is a model of lucidity, though occasionally one comes across a sentence that needs to be straightened out. This volume can be warmly recommended to those who wish to get to the heart of the teaching of the great thinkers who are here discussed. We cannot help wishing that the author had laid his modesty on one side and had written a chapter giving us his own construction of the problem of the Self and Immortality. But perhaps this is to come later. Mr. Braham tells us that he hopes to co-ordinate the metaphysical, psychological, and the religious methods, 'and also to relate them with the biblical view of human

personality and its destiny.'—*Punishment, Human and Divine.* By W. C. de Pauley, B.D. (S.P.C.K. 7*s.* 6*d.* net.) Canon Pauley, the Professor of Systematic Theology at Winnipeg, seeks to show that punishment has three elements—retributive, reformative, and deterrent. He illustrates his subject from the theories of Plato, Plotinus, St. Augustine, St. Thomas Aquinas, and Grotius, supplying the necessary theological background in each case. All three elements are present in Plato's theory. St. Augustine regards all punishment, in the first instance, as retributive. It is the desert of sin. His logic presses him to accept conclusions from which his moral sense revolts. Aquinas holds that the purpose of punishment is medicinal. Christ has transformed retribution into discipline. The theory of Grotius in *De Jure Belli et Pacis* is explained and a chapter on the Theory of Punishment regards it as composed of three elements. The moral order is restored in Christ, man is reformed, and deterred from future transgression. The death of Christ has liberated the power of His Person in our hearts so that we may live no longer to the world but to Him. The State deters in order that it may eradicate crime. The subject is handled with learning and insight.—*The Glory of God.* By I. Abrahams, M.A. (H. Milford. 8*s.* 6*d.* net.) These three lectures were delivered in the United States and are now published under the auspices of the Jewish Institute of Religion, New York, with a subvention from the Kohut Memorial Fund. The Glory is considered under three aspects—Natural, Messianic, and Pragmatic. 'God created the world for His Glory. This is the essence of the idea—it runs through every phase of it—through God's Glory in Nature, in the Law, in every Revelation of the spirit, in the whole universe of men, and of all things animate and inanimate.' It is a broad-minded survey. When the light shone round St. Paul on the way to Damascus 'he has the inner experience which converts him into an apostle of Jesus. Similarly, at the Transfiguration, with details derived from the story of Moses, Jesus's face shines as the sun.' Maimonides does not help us to understand the idea of the glory of God. He has no objection if others prefer to think that the glory of the Lord is a certain light created for the purpose. But the lecturer has 'a profound objection! For there would be nothing of present worth in the idea of the divine light if it were merely a special, miraculous creation, and not a constant fact of human life. Maimonides gave just the touch of mysticism which would have moderated his rationalism, and would have made of him a leader instead of a scholastic.' Dr. Abrahams died last October. He was known all over the world as a great Jewish scholar who in some respects carried on the work of the inspiring teacher and preacher in New York in whose memory this lectureship was founded.

The Master and His Friends. By H. A. Wilson, M.A. (Longmans & Co. 5*s.* net.) The Rector of Cheltenham has aimed 'to make the Supreme Figure in human history live before children's eyes, and to lead them to feel the winsomeness of His Personality,' and he has

succeeded. He has had to supply some imaginative incidents as links in the story as told by David of Bethlehem, but these little bits of fiction only make the story more vividly impressive. It is a Life of Jesus that will be welcomed wherever it goes.—*A Life of Christ for Young People*, by Harold B. Hunting, M.A., B.D. (Skeffington & Son, 3s. 6d. net), runs on different lines. Its plan is to describe Jesus in His home, among social outcasts, with friends and co-workers, and in the chief stages of His life from Nazareth to the Cross and the Resurrection. It is well done, and has much patient research behind it.—Messrs. Longmans have published six more *Papers in Modern Churchmanship*. (3d. net.) Canon Glazebrook deals with *The Problem of Suffering and Evil* in a helpful way; Dr. Bindley writes on *Inspiration*; Mr. Hardwick on *Religion and Science*; Mr. Royds on *The Virgin Birth*; Mr. Douglas White on *The Atonement*; and Professor Kenneth on *The Stories of Genesis*. Mr. Royds thinks those 'who, in defiance of the evidence, continue to teach that the Virgin Birth of our Lord is a certain fact of history, are creating just the same kind of difficulties as were created by the Verbal Inspirationists a generation ago.' That is a position we do not feel able to endorse, but the writer holds that rejection of the Virgin Birth may be combined with sincere and full belief in the Incarnation of our Lord.—*The Appeal of the Bible To-day*. By Thiselton Mark, D.Lit., B.Sc. (Nelson & Sons. 3s. 6d. net.) Dr. Mark's book has grown out of his lectures in Manchester University. It is highly commended by the Dean of Manchester in his Foreword as one of the most useful books on the Bible, written from the modern point of view, to place in the hands of the average educated man. It shows that Bible teaching is popular and marked by unity of purpose. Neither lapse of time nor the result of research diminishes its power to make its own essential meaning plain, or lessen its value as a ministering Word of Life. It gathers strength from century to century. What we know of St. Mark goes far to justify the other Synoptists in using his Gospel as a primary source of information. The treatment of the Records of Miracles is wise and helpful, and the book well deserves the verdict passed on it by the Dean of Manchester and endorsed by Dr. Selbie.—*Inspiration and Modern Criticism*. By John Line, M.A., S.T.D. (Epworth Press. 3s. net.) Dr. Line is Lecturer in Theology at Mount Allison University, and his 'reconsideration of the Inspiration of the New Testament in the light of Modern Criticism' gained the Trinity College Biblical Prize at Melbourne. It was felt by the examiners to mark an advance in the treatment of the subject, and assist and guide those who are concerned with the conditions prevailing to-day. If God has part in the life of man in 'a work of such degree as the making of the New Testament, some real and effectual part must to Him be assigned.' The development of modern criticism is sketched; older theories of inspiration are examined; and in the final chapter it is held that if Christ is 'the real author of the New Testament, then New Testament Inspiration as a divine function will be in precise proportion

to the divine nature and power that pertained to Christ.' It is a fresh and really helpful study of the whole subject.—*The Light of Life*. By Edward Grubb, M.A. (Friends' Bookshop. 1*s*. net.) Mr. Grubb is surprised that some of the central thoughts of religion can hardly be found expressed in song. He has therefore set himself to write ten hymns of faith and consolation, and has suggested familiar tunes to which they may be sung. They have rich thoughts, clearly and brightly expressed, though some of the words are not very well suited for public worship. We are glad to see the booklet, and hope Mr. Grubb will be encouraged to pursue the work.—*The Epistle of Paul to the Galatians*. With Introduction and Commentary by A. W. F. Blunt, B.D. (Clarendon Press, 3*s*. 6*d*. net.) The new volume of the Clarendon Bible will have a warm welcome. Mr. Blunt adopts the view that it was written to the Churches of South Galatia, Antioch, Iconium, Lystra, and Derbe, which Paul founded during his first missionary journey. The letter is the great manifesto of Christian liberty, and every line shows his force and fearlessness, his power of righteous indignation, his quick sensitiveness. His width and depth of mind made him a fitting leader for a Catholic Church. He is able to view things from a standpoint elevated above all national particularism. The notes are of special value, and many illustrations add sensibly to the attraction of a very fine commentary. —*The Non-rational Character of Faith*. By E. E. Thomas, M.A., D.Lit. (Longmans. 6*s*. net.) Dr. Thomas feels that 'if religion is to hold sway over the hearts of men, and to guide them towards the destiny desired from the very depths of their souls, she must open out to men a realm of being beyond that where reason holds sway, and enable them to overcome death, who bids reason call a halt, and whose bidding reason dare not disobey.' His aim is to cut away religion from the bonds of scientific and philosophic speculation. The abiding and eternal must be sought for beyond death, not on this side of it. Man can sink his life in God's life and 'await in peace the passing away of time, sure that when it has passed away it will leave him with his God.'—*The Nation and the Church* (Murray, 5*s*. net) gives six Charges by the Bishop of Norwich. As one detached from all party allegiance he sums up the indications of the present day and seeks to show that the Nation and the Church can do far better together than apart. 'It would be one of the sad ironies of history if, when no demand for disestablishment was being made from without, disruptive forces within the Church worked to bring it about.' The Enabling Act is explained, and the bishop would like Anglican and Free Churchmen to exchange pulpits from time to time. 'Sermons do not offer the same grounds for any charge of invalidity that other items in our worship offer.' Men of other Churches will find much in these wise and catholic-spirited Charges with which they will cordially agree.

The Abingdon Press sends us some volumes of great interest. *Native Churches in Foreign Fields*, by Henry H. Rowland ($1.50),

is the outcome of ten years work in China. All the signs point to an indigenous Church, and the native workers are proving themselves our equals and sometimes our superiors in the Christian life. They must be treated as brothers and sisters and will then become 'a self-respecting Church just as our Churches in Western lands are.' Indigenous Church problems are considered in a very helpful chapter. —*Midweek Messages*, by Robert E. Smith ($1), gives twenty-four devotional studies with Scripture lessons for each. Preachers will find them very useful, and so will lay readers.—*The Credibility of the Virgin Birth*, by Orville E. Crain (50 cents), is a careful study of the whole subject which shows that the miracle corresponds with that uniqueness which characterized the life of Jesus as a whole.—In *A Covenant-keeping God* (50 cents) Bishop Warne gives his personal Christian experience in a way that will encourage pastors in their labour for the boys and girls in whose hands lies the future of the Church and of Christianity.—*The East Window and other Sermons*. By Halford E. Luccock. ($1.50.) These are rich sermons on arresting texts, with capital illustrations, and a message for all ages and classes. 'When the door is kept open to Christ's living presence there is a light in the house. It has not become a storehouse of merchandise. It is the home of a living soul, a son of God who lives with his Father.' 'Shun Genealogies' is a stirring call and summons to the tasks of to-day.—*Those Earliest Days*. By Tychichus. (John Murray. 7*s*. 6*d*. net.) This is an attempt to expound the earlier chapters of the Acts so that the man in the pew to-day may feel the same certainty of the guidance of the Holy Spirit that St. Luke provided for Theophilus. He draws a portrait of the writer which sets him and his master, St. Paul, before our eyes, and lights up many passages in the Acts from contemporary history. The death of Stephen and the conversion of Saul are vividly described. The book is a novel attempt to paint a word-picture of the earliest days of Christianity, and the Theophilus of the twentieth century has reason to be grateful for it.—*Mounting up with Wings*. By Northcote Deck, M.P. (Pickering & Inglis. 3*s*. net.) Seventeen studies setting forth the unrealized possibilities of the life of simple faith. They were written on a mission vessel in the Solomons, and are full of interest, intensely spiritual and practical throughout, with good illustrations drawn from the writer's missionary experience.—*A Scientist's Belief in the Bible*. By Howard A. Kelly, M.D., LL.D. (Marshall Brothers. 3*s*. 6*d*. net.) Dr. Kelly is an American surgeon of world-wide reputation who has found the Bible meet every scientific test. He overcame the unrest caused through extreme Higher Criticism by making the Word of God his text-book of religion. He explains how he came to his present faith, and why he believes in the virgin birth, the resurrection of the body, and the second coming. He has certainly reached a full-orbed faith which gives him strong incentive to hasten the time of Christ's return by bringing men to Him.—*The Gates of Dawn*, by W. L. Watkinson, D.D. (Epworth Press, 2*s*. 6*d*. net), is a cheap reissue of a set of devotional readings for a year. A Scripture

reading is provided for each day, and some verse of it is opened up in three or four paragraphs, with arresting illustration and happy suggestion for the conduct of life. It does one good to begin the day in such company.—Lt.-Col. Turton's *The Truth of Christianity* (Wells Gardner & Co., 2*s*. net) has now reached its tenth edition, completing its fiftieth thousand. It has been revised and slightly enlarged, and can be strongly recommended as a lucid and reliable examination of the arguments for Christianity.—*The Eternal Optimist and Other Addresses*. By R. Moffat Gautrey. (Epworth Press. 2*s*. 6*d*. net.) Mr. Gautrey's purpose has been to stimulate youth to noble action, to cheer the hearts of toilers, and to comfort the sorrowful. The addresses are crisp, bright, and full of gospel truth. The subjects are arresting, and Mr. Gautrey always finds his way to the conscience and the heart.—*Lesson Helps on the New Catechism*, by C. F. Hunter, B.A. (Epworth Press, 2*s*. and 2*s*. 6*d*. net), has been prepared in the hope of proving to parents, teachers, and young people that the Catechism can be made a basis for intelligent teaching and a really attractive subject. It is the work of an expert, and each answer is opened up so clearly and suggestively that it will be of the utmost service both to scholars and teachers.—Mr. Allenson is one of the best friends of busy teachers and preachers. They will find much to garnish their talks in *Illustrations New and Old*, by J. T. Montgomery (3*s*. 6*d*. net). They are short and pointed.—*Nature Pioneers in the Insect World*, by Joseph Ritson (3*s*. 6*d*. net), gives thirty-three studies which show insects at work and at war. It is a book that will suggest some new themes for addresses to children.—*The Sparrows and the Owl*, by John Bonsall (2*s*. 6*d*. net), has twenty-three stories for boys and girls on lively themes.—*Illustrations for Preachers and Teachers*. By James Burns, M.A. (James Clarke & Co. 6*s*. net.) These illustrations are taken from literature, poetry, and art. They are grouped into four sections: The Age of Innocence; The Adventures of Youth; The Meridian of Life; Sunset and Evening Star. The extracts are fresh and pointed and the arrangement is very happy.—*Pulpit Preparation* (Skeffington & Son, 6*s*. net) gives sermons for Sundays and Holy Days throughout the ecclesiastical year. The editor, J. H. Burn, B.D., the Rector of Whatfield, has enlisted the help of many able preachers, and the sermons are brief, practical, evangelical, and full of thought.—*Applied Religion*. By the Right Rev. J. P. Maud, D.D. (Longmans. 2*s*. 6*d*. and 3*s*. 6*d*. net.) The Bishop of Kensington delivered these addresses at St. Martin's-in-the-Fields, and they well deserve the attention of a wider circle. They bring out impressively the power of the gospel to transform human lives, to enrich heart and mind, and to hallow all personal relationships. 'The proving and applying of this power is the joyous adventure upon which every true Christian is embarked,' and Dr. Maud is a true guide whom many will be thankful to follow.—Messrs. Morgan & Scott send us *The History of Israel*, by David Baron (6*s*. net), a series of careful and connected expositions of Deut. xxxii., Ps. cv. and xvi., and Isa. li.

HISTORY AND BIOGRAPHY

Luther and the Reformation. By James Mackinnon, Ph.D., D.D. (Longmans & Co. 16s. net.)

The Regius Professor of Ecclesiastical History in the University of Edinburgh has given us the fruit of an intensive study of the original sources as well as the results of more recent research. He deals with Luther's early life and religious development to 1517. The Reformation is unthinkable without him, but a variety of forces—political, economic, social, and intellectual as well as religious and moral—went to the making of it. Without these he would hardly have succeeded in bringing it about. The trend of history was making towards that religious climax. Dr. Mackinnon has found the need of critical alertness in using his vast material. Luther's memory did not always truly reflect the events of the past, and 'like most great men who write and talk much, he was not above contradicting himself at times.' His description of his father as 'a poor miner' can only apply to his early years, for by the time the boy was eight his father had become lessee of several pits and furnaces, and was one of the burgesses of Mansfield. Both parents were stern disciplinarians, but they had their jocose moments. We must beware of thinking that his early life was all cloud and no sunshine. The treatment at Mansfield school was brutal, and he suffered much from it. When he entered Erfurt monastery he proved an apt and zealous pupil. On his entrance the monks gave him a Bible bound in red leather, and he was able to find any text in it. He was trained in the Scholastic theology, which was based on that of Augustine, and up to his ordination as priest, in the spring of 1507, there is little trace of any spiritual conflict. He carried with him into the monastery a very sensitive conscience, and the self-examination and confession aggravated this. The words 'just' and 'justice' were as a thunderbolt in his conscience. Rom. i. 17 specially troubled him. 'He endured the torture of the damned,' though it was only for a few minutes at a time. He owed it to Staupitz that the light of the gospel began at last to shine in his heart, and when he went to Rome in 1510 on the affairs of his monastery he was amazed at the 'great and shocking impiety and wickedness.' The chapter on 'The Reformer in the Making' is followed by a study of 'The Reformer at Work.' His theses against indulgences were 'the revelation of a great religious personality, an original, dynamic man.' In calling him into the arena, with the powerful Elector of Saxony as patron and protector, his opponents were the unwitting authors of the evangelical Reformation. There Dr. Mackinnon closes his first volume. It makes Luther stand out with new significance and new distinctness.

Ruysbroeck the Admirable. By A. Wautier D'Aygallier. Authorized Translation by Fred Rothwell. (Dent & Sons. 12*s.* 6*d.* net.)

The author of this study is Professor of the History of Philosophy at the Faculty of Theology in Paris, son-in-law and successor as pastor of Charles Wagner. His work was presented as his thesis for the D.Ph. of the University of Paris, and was crowned by the French Academy in 1925. It keeps in close contact with history and philosophy, and in its preparation frequent journeys have been made to Belgium and Holland to collect information. The Society and the Church of the fourteenth century are sketched, with the various 'deviations from piety' in the brothers of the Free Spirit, the flagellants, and the dancers. This supplies the background for the life of Ruysbroeck. He was born in the little town of that name, two leagues to the south of Brussels, in 1293. He was ordained in 1317. He was fifty when he left Brussels to live a monastic life with other friends in the forest of Soignes. Thence his fame spread far and wide. He died in 1381 at the age of eighty-eight. The historical influences which shaped his thought are carefully explained. He drew largely upon the Scholastic treasury, but brought into it Neoplatonic views, which he owed to Eckhart. His originality lies largely in the combination of different philosophical elements with which he permeated Christian thought. In the sixteenth and seventeenth centuries he was one of the most popular guides in spiritual living. That alone, he held, was capable of drawing out the riches buried in the human soul. It is a masterly study, and Mr. Rothwell's well-known skill as a translator makes it delightful reading.

The Early Church and the World. By Cecil John Cadoux, D.D. (T. & T. Clark. 21*s.*)

Professor Cadoux seeks to describe the attitude of Jesus and His followers, in the period preceding the Constantinian settlement, towards the non-Christian society around them, more particularly in its political aspect. He first considers our Lord's attitude towards mankind and to the State, war, the family, and property. This prepares the way for a study of the teaching of the early Church on these subjects in the earlier and later Apostolic Age, the periods of the Earlier Apologists, the great thinkers, and that of final struggle and settlement (A.D. 250–313). The detailed exposition of the views of individual Christians is drawn from works a list of which covers nearly twenty pages. In the Church of the first three centuries we have a moral reformative movement on a scale and with a potency unparalleled in any other epoch before or since. It gave the world a well-established and lofty standard of sexual purity, curbed the all-pervading hunt for riches and love of luxury. In those early times there was a clean cut between the Church and the World. Now we have a gradual shading off between the highest and the lowest

types. We may deplore the secularization of the Church, yet we cannot but rejoice that the world at large has not been insensible to the appeal of at least some tangible Christian values. The determination of duty is often a far more complicated problem for our day than for earlier times, but we can still clearly distinguish the Christian ideal and principle from the pagan. It is a fine piece of historic work.

John Wesley and the Advance of Methodism. By John S. Simon, D.D. (Epworth Press. 18*s*. net.)

Dr. Simon's third volume deals with ten eventful years—from the riot at Devizes in 1747, of which Charles Wesley was the hero, down to the poet's withdrawal from active itinerancy in 1756. The period covers the marriage of the two brothers in 1749 and 1751 ; it witnessed the introduction of Methodism to Ireland, and it had its long-drawn-out anxiety in the collapse of Wesley's health in 1753. Dr. Simon lives through these crucial events, and sets them forth with a wealth of research which makes them living events for all his readers. The story of Grace Murray naturally forms an exciting part of the record. It was 'a Tragedy of Errors' which revealed its full significance when Wesley married Mrs. Vazeille. The preparation of *Notes upon the New Testament* occupied Wesley's convalescence at Bristol. Dr. Simon gives some interesting particulars about Bengel. Wesley made full use of the *Gnomon*, but added many notes of his own, and curtailed, extended, or corrected many taken from Bengel. Methodist doctrines receive full and distinct exposition. Special attention is given to the critical Conference of 1755, which was deeply concerned as to the administration of the Sacraments by the preachers and the connexion of the Societies with the Established Church. After a free and full debate, continued for several days, it was agreed that they ought not to separate from the Established Church. The Conference marked a new era in the history of Methodism. Dr. Simon sets the work of Wesley in its national environment in days when England was in danger of invasion, and shows with what unwavering steadfastness Wesley kept his hand to the plough. He had a world of difficulties to face from preachers who were bent on administering the Sacraments, and from his brother, who was devoted to the National Church, but neither these troubles, nor his own precarious health, moved Wesley from his path of service. He is never nobler than in these testing years, and Dr. Simon fascinates his readers, as he has been fascinated himself, by the heroic spirit of the prince of evangelists.

The Council of Nicaea. By A. E. Burn, D.D. (S.P.C.K. 8*s*. 6*d*.)

The Dean of Salisbury has prepared this volume as a memorial for the sixteenth centenary. A photograph of a letter from Athanasius appears as the frontispiece, and five chapters describe Events

leading up to the Council; the Council; Reaction; Our Nicene Creed, and an Epilogue on Councils, Creeds, and Critics. Nicaea lay on an eminence, with the bright green chestnut woods in the foreground and Olympus towering in the distance. The bishops travelled at public expense with their retinue, and the excitement of the preliminary meetings was intense. It was a Council of Confessors, and Constantine kissed the mutilated face of Paphnutius, the Egyptian bishop. The chapter on Athanasius is of special interest, and that on the Creed traces it in its revised form from its original home in Jerusalem to its adopted home in Constantinople. It is a fitting and a worthy memorial.

A Dreamer in Christendom. By Algernon Cecil. (Bell & Sons. 7*s*. 6*d*. net.)

These studies are linked together by their 'Catholic orientation.' The subjects are the *De Imitatione Christi*; Westminster Cathedral; Archbishop Heath; Cardinal Manning; Father Knox's Apologia; Wycliffe, Wesley, and Newman; Vatican Policy in the Twentieth Century; and *Religio Historici*. Mr. Cecil finds in Wesley's ordinations for America proof that 'he had failed to recognize any exclusive, historic element in the hierarchy of which he remained all his life a member. Thus his conduct bears a silent witness to what Catholic theologians have since contended.' That does not prove, however, that he looked on the position of Catholic theologians with any more favour. Mr. Cecil says that Wesley and Newman 'are agreed in this. Each found his work incapable of fulfilment on an Anglican basis; each was compelled by what seems like an inexorable fate to slight the mother he loved.' 'Wesley possessed the Catholic spirit, without the Catholic faith.' It is a new view, which well represents 'the Catholic orientation' of the volume. There is much to learn from the extended study of 'Vatican Policy in the Twentieth Century,' with its discussion of the policy of the Pope in the Great War, though Mr. Cecil does not carry conviction to a Protestant thinker.

A Memoir of Susan J. Broadbent. (Epworth Press. 10*s*. 6*d*. net.)

This record of a noble Christian lady has been prepared especially for her family, but a limited number of copies are on sale. Her diary is 'the story of a pilgrim's progress, and of God's mysterious leading of one of His faithful servants.' She was the daughter of the Rev. Jacob Stanley, jun., and married Mr. Benjamin Broadbent in 1861. Her life was largely spent in Leicester, where she did unwearying service at the Talbot Lane Mission and among the sick in the infirmary. Her son gives extracts from her diary, with selections of her poetry, her papers, and her thoughtful addresses. It is a beautiful memorial of a consecrated life, and of various families with which she was connected. Of the twenty-two poems, 'Dawn' and

'The Starling's Cry' deserve special mention. The record of her visit to Italy throws pleasing light on early Christian history and on the life of St. Paul. The evangelistic work Mrs. Broadbent did at Monte Carlo and Grasse shows her high moral courage.

Historical Geography of England and Wales (South Britain). By E. H. Carrier, M.A., M.Sc., F.R.Hist.S. (Allen & Unwin. 5*s*. net.)

Miss Carrier is Senior Lecturer in Geography at Avery Hill Training College, so that her book is an expert study. She deals with her subject under 'The Races of Britain,' 'The Middle Ages,' and 'The Modern Period.' Remains of food, of weapons and tools, of buildings and art work, are helping us to reconstruct the life of primitive man. Of this age and the New Stone age and the Bronze age much information is given in compact form. Special attention is paid to the Roman roads, the influence of Teuton and Danish settlers, with their -hams and -sons, and to the castles built by the Normans. In the section on the Middle Ages the Ecclesiastical Influence on the Geography opens up a study of dioceses, parishes, cathedrals, and monasteries. Then we get very instructive chapters on shire-making; community divisions such as hundred, village, borough, parish. Geography had an important bearing on mediaeval warfare. The uplands bred a conservative, chivalrous race, which generally sided with the lost or losing cause; the lowlanders were progressive and self-seeking. There is much to learn from the chapters on industries, fairs, markets, towns, communication, and transport. The Modern Period brought revolutions in roadways, waterways, railways, in industry, and in town and village life. It is a book from which there is much to be learnt, and Miss Carrier has no dull moments. The work is alive from first to last.

Jeremy Taylor, by W. J. Brown, B.D. (S.P.C.K., 6*s*. net), is a welcome addition to the 'English Theologians.' Anthony Wood's tribute to his genius is fittingly prefixed to the volume which gives a sketch of his life and times, with seven chapters on his works. He owed his school and university training to the generosity of Dr. Perse. Cambridge evoked his genius, and laid the foundations of the immense learning so conspicuous in his writings. When he preached at St. Paul's it was felt that no one had shown such impassioned eloquence since the death of Dr. Donne three years before. Laud got him to preach at Lambeth, and felt the effect of his eloquence as much as the congregations at St. Paul's. The third Lord Shaftesbury said that his *Holy Living and Dying* 'may vie with any devotional books in British Christendom,' and many will endorse that opinion. The book will make its readers eager to know more of Taylor and his works.—*David de Dinant.* Par G. Théry, O.P. (Le Saulchoir, Kain.) No complete study of the personality of David de Dinant has previously been attempted. He

was a dialectician who considered the forms of reasoning more than the force of truth. His philosophy was essentially dependent on Aristotle. He is not a theologian, and only occupies himself with the problem of God in a philosophical sense. He does not mention Holy Scripture, but often refers to Lucan and Seneca. His method and preoccupations are those of a Master of Arts. When the new versions of Aristotle's works reached the West he was one of the first to read them. He is a leader in the history of mediaeval philosophy, in the assimilation of the physical and metaphysical writings of Aristotle. His *De Tomis* has not reached us, but Albert the Great and Thomas Aquinas give extracts which show its general lines.—In *The Little World* (Macmillan & Co., 8s. 6d. net), Stella Benson wanders round the world from Tintagel to the United States, and thence to Japan and the Far East. She is soon back in America, and then sweeps onward to Yunnan and Indo-China. She finds amusement everywhere, poking fun at Cornish trippers, watching an elephant race when all the monsters kept step in a massive line and breasted the tape at the other end in a perfect row. She tells how she got married, and spent six months in revisiting America. She has many amusing things to say about travellers pushed forward by the impetus of ignorance, and moving in a world of prophecies. The record is good fun from first to last.—*Europe Turns the Corner*. By Stanley High. (Abingdon Press. $2 net.) The value of this study of Europe after the war is enhanced by an Introduction from President Wilson's friend, Colonel House, who says Mr. High has 'written his story well and understandingly.' The faith of the people is too deeply planted to be destroyed, but the coming generation will need new prophets and a new religious message. Mr. High thinks that new leadership is developing to a small but significant extent. He believes also that commonsense world opinion is in a fair way to make of the League of Nations a democratic world alliance, both of Governments and of peoples. The chapter on 'The United States and European Settlement' shows that 'as go Europe and America, so goes the world.' The book is based on personal experience, and is of great religious and political significance.—*The Writers of Greece*. By Gilbert Norwood, M.A. (Oxford University Press. 2s. 6d. net.) This is a valuable addition to 'The World's Manuals.' Professor Norwood gives an Introductory Outline on Greek literature, and follows it by fourteen sketches of poets, philosophers, and historians, beginning with Homer and coming down to Theocritus. The illustrations have been carefully selected, and add appreciably to the interest of the manual. Homer, the earliest Greek author, is also perhaps the greatest. Plato is the greatest prose-author. His system is a magnificent synthesis of earlier doctrines. It is a little manual that makes Greek literature wonderfully attractive to all its readers.—*Reminiscences*, by Emily Kinnaird (John Murray, 8s. net), has been written to show the great forces making for righteousness which have been at work during the last century. Some pleasant glimpses

are given of the Kinnaird family and of work for women, especially the Y.W.C.A. in its world-wide activities. It is a great story, told simply by one who has been no small part of the movement.—The latest addition to *The World's Classics* (H. Milford, 2*s*. net), is the *Letters of Thomas Gray*, selected by John Beresford, whose Introduction is of great interest. The letters stand out for their literary quality, their critical acumen and wit, their practical wisdom and marvellous sympathy in the sorrows of his friends. The journal of his visit to the Lake District is included because it resembles a long and charming letter. The selection contains about half of Gray's letters, and will be hailed with much delight by lovers of English literature.—*Coral Reefs and Cannibals*, by Joseph Bryant (Epworth Press, 3*s*. net), describes the South Sea Islands and the islanders, and tells the story of the heroic men and women who have brought about what is nothing less than a transformation. The record begins with John Williams and King George of Tonga; then it tells of the horrors of Fiji and the marvels wrought by the gospel. Dr. Paton, James Chalmers, Dr. George Brown, and Dr. Bromilow, who has translated the Bible into Dobuan, are some of the great names in this book of heroes.—*Pearls from the Pacific*, by Florence S. H. Young (Marshall Brothers, 6*s*. net), is another South Sea record prefaced by an interesting account of the writer's service in the China Inland Mission. It shows how brightly the flame of love and devotion is still burning in these far-off islands. It is a homely narrative, but that makes it more vivid and impressive. The Solomon Islands has had its martyrs, and they stand out here as heroic figures, pointing the way to future victory. The book has a wealth of illustrations.—*St. Bernard of Clairvaux*. By John Telford, B.A. (Epworth Press. 6*d*., 1*s*.) This booklet has three sections. The 'historical' section gives the facts of St. Bernard's life and work; 'Voices from Cell and Pulpit' supplies quotations from his sermons and writings; 'Two Great Hymns' furnishes some facts about 'Salve Caput Cruentatum' and 'Jesu, dulcis Memoria,' by which he still bears witness to the Master whom he loved with all his heart.—Five papers from the *Rylands Bulletin* have been issued by the Manchester University Press. Dr. Mingana's valuable treatise on *The Early Spread of Christianity in Central Asia and the Far East* (2*s*. net) has been supplemented by the author; Dr. Fawtier's *Hand-list of Charters, Deeds, &c., in the Library* (2*s*. 6*d*.) will be of much service to students, and shows the wealth of the Rylands Library; Professor Herford's *A Russian Shakespeare* (1*s*. 6*d*.) is a centenary study of Puschkin of very special interest; the librarian's study of *Tindale and the Earlier Translators* (1*s*. 6*d*.), with twelve facsimiles, is most instructive and well timed; and Dr. Rendel Harris writes on *Apollo's Birds*, the wild swans with which Socrates compared himself in face of the river of death.—*For Conscience' Sake*. By Ernest E. Taylor. (Friends Bookshop. 6*d*.) A beautiful little sketch of a young Quaker who lost all for conscience' sake.

GENERAL

Evolution in the light of Modern Knowledge. (Blackie & Son, Ltd. 21s. net.)

It is one thing to say a particular hypothesis applies to all branches of science and thought; it is another thing to prove it. In this remarkable 'collective work' thirteen branches of knowledge are thoroughly scrutinized, and after a discriminating survey of facts we have a cumulative argument in favour of the principle of evolution. In an able summary of Cosmogony and Evolution Professor Bower traces the evolution of cosmogony from primitive times, through Greek thought, to Kant and Laplace and the Moderns. There are some delightful connecting-links, and one is glad to observe that the author has noted that Laplace was not the founder of the nebula hypothesis, but that it has an earlier form in Kant, who says he owed his view largely to Thomas Wright of Durham. The 'nebula theory' is considered a very defective account of the process of the creation of worlds; the author prefers the 'tidal wave' theory. Professor J. H. Jeans sketches the evolution of the world as a planet, and Professor Jeffreys elaborates the development of geology. The view of the liberating effect of biological study, and the collapse of mechanism as a satisfactory view of the universe, by Dr. Lloyd Morgan, will appeal to Theists. 'Many of those who attribute, as I do, the whole sweep of evolutionary advance to Spiritual Agency conceive the Divine Purpose thus manifested as timeless and omnipresent, and therefore not susceptible of treatment in temporal and spatial terms.' The following chapters on botany, zoology, and anthropology are delightful reading, and confirmatory of the evolutionary theory. Anything from the pen of Professor A. E. Taylor on philosophy is worth careful consideration. While admitting that evolution is of value to philosophy, he would not make philosophy subject to it. The philosopher cannot be chained to any theory; he demands free inquiry. 'Philosophy needs evolution, but a philosophy based on evolution must necessarily end in illusion.' This is perhaps the strongest chapter in the volume. Any one wishing for a true statement on evolution by the best thinkers of the day in different branches of knowledge should not miss this remarkable and lucid volume.

Roget's Thesaurus of English Words and Phrases. (Longmans & Co. 7s. 6d. net.)

This is a new edition revised and enlarged by S. R. Roget, M.A., the grandson of the Secretary of the Royal Society who gave the world his masterpiece in 1852. He had spent fifty years upon it; his son lavished his care on the edition of 1879, and on those that appeared up to his death in 1908; and now the grandson has brought

the work up to date by the insertion of 2,000 new words and phrases and by additional entries under words already represented. The entries are arranged under six main classes: abstract relations, space, matter, intellect, volition, affections. There are a thousand entries, which fill 382 pages, and the index covers 308 pages of four columns each. A century and a quarter of skilled work has been crowded into this volume, and the new edition makes it more indispensable than ever.

Uncle Sam Needs a Wife. By Ida Clyde Clarke. (Stanley Paul & Co. 7*s.* 6*d.* net.)

This is a plea for woman's share in the government of the United States, and it is as racy as it is full of sense. 'None of us dreams of a Congress in petticoats.' They could not be spared from the home; but women of the right kind are needed in Congress properly to represent women's views. Men legislators seem utterly unable to get the woman's viewpoint on certain matters. 'Uncle Sam needs a wife, and a little of the mother-in-law watchfulness and discipline would do him no harm.' Various abuses and extravagances are branded, and women are urged to think seriously about these things and then do something. The black and white illustrations are clever and amusing.

Works of fiction are in great demand. *Queen's Folly.* By Stanley J. Weyman. (John Murray. 7*s.* 6*d.* net.) Mr. Weyman has not lost his skill as a story-teller. The little governess is a real lady, and a heroine as well. She has a happy escape from the handsome but unprincipled tutor, and finds a manly lover in Captain Dunstan. There are many excitements in the book, and a wealth of human nature in Rachel's boisterous pupils, and in their mother also. High life does not show up well, but all comes right in the end, and we leave Rachel in the best of hands.—*Portrait of a Man with Red Hair: A Romantic Macabre.* By Hugh Walpole. (Macmillan & Co. 7*s.* 6*d.* net.) The contrast between this romance and Mr. Walpole's *Old Ladies* is quite startling. It is macabre indeed. There are situations that make one's hair stand on end, and there is power in every line. It would be misleading to call it pleasant, but Mr. Harkness is a fine character when he emerges from his wonderful day of adventure, and the fate of the man with the red hair and his son makes a tragic end to a thrilling story. Harkness is 'the American man at his simplest and most idealistic, and than this there is nothing simpler and more idealistic in the whole of modern civilization.'—*The Great Pandolfo,* by W. J. Locke (Lane, 7*s.* 6*d.* net), is a study of character which holds a reader absorbed from first to last. The great Pandolfo is the son of an Italian image-vendor, a genius in invention, and an egoist of boundless ambition. Paula Field is a strange contrast to this overbearing giant, but he casts a spell over her which she finds it impossible to break, and when Pandolfo's fortunes are at the lowest he actually wins the great lady's heart. The contrast between the

lady's two lovers is not the least striking part of a very fine story.—*The Double Journey*, by James Brice (Lane, 7*s*. 6*d*. net), follows the Scotch clergyman's fortunes from the days when he splits his church by his social lectures to the time when he loses status and reputation by an act of purest chivalry. He goes down far into the underworld, of which Mr. Brice gives some appalling pictures, but he emerges through the love of a simple maiden and sets his feet firmly on the way to happiness and useful work at last.—*The Wages of Virtue*, by Captain P. C. Wren (Murray, 8*s*. 6*d*. net), is the story of an officer left for dead in Africa and marvellously restored. Meanwhile his wife has married, and he joins the French Foreign Legion. The wild life of the reckless Legionaries, with the desperate fights, the horrible brutalities, and the escape of the group of friends, is described in a way that keeps attention alert from beginning to end. The fact that the story has been reprinted five times is a guarantee for its vivid interest.—*Barren Ground*, by Ellen Glasgow (Murray, 7*s*. 6*d*. net), takes us to Queen Elizabeth County, in Virginia, where Dorinda Oakley's father is waging a losing struggle with his barren ground. The girl's love-affair with the young doctor comes to grief, and she pushes her fortunes in New York and then returns to win success as a dairy farmer. The ways of the district are skilfully painted, and Dorinda is a fine character, who deserves a happier life than she gets. The descriptions of scenery and of rustic life are vivid, and the New York surgeon, with his wife and his assistant, are good to know.—*Glimpses of Impulse*. By Robert Brymer. (Simpkin, Marshall & Co. 7*s*. 6*d*. net.) We agree with Killigan's critics that impulse is the wrong word to describe his spying and coining and the outrage on Jim and Alec Meadows. A secret passage plays an important part in the story, and Martin Meadows proves himself 'a good sort.' There is excitement and adventure in this novel, and even the pair of villains turn over a new leaf at last.—*The Betrothed* (*I Promessi Sposi*). (Stanley Paul & Co. 2*s*. 6*d*. net.) This is a new and careful translation of Alessandro Manzoni's great historical novel. The story of the lovers is full of adventures and perils, through which they come triumphantly. It is a neat and well-printed volume, with a striking coloured wrapper.—*The Outlaw*, by Dorothy M. Langsford (Epworth Press, 3*s*. 6*d*. net), is an Australian story full of life and incident. Marcus Downing elects to work in the wide, sweeping bushland, where he has to build his own shanty and win over the rough settlers. He proves himself a strong, fearless fellow, and conquers the goodwill of the whole community. His love-affairs, his care for the outlaw, his adventures in the forest fire, make a thrilling story, and one that is true to life.—*The Rule of the Beasts*, by V. T. Murray (Stanley Paul & Co., 5*s*. net), must be unique. The world is swept clear of all but a handful of people, and the beasts become their rulers and teachers, with strange results. It is not a book to put into any one's hands, but it is cleverly written.—*Ravenshoe*, by Henry Kingsley (Oxford University Press, 2*s*.), was first published in 1861, and is now added to *The World's*

Classics. Sir Arthur Quiller-Couch says, ' Each time I read *Ravenshoe* I like it better,' and no one who reads the story will differ from him.—*The Amphibians*, by S. Fowler Wright (Merton Press, 7*s*. 6*d*. net), is a romance of 500,000 years hence as weirdly inconceivable as a poet's brain could make it. Adventures abound, and new faculties blossom out in the new race in a way that keeps one's mind wondering more and more at every stage in the story.

Recent Epworth Press publications include : *The Crystal Pointers*. By F. W. Boreham. (5*s*. net.) The title of these brilliant papers links them to the Southern Cross, and is given because they point to things that no man can afford to miss. They are as varied and as sparkling as ever. Whether it is Footlights, Cranks, Wirepullers, or What's Money, Mr. Boreham stirs the fancy and makes life sweeter and richer for his readers.—*Handbook to Methodist Activities in Europe* (6*d*. net) shows how widespread are the missions of Methodism on the Continent. America is doing great things, and English Methodism is at work in France, Italy, Spain, Portugal, Gibraltar, Malta. The names and addresses will be very valuable for travellers, and for students and their parents. The handbook has been prepared by the direction of the Ecumenical Methodist Conference.—*The Methodist Handbook*, 1925–6 (9*d*. net) ought to have a very wide circulation. It has a portrait of the President, a bright sketch of the Rise and Progress of Methodism, names and addresses of ministers and laymen, and other information which up till now has only been available in the *Minutes of Conference*.—*Talks to Women*. By Mrs. Coulson Kernahan. (2*s*. 6*d*. net.) Thirty addresses for mothers' meetings. They are all brightly written, and will not only interest but help mothers to make the best of their daily lives.—The Epworth Press makes a speciality of books for young readers, and its new series of Children's Classics (1*s*. net) begins well with *Gulliver's Travels* and Ruskin's *King of the Golden River*, daintily illustrated and in charming picture covers.—*Jacky's School Adventures* (9*d*. net), by Alice M. Page, describes a girl's first weeks in boarding-school in a very lively way.—Little folk will delight in *Stories and Rhymes for Wet or Fine* (1*s*. 6*d*. net). Illustrations and text are equally attractive.—Mr. Malone has a gift all his own, as *The Red King* (2*s*. 6*d*.) shows. To win his wife's heart and save his kingdom is a double triumph for Winfred, and he is a fine fellow.—*A Prairie Schoolgirl*, by Alys Chatwyn (5*s*.), with her discovery of her father, is full of exciting scenes ; *From Fag to Hero* (5*s*.) brings out Ernest Protheroe's powers. The schoolboy who becomes a German spy acts as a foil to bright Jack Vernon. Their lives are oddly linked, and boys will be impressed by the contrast between honour and dishonour.—*The Boy Orchid-hunters* (5*s*.), by John G. Rowe, is full of exciting adventures with wild beasts and wild men, but it ends happily with the discovery of the coveted orchid.—*A Book about the Romance of Travel*. By Kenyon Wynne. (2*s*. net.) Seven chapters are here devoted to early travellers, great navigators, Eastern explorers, to Africa,

Australia, the New World, and the Polar regions. There is a wealth of material, and it is put in a way that will instruct and delight both young and old.—*Gold and Spices*, by W. G. Findlay, B.A. (2*s*. net), is a set of bright addresses to boys and girls. They are racy and practical throughout.—*The Way to the Uplands*, by C. J. Cumberworth, B.A., B.Litt. (2*s*. 6*d*. net), gives 'Fifty Tonic Talks' which deal with everyday topics in a practical fashion. They cover little more than a page, but they go straight to the point and get home many a good lesson.—*Dogs and How to Know Them*. By E. C. Ash, M.R.A.C., F.R.M.S. (2*s*. 6*d*. net.) Here is a clear and racy description of every recognized breed of dogs, with notes as to their care and management, and a complete list of books on dogs from 1800. Over sixty selected photographs and wash drawings by Agnes Locke add greatly to the value of a book which makes a strong appeal to every lover of dogs.—*My Very Own A B C Book* (6*d*.) gives a bright picture for each letter, with four lines of poetry. It makes learning to read a delightful thing. Four other sixpenny books—*Nursery Rhymes, Nursery Tales, Pets and Playmates*, and *Bairnie's Book*—are fascinating. For coloured pictures, drawings, stories, rhymes, there is nothing to beat them.

Messrs. W. T. Nelson & Sons provide a splendid set of books for young readers. *The Red House of Boville* (5*s*.), and *Carew of the Fourth* (3*s*.) are full of exciting games and stirring adventures. *The Discovery of Kate* (5*s*.) and *The Girls of the Rookery School* (3*s*. 6*d*.) will delight girls, and overflow with life and spirit. *The Children's Treasury* (2*s*. 6*d*.) has lively stories, puzzles and papers for inquiring minds. *The Nursery Book* (3*s*. 6*d*.) with 'A Day at the Zoo,' and pictures and poetry is just what small people love. All the books have capital illustrations.

Kindergarten Method in the Church School, by Edna Dean Baker (Abingdon Press, $1.50), is based on wide practical experience. It deals with the child's physical and mental conditions, individual differences, and habit formation.—*Unemployment Insurance in Great Britain*. (Macmillan & Co. 1*s*. net.) This is a critical examination of Unemployment Insurance based on investigations in eight industrial areas conducted by experienced workers. The Exchanges seem to do their work carefully. 'In general, the person who succeeds in obtaining benefit without a proper right must be, not only a malingerer, but also an artistic liar.' The report will repay close attention.—*Great Logicians*. By J. M. Ruffin, B.A. (Simkin & Co. 5*s*. net.) Students will find this a useful handbook. It gives a few facts and dates about each logician, with the special contribution which each made to the subject. The pages given to Aldrich, Whately, J. S. Mill, and Jevons are helpful, but the chief space is given to Aristotle, 'the most remarkable man perhaps that ever lived.'—*Original Drawings*. By Barbara Reddie Mallett. (Watts & Co.) These are the sketches by a girl of ten which Mr.

Mallett has published as 'a token of the discovery of genius.' The artist has had no teacher, but has used an inborn gift. There is no doubt of the child's skill and her versatility. The girl with the skipping-rope pleases us as much as any of the drawings.—*Triumphant Goodness*, by J. S. Hastie, M.A., B.D. (Allenson, 5*s*. net), shows that 'the faith that trusts in God and follows goodness is easier and worthier than the despair of Hardy or the brutalities of Nietzsche. Goodness is the crown of character, and it is made very attractive in this thoughtful and impressive study.—*Woman's Place in Life*, by Mary Emcy (Allenson, 3*s*. 6*d*. net), grapples with the whole problem. 'Her place with regard to the life of man is ministry to the Soul of Labour, and if woman's influence in Labour is not used for God it will prove demoniacal—it will lead to chaos.' No woman can be the true helpmeet to another who does not strive to make prayer the centre of her life.—*Hullo, Boys! ; Hullo, Girls!* (Cecil Palmer. 3*s*. net each.) These two 'budgets of good things by the wireless' will keep young folk alive from first to last. The stories are arresting ; the pictures have a fascination of their own. There is much to learn from such papers as 'A Little about Oxford,' and the stories always make one wish for more.—Mr. Allenson has issued *The Date Boy of Baghdad*, by J. Cocker (5*s*. net). The writer is a Primitive Methodist minister in New Zealand, and his thirty-five talks with boys and girls are based on interesting incidents and well applied. It is a pleasant book to put into the hands of young readers.—*Alcohol and Self-Control*, by W. A. Chapple, M.D. (R. J. James, 1*s*. 6*d*. net), shows that 'three influences weaken our defensive forces—heredity, adversity, and alcohol—these three, but the greatest of these is alcohol.' The science of the subject is clearly explained, and the influence of alcohol is brought out in stories drawn from the writer's medical experience.—*The Legend of the Pine* (Epworth Press, 1*s*. net) is a set of poems by Iris Malone. 'Beauty' is a happy tribute to childhood, and 'The Deal' describes the purchase of a charming puppy. Natural history supplies much material for this bright little volume. It has some clever illustrations, and is very much alive.—*My Friend* (Epworth Press, 1*s*. net), by Dorothea Botha, is true to its title. It rings the changes on friendship in a very pleasing fashion. It is simple, and full of kindly feeling from first to last. All who prize friends will like these poems.—*The Angels' Journey, and other Poems*. By L. Shorey. (Morgan & Scott. 1*s*. 3*d*.) Pleasing little poems with a devotional note that will win them a warm welcome.—*Lead, Kindly Light* (1*s*. net) is an exposition of Newman's hymn by Dr. Hartill in the light of his life and character. It is done with taste and feeling, and will be welcome to all lovers of the great hymn.—Mr. Durrant's *Sonnets to the Memory of Shakespeare* (Merton Press) are studies of characters in the plays, and are dedicated to actors and actresses who have represented them. The book makes a strong appeal to lovers of Shakespeare.—*Darkness and Stars*, by Israel H. Newman, is a poem for thinkers. It has both melody and fancy.

Periodical Literature

BRITISH

Edinburgh Review (October).—Sir C. A. Harris, in 'The Bitter Cry of Economy,' shows that interest on our national debt amounts to £305,000,000, close on 38 per cent. of the annual expenditure. War pensions demand £67,000,000, which is the effective revenue of fifty years ago. The nation needs 'patience, resource, economy; and the greatest of these is economy.' Mr. Drage, in 'The Riddle of Japan,' says the Japanese are 'only too well aware that the present Government has mortgaged our financial future by its Pensions Act this year, and let our Navy down far below the strength required to maintain its position, even on the One-Power basis.' Mr. Wells writes on 'Macaulay and Hastings.' He claims with confidence that Macaulay's essay is the main cause of the great reputation which Hastings so deservedly holds in popular estimation to-day. 'The Sylph,' by Mr. Blunt, is a very interesting account of Mrs. Vesey and her letters to Mrs. Montagu, the Queen of the Blues.

Hibbert Journal (October).—Dr. C. D. Broad discusses the subject of 'Belief in a Personal God,' and decides that whether there be, in fact, a personal God or not, 'it seems to me that we have no good reason to believe in the existence of such a being.' There may be dozens of gods in the popular sense, says Dr. Broad, but there are strong reasons against the acceptance of a God in the theological sense. On the other hand Professor Dawes Hicks's notice of the life-work of James Ward of Cambridge lays stress on his approach to Theism, and describes him as 'the English Lotze.' The Rev. T. J. Hardy takes a gloomy view of the 'Present Predicament of Christianity.' He considers that the supernatural has wholly passed out of our calculations, that the Christian ethic is being passionately challenged, and consoles himself by saying that 'there is observable amongst us a kind of proprietary interest in Christ, which shows no signs of decrease.' But this Christ, he says, 'belongs to humanity, not to theology.' Miss Petre's reminiscences of Von Hügel are interesting, but slight and, on the whole, disappointing. Professor Herford's paper on Shakespeare and Descartes is full of interest in its discussion of Logos and Mythos, two divine children, in the history of religion and poetry—sometimes in conflict with one another, sometimes in intimate embrace. H. C. Corrance's examination of the 'Roots of Anglo-Catholicism' is instructive, and Dr. Carlile's picture of Spurgeon and his College will interest another class of readers. Other papers in a good number deal with Spiritual Healing, Humanism, and 'Woman in Rebellion.'

Journal of Theological Studies (July).—Professor C. H. Turner continues his critical and exegetical notes on 'Marcan Usage,' in which he claims to have driven 'one more nail into the coffin of that old acquaintance of our youth, *Ur-Marcus*.' We may add that there are some other critical acquaintances of our youth who are dead and who certainly ought to be buried. Dr. Christie's account of the 'Jamnian Period in Jewish History' anticipates fresh discoveries shedding light on certain problems of the Mishnah in the approaching reconstruction of the Holy Land. Dr. Streeter and Professor Burkitt pursue their friendly controversy on the 'Caesarean Text' of the Gospels. There is no very serious difference between these two front-rank textual critics, but every point counts in the attempt to construct a satisfactory history of the sacred text. Dr. S. A. Cook's review of Professor Burkitt's *Religion of the Manichees* is constructive and valuable, especially in its study of the relations between religion and magic. Reviews of books are contributed by Principal Oman, Professor B. Baker, and other scholars of high rank. Some of these notices are as valuable as small volumes.

Church Quarterly (October).—Viscount Halifax writes on 'The Church of England: Lessons of Fifty Years.' He refers to the fact that fifty years ago Holy Communion was not celebrated every Sunday, as a matter of course, in every Cathedral; and even a monthly celebration was not universal in parish churches. 'The Catholic Faith is rooted and grounded in the Person of Christ; and it was to meet attacks made upon the Person of Christ that the Church put together the formulas which guard the truth.' Dr. Headlam's second article on 'The Four Gospels' pays tribute to Canon Streeter's extraordinarily able and fertile work, and suggests that he should 'form and carry on a seminar to study the Fourth Gospel on similar lines to the old seminars of the Synoptic problem.'

Congregational Quarterly (October).—In his 'Editorial Notes' Dr. Peel says the Union in Canada 'has given Congregationalists furiously to think. Until we saw the figures of the Uniting Churches (Methodist, 4,797; Presbyterian, 4,509; Congregationalist, 174), few of us had realized how comparatively insignificant in numbers was our cause in the great Dominion.' 'The order of Worship for the Service of Union was perfect in every way.' The Rev. A. T. S. James writes on Dean Church. 'Quick and cultivated in all affairs, he yet had his life in the higher latitudes of the soul's vision and desire.'

Holborn Review (October).—The contents of this number contain much of literary as well as of theological interest. M. Houghton writes on 'The Women of Hardy's Wessex Novels'; Professor R. Mackintosh, in an appreciative estimate of T. H. Huxley, finds in that notable controversialist faith as well as agnosticism. Professor Atkinson Lee's paper on James Ward contains personal

impressions of the man, as well as a discriminating account of his philosophy. Lady Robert Simon's article on 'Theories of Dream Interpretation' discusses the views of Freud and other moderns, who at the moment are popular, if not important. The article on 'Jesus as a Controversialist,' by the Rev. T. Dale, lays stress on the distinction in a great teacher between personal irritation and lofty moral indignation. Important papers on missionary topics are contributed by the Rev. H. Ogden on 'The Race Problem and Foreign Missions,' and by the Rev. J. W. Price on 'The Cultural Possibilities of the Negro and Bantu.' The Editor's Notes are, as usual, an important feature of the number.

The Expositor (October and November).—The Editor's Notes on 'Current Issues' always contain suggestive matter, whether he is dealing with the Greek conception of humility, Christ's teaching on eternal punishment, or on eschatology, or on the glory of God. The Rev. J. R. Cameron, of Aberdeen, writes two articles on 'Jesus and Art.' Mr. Cameron's point of view, blending the insight of the poet and the subtlety of the theologian, is well illustrated in this paper. Dr. Vincent Taylor, a close student of New Testament 'Introduction,' vindicates, against some recent criticism, the view that 'St. Luke, the companion of St. Paul, is in the full sense the author of every part of the Lucan writings.' The criticism of Professor E. F. Scott's views on 'The Holy Spirit in the Fourth Gospel' is timely, but in our opinion does not go far enough. Canon Harford's articles on 'Since Wellhausen' have reached in November their fifth number, and will probably appear in book form. They are much better suited for such use than for periodical publication.

Expository Times (October and November).—A new volume of this periodical, still maintaining its high reputation, begins in the October number. Professor Rendel Harris's paper on 'A Factor of Old Testament Influence in the New Testament' deals with the place which the Song of Moses occupies in early Christian literature. Principal Robinson, of Overdale College, writes on 'Psychology and Religion'—rather a large subject for a few pages—protesting against the tendency of psychology to pass beyond its own domain and to pronounce shallow judgements upon matters which are really beyond its competence. Dr. K. T. Sanders continues his papers on 'Buddhism and Christianity.' The standing features—'Recent Foreign Theology' and 'Contributions and Comments' are well maintained. In the November number, Professor A. C. Welch deals with Psalm lxxxviii. as a 'misunderstood psalm,' the Rev. W. Bartlett on the Holy Spirit in the Fourth Gospel, and the Rev. F. W. Cawley contributes a suggestive paper on 'Christ in Paradox.' The greatest truths are paradoxes, because our imperfect apprehension of Ultimate Reality is paradoxical.

The Pilgrim (October).—Dr. Temple's Editorial Notes deal with the coal strike, in which he thinks the Prime Minister acted wisely

throughout, with Sir Evelyn Cecil's Bill dealing with the reports of legal actions, and with the Clergy Pension Measure. The Rev. S. E. Keeble has an able article on 'Post-Reformation Direction and Discipline,' the editor writes on 'The Christian Conception of History,' and there are other articles which appeal strongly to theological minds.

Science Progress (October).—Mr. Raffé writes on 'The Scientific Value of Colour in Industry.' Deliberate design in the painting and illuminating of factory buildings has effected considerable savings in the light bill. 'All humanity live in and by light, which gives us colours.' They are the true basis of publicity, and their scientific use makes the world a more pleasant place to live and work in. Another article deals with 'Colour and other changes in the flaked surfaces of flint.' Other notes and papers of great interest appear in this capital number.

Poetry (September).—The 'Study in Contemporary Poetry' deals with Lord Gorell's four volumes. Mr. Wright gives some choice quotations, and feels that in a day when the spirit of mutual service is eclipsed we have the more reason to be grateful to Lord Gorell, who has not reacted to the ignobler forces around him.

AMERICAN

The *Journal of Religion* (Chicago) (July and September).—The July number opens with two articles on the significance of Unitarianism, the first, by S. M. Crothers, being entitled 'A Hundred Years of Organized Unitarianism,' and the second, by Professor E. C. Moore, 'A Century of Unitarianism in the United States.' The evolution of the very various theological views that have been indiscriminately labelled 'Unitarian,' and their relation to orthodoxy, is curious and instructive. The third article, by Professor G. Birney Smith, asks the question, 'Is Theism Essential to Religion?' and the writer states his own view that the doctrine generally known as Theism 'stands related to too finished and static a conception of reality' to seem really convincing to men who think in terms of evolutionary science. 'Men may believe in God without being able to define God.' A very interesting article by J. S. Bixler illustrates William James's views of immortality from passages in his letters and private conversation. Pluralism is more favourable than absolute idealism to a belief in personal and individual immortality. In the September number the first two articles deal with religion in China under the present revolutionary and disintegrating influences at work in that country. Dr. Eustace Haydon's article describes 'Modernism in China,' and Dr. Twinem, late Professor in Nanking University, contributes the first of a series of articles on 'Modern Syncretic Religious Societies in China.' The third article sets forth some of the results of the Great War on the mind of the Negro Church. The writer describes a remarkable awakening of the negro mind

during the last few years on social and political problems, as well as a larger conception of the task of Christian Churches and a new racial consciousness, brought about by the war of 1914–18. In some respects the ablest, though not the most generally interesting, article in the number is that by Professor Eugene Lyman on Ritschl and the religious meaning of his Value-Judgements. The last article, by Professor Wieman, of Los Angeles, deals with Dewey's new book on 'Experience and Nature' and its bearing on religion. Dewey is a great and perhaps a growing power in the thought of America, and Wieman's article on him is timely, though perhaps some readers on this side of the Atlantic may find it a little difficult to follow his discussion of 'meaningless' experience.

Princeton Theological Review (July).—The first article, on 'The Judicial Decisions of the General Assembly of 1925,' is interesting chiefly to American Presbyterians, but it bears notably on the Fundamentalist controversy. Professor Macarthy publishes an address on the Authority of Scripture, in which he says that 'A deleted (*sic*) Bible means a diluted gospel.' A thoughtful paper on the sinlessness of Christ rests too much upon *a priori* considerations to suit the inductive spirit of our age, but it is reverent in spirit, as the writer seeks to show that 'the resources of infinite knowledge and power were at the immediate disposal of the God-man.' Other articles are 'The Evangelical Faith and the Holy Spirit,' by H. H. Macquilkin, and 'Old Testament Emphases and Modern Thought,' by Oswald T. Allis. We fear that the old-world emphasis of which Dr. Allis makes so much will not greatly impress modern thinkers. The notices of books are full and instructive; the reviewers in the *Princeton* never slur their work.

Harvard Theological Review.—The greater part of the July number consists of an elaborate article by Professor George La Piana on 'The Roman Church at the End of the Second Century.' The topics discussed are the Episcopate of Victor, the Latinization of the Roman Church, the Easter Controversy, Consolidation of Power and Doctrinal Development, the Catacomb of Callistus. 'The Problem of the unity of Christianity,' it is contended, 'was by force of circumstances more urgently felt in Rome than elsewhere, and at the end of the second century it became the chief and vital problem of the Roman Church.' Light is cast upon the beginning of that 'historical process which in time led the Roman Church to identify Christian tradition with its own doctrine and its own organization.'

Methodist Review (September).—This number opens with a portrait and two appreciatory accounts of the late Bishop W. A. Quayle, followed by a paper from the pen of the bishop himself entitled, 'A Place of Dusk and Mystery and Many Doors.' The venerable Dr. H. C. Sheldon, well known as an historian of Christian

doctrine, contributes an interesting article on 'The Tragedy of the Pontificate of Pius the Tenth.' Other articles on Church history are entitled respectively 'Hildebrand—Builder of the Papacy' and 'Donatism.' More modern topics discussed in this number are 'Has Christianity Failed?' by G. R. Grose, and 'Facing the Congregation,' by E. L. Watson. Under the general heading 'Notes and Discussions' we find papers on George Macdonald and on 'The Mystery and Ministry of Tears,' while 'The Arena' furnishes an adverse critique by H. P. Sloan of Professor Edwin Lewis's able book, *Jesus Christ and the Human Quest.* We congratulate the editor of the *Methodist Review* on the variety as well as the excellence of the pabulum he has provided.

Methodist Quarterly Review (October).—The opening paper of this number, on 'Making a Methodist Theology,' is written by Professor H. F. Rall, of Evanston. He does not wish to make the traditions of the past a hard-and-fast rule for to-day, but seeks to interpret the Methodist spirit in a fashion which will appeal to the present generation. In the second article Dr. J. H. Snowden essays to do the same office for the doctrine of Immortality, coming to the conclusion that modern scientific knowledge on this subject is not unfriendly to the ancient faith. Other articles are 'The Future Life among Animistic Peoples,' by Professor James Cannon III, 'The Emperor Julian,' by R. B. Steele, and 'Christianizing Property,' by J. M. Culbreth. Two interesting articles in smaller type discuss 'The Gift of Tongues' and 'What happened at Pentecost.' The 'Editor's Table' section contains a paper on 'The Corporate Application of Christianity.'

Christian Union Quarterly (October).—The editor in his Notes gives prominence to the Stockholm Conference. It had a friendly outlook towards all Christendom, and there was a spirit of fraternity, simplicity, and interest throughout every session. He thinks there was a marked hesitancy in taking chart and compass into the future. The Bishop of Winchester's sermon at the opening of the Conference is given in full, as also are Dr. Garvie's and other addresses, with the closing sermon by the Archbishop of Upsala. It is a valuable Conference number.

Canadian Journal of Religious Thought (July—August).—The first Editorial Note, on 'Church Union in Canada,' regards it as a 'great adventure of faith,' which has been followed with keen interest by Churches in all lands, and by messages of goodwill from those who are nearest in the United States and Great Britain. 'It seems as if this adventurous, utterly Christian act of the three Canadian Churches has set an example and sounded a call that a divided Christendom can ignore only at the gravest peril. There is danger even in delay.' (September—October).—Dr. Roberts in 'Imago Dei' says when he seeks to define what most fully satisfies

his sense of the fullest truth concerning God, he inevitably comes t the figure of Jesus, who embodies in His own person that ultima value of love which expresses itself in goodness, truth, and beau far more completely than any other historical person he has knowled of. Mr. Gooding writes on 'The Training of Ordinands.'

Anglican Theological Review (October).—This Review is publish by Mr. Milford. Dr. F. J. Hall in 'The Anglican Movement for R union' urges that differences in questions of faith and order shou be faced, because till they are settled there can be no reunion wor having. Oliver C. Quick has a valuable article on 'The Fact an Doctrine of the Resurrection.' The appearances of our Lord 'pro duced on the Apostles' minds an impression which seems quite unintelligible as the result of any "psychic" or "purely spiritual" vision.' 'Huxley's Agnosticism' is another important paper.

FOREIGN

Revue des Sciences Philosophiques et Théologiques.—The July number opens with three valuable articles on 'The Essential Dependences of the Conscience'; on 'The Evolution of Dogma'; and on 'The Rôle of Opposition in Metaphysics.' Among the Bulletins is an admirable report of the recent Thomist Congress in Rome, and several pages are given to an account of the Missionary Exhibition at the Vatican.

Analecta Bollandiana (Tomus 43, Fasc 3 and 4).—The main articles are 'Patriciana'; 'Le Passionnaire d'Adiabène'; 'The Ancient Collections of Miracles of the Saints and the Latin Miracles,' by Hippolyte Delehaye. The last is a study of the miracles of St. Julian and St. Martin. The collections of miracles in the West, represented especially by St. Augustine and Gregory, are incontestably superior to those of the East. The books of miracles form an imposing monument of the confidence of Christians in the intercession of the Saints.

Calcutta Review (August).—'Muslim North Africa and Spain' is a valuable sketch of Arab culture in Spain at the beginning of the eleventh century. Andalusia was the home and hearth of the Moorish style of architecture. The minaret was originally an imitation of the lighthouse of Alexandria. After the fall of Granada in 1492 Moorish culture receded to North Africa, but 'its germs are still instinct with life, and hold out the promise of a second awakening.'

Hindustan Review (July).—A brief 'In Memoriam: C. R. Das' says 'such genuine manifestations of affection and woe had never been witnessed before in this country on the loss of any one.' No other Indian politician touched the imagination of so wide a world. He was 'truly a versatile man, and he bore a very prominent share in moulding the destinies of his province in particular, and the country in general, as lawyer, journalist, publicist, politician, and political leader—to say nothing of his work in the field of Bengalee literature.'