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than the rest in the wonderful story, are written for our example. As we think about our task and duty of leading the children into the company of the Lord, as we stand among all the baffling difficulties that seem to beset us when we attempt the task of helping the children to grow up as Christians indeed, some light may come to us from the story.

Take these things, these which we can be sure of, which went to the making of the perfect manhood of Jesus as its conditions, and does it not seem that they are all of them conditions which we ought to strive to put around the children whom we covet for Christ, as those through which they may most fitly and surely come to that manhood and womanhood which is the will of God for them in Christ Jesus?

That the children should have holy and happy homes, into which they are welcomed by the love of mothers and fathers who love God still more, where they are prayed for as earnestly as they are cared for, where they may learn glad obedience, and self-denying comradeship:

That the children should grow up to know the need and the delight of simple work; free from the curse of poverty, but free from the greater curse of luxury and idleness:

That the children should learn, by seeing, to love the beauty and order of the natural world that God has provided for their home, and read there the truths of His eternal government; and that, for this, they should be free to their share in fresh air and green fields:

That the children should have all chance of knowing, as best it can be taught them, the facts of the world's history and present needs as they are related to the part they have to play in its affairs; that they should all have full opportunity of the widest and wisest 'secular' education:

That the children should be nurtured in the religious tradition of the people of God; taught to know and love, with understanding, all that increasing revelation that God has given to His Church in trust—and to rejoice in the Church's worship and fellowship:

That the children should grow up to watch for and to grasp the hour of their opportunity when they may find a purpose and will of God for them to which they may dedicate their whole self:

These are principles of education which time does not change; they are foundation principles. And we may do something by prayer and labour to bring them to realization for all who are born into this world.

Entre Nous.

Hastings Rashdall.

It would have been difficult for any one person to deal adequately with the life of that outstanding figure among Modernists, Hastings Rashdall. The unity which is necessary to a well-written life has been excellently preserved in this case—*The Life of Hastings Rashdall, D.D.* (Milford; 18s. net)—by the giving of the work to a colleague of his own, Mr. P. E. Matheson, a Fellow of New College. His intimate knowledge of Rashdall's years at Oxford as student, and later as Tutor and Fellow, enables him to make these periods full of interest. But Mr. Matheson felt that to deal adequately with Rashdall's many-sidedness as historian, philosopher, and theologian, and to present an equally vivid picture of his time as Canon of Hereford and the last phase of his life as Dean of Carlisle, he must call in the help of others, and so the value of the life is enhanced by the chapters contributed by Professor C. C. J. Webb, by the present Canon of Hereford, the Venerable Archdeacon Lilley, by Chancellor Campbell of Carlisle, and by Mr. Summers, who was a Congregational minister in Carlisle from 1912 to 1921. The last gives an attractive picture of the relations which existed between the Dean and his Nonconformist brethren. He instituted a bimonthly fraternal, which was attended by ten Anglicans and ten Nonconformists.

Mr. Matheson's task was not made easier by the fact that the bulk of the letters to which he had access were those which Rashdall wrote to his mother. They covered practically the whole of his life, since she died as a very old lady only a short time before himself, and they are apt to contain lists of events, an account of his movements, rather than any statement of thought. Nor does he appear to have had that gift of lightness and humour

in letter-writing which made him such an excellent conversationalist.

Hastings Rashdall was born in 1858. He was named, by the wish of his grandmother Mrs. Rashdall, after her brother Mr. Hastings Bonner. He was the son of John Rashdall of whom Tennyson wrote : ' Early in 1852 my father and mother went on a visit to one of his old college friends, Mr. Rashdall, the clergyman of Malvern, and met the Carlyles and Sydney Dobell. Rashdall was a man so beloved by his parishioners and so simple and direct in his language from the pulpit that he had emptied the Dissenting Chapels for miles round.' As a child Rashdall showed a religious bent. ' Once the maid came to Mrs. Rashdall with a grave face, saying, " Master Hastings had been so long at his prayers, Ma'am, and I don't like to interrupt him." He loved to attend the daily services at St. Mark's, the district church, and, on one occasion, when a churching was to take place, and the clerk did not appear, the boy escaped from his nurse, knelt down by the woman, and repeated all the responses in a loud voice.' He was educated at Harrow. It is said that Dr. Butler, when asked whom he considered his most distinguished pupil, replied, ' It is not easy to say, but if you press me, I think—Rashdall.' From Harrow he went to New College, Oxford. When he left Oxford he carried away with him ' a strong bent for philosophical and theological study, and had laid the foundation for his principles in ethics and metaphysics.' For a short time he lectured at St. David's College, Lampeter, then followed a tutorship at University College, Durham. He was ordained in June 1884 by Bishop Westcott. We next find him back again at his beloved Alma Mater. This return was made possible by a fellowship at Hertford. At this time he instituted a society to discuss religious and philosophical questions. It was attended by, among others, Vernon Bartlet, Fairbairn, the present Dean of St. Paul's, the present Bishops of Carlisle, Manchester, and Pretoria, Percy Gardner, C. C. J. Webb, and B. H. Streeter. In 1894 he succeeded Canon Freemantle as Chaplain and Theological Fellow at Balliol. In 1895 he was appointed Fellow and Tutor of New College. To this period belongs the publication of the first of his three great books, ' The Universities of the Middle Ages.' ' The book contained a declaration of faith which went far beyond college life : it laid down the lines on which his later books, *The Theory of Good and Evil* and *The Atonement*, were to be written, and the policy which determined his whole attitude to religious questions and to the Church of England. The supreme value of personal teaching, the policy of spontaneous development and adaptation, the demand for intellectual freedom, the hatred of obscurantism, and the rejection of false claims of authority—these are the governing ideas of life which seem to emerge from the varied and fascinating pages.' He was an inspiring teacher, and entirely sincere and outspoken and full of enthusiasm. One pupil wrote that he ' did me the honour of holding forth at me alone for an hour, vehemently confuting all the heresies I had been advocating in my essays. He was determined that I should take the Kingdom of Heaven by storm, even vicariously by *his* violence, in spite of *my* perversity.' He felt himself that his position was not without difficulty. ' You see,' he said on one occasion, ' I am on the left wing of the Church and the right wing of the philosopher.'

' A girl student whom he had kindly consented to coach in philosophy, as she was the niece of a friend, records her delight in his lectures, especially those on Kant, and her terror at her coachings in his study ; how he would come in rather late, " at express speed," and put a question and walk round the study, inspecting his bookshelves or winding the clock while he waited for the answer from his nervous pupil, and how he overcame her shyness at lunch or tea with stories of Jowett and other notabilities ; and how, when she apologized for her stupidity on some occasion, he replied, " I assure you I notice nothing out of the ordinary." '

He is stated at this time—1895—to be ' a figure rather below the middle height, grave thoughtful eyes with shaggy eyebrows, and set in a large head with a massive brow rising into a domelike top. The face in repose, as in all the portraits, was grave and sometimes sad, but was at once lit up with merriment and brightness by any stroke of humour. As time went on his hair grew rapidly thinner, and his colleagues watched with interest the care with which his last remaining lock was trained over his baldness.' An interesting pen portrait by Mr. W. J. Barton, a Winchester scholar, who visited Italy with him, begins in this way : ' I had known him fairly well for six months, for we lived on the same stair. As undergraduates will, I had regarded him half as a joke. It was only on this journey that I learnt he was a great man. There was plenty to smile at still, but all my thoughts of him were afterwards coloured by my discovery of his deep piety. In Paris, Florence, Milan, he would never miss Sunday Communion and Matins, though we always ran, and were late. I was astonished at the length and intensity of his morning and evening

prayers, and then first appreciated his regard for institutional Christianity.'

In 1910 he was appointed to a Canonry at Hereford, and the Venerable Archdeacon Lilley writes: 'It is hardly necessary to say how we felt, and I think delighted in, the bigness of the man at our Chapter meetings. The business of a Cathedral Chapter is never very exciting, and much of it is necessarily a matter of routine. But even in the veriest matter of routine principle may be involved, sometimes deeply involved. And Rashdall was a man of principle. Nothing offended him so much as intellectual slovenliness. He would sit silent, indrawn rather than withdrawn, through a long discussion only to startle us with a sudden intervention, it might be only a pointed question, which lifted some matter that had seemed to us one of mere custom or expediency on to the higher ground of principle. Rashdall was of course an intellectualist, but his intellectualism had always moral roots.'

In 1917 he entered upon the last phase, being appointed Dean of Carlisle in that year.

A gloom was cast on the last years by a storm of criticism aroused by an address which he gave at Girton on Christ as Logos and Son of God. The position that he took up was that Christ had not claimed Divinity for Himself, but he was reported as having denied the Divinity of Christ. His exact position with regard to the doctrines of the Incarnation, the Atonement, and the Trinity, he made abundantly clear in his Bampton Lectures, 'The Idea of Atonement in Christian Theology,' and in his massive work in two volumes on 'The Theory of Good and Evil.' It is not possible here to summarize these. It might, however, be noted that a volume of *Ideas and Ideals*, compiled from the Dean's literary remains, has been issued by Mr. Basil Blackwell at the modest price of 6s. net. One of these essays contains a clear though brief statement of his position with regard to the Atonement, and another, 'The Scholastic Theology,' of his doctrine of the Trinity.

'A True Christian.'

'The Deanery was a centre of intellectual and spiritual life for the city and neighbourhood. From it went out kind thoughts and deeds for all who were in trouble or need, without distinction of persons. "Why," said some one in the street in the time of the attack on him, "you have only to watch the man's life to know he is a true Christian."

'A verger was heard to say: "When my son came home wounded from France the Dean was one of the first to call and see him. He sat down in my cottage and smoked a cigarette with us, just as if he was anybody at all." The evidence of his friendship with the poor is abundant. One friend wrote after his death: "One of the very poor said to me two or three years ago, 'Oh, miss, you don't know what he's done. He's brought Christ and Christ's ways to the door of the working man here.'" Another friend records how the Dean would cycle out to country churches in Cumberland to take services for clergy who could not afford a substitute. And the courage with which he went on with his work amid the terrible pain and discomfort of his illness was a lesson to all. His slips of absent-mindedness made him the dearer. "Oh, never mind," said a verger, "his feet are on the ground, his head is in the sky, but his heart is in the right place."'[1]

The next number of THE EXPOSITORY TIMES starts a new volume. Articles of special interest have been arranged. The series on leaders of religious thought will include an account of Archbishop Söderblom, by Professor M. Tor Andrae of Upsala; of Wilfred Monod, by Pastor A. N. Bertrand of Paris, in collaboration with Professor Merle d' Aubigné; of Deissmann, by Professor Curtis, Edinburgh; of Loofs, by Professor Hugh Watt, Edinburgh; of Father Tyrrell, by Mr. Will Spens. Articles on the Gospel for India, dealing with Indian receptivity in respect of Christian teaching on the Incarnation, Salvation, Knowledge of God, Attitude to Life and Immortality, are to be contributed by Principal W. S. Urquhart. Canon A. E. J. Rawlinson's 'Recent Work on the Life of Jesus' will also appear shortly, and a new series of articles will appear on 'Books that have left their mark on our Epoch.' Fuller announcements will be made later.

The editors are open to receive not only articles but also contributions for 'Virginibus Puerisque.' All such contributions should be sent direct to Kings Gate, Aberdeen.

[1] P. E. Matheson, *The Life of Hastings Rashdall, D.D.*, 238.

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