

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



*Buy me a coffee*

<https://www.buymeacoffee.com/theology>



**PATREON**

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for the *London Quarterly Review* can be found here:

[https://biblicalstudies.org.uk/articles\\_london-quarterly-and-holborn-review\\_01.php](https://biblicalstudies.org.uk/articles_london-quarterly-and-holborn-review_01.php)

# THE LONDON QUARTERLY REVIEW

---

JANUARY, 1906

---

## JAPAN: OLD AND NEW

### *The People and Civilisation.*

**T**HE Japanese are, like every other race, a mixed race with a mixed culture. Anthropologically, three types are distinguishable as existing in Japan. These are: the Mongolo-Malay, the Korean, and the Ainu. Of these, the Ainus, who are now living exclusively in the northern islands of Yezo (Hokkaido) and Karafuto (Saghalien), were, no doubt, the aborigines, inhabiting at one time all the islands of Japan, though their own traditions presuppose a liliputian race whom they found there when they settled in the land. This would suggest that the Ainus were also a foreign race, and Dr. Bälz, arguing from the anatomical point of view, concludes that they are a Caucasian people. The Japanese share the Ainu blood to a great extent, the mixture having taken place at an unknown age in the history of primitive Japan. The Korean race also began pouring into the islands at a prehistoric period, and the principal seat of their settlement known to us was Izumo on the north-western coast of the central island. For this we have evidence, on all sides, of a convincing character. Further, there seems to have been yet another stream of

people who invaded the land from the south-western coast. The anthropologists call this the 'Mongolo-Malay,' a term sufficiently wide to cover a Tartarian, Chinese, and Malay admixture of races.

The Japanese language, however, has no philological affinity with the Malay, but is, doubtless, Altaic, and came through the medium of the Korean people. Thus in language the Japanese are, more or less, akin to the Finns, Hungarians, Mongolians, and Manchurians, while they have nothing to do with the Chinese and Ainus, beyond borrowing certain words from them. As we can hardly detect any traces of Malay elements in the language, we may assume, from analogy with other parts of the world, that the Mongolo-Malay people, though themselves conquerors, were linguistically conquered by the earlier settlers who were on the spot. For the invasion of these people, and their subsequent struggle with the Ainu race, we can adduce sufficient historical evidence, but the dates are by no means certain. The ultimate result of the inter-racial struggle was the enthronement of the head of the chief clan of the Mongolo-Malay people at Yamato, in the central province of Japan, which event the official chronicle dates as far back as 667 B.C., about the time of Confucius, Lautze, or Buddha. That the succession to the throne was always confined to the one Imperial family there is no question whatever, but the date 667 B.C. cannot be taken as literally correct in the strict sense of history. Scholars have already proved that the date is, at any rate, one hundred and twenty years too early, and that any historical record before 400 A.D. must be treated with caution.

The Japanese in their earliest period were, so far as we can gather from our own chronicles, a primitive people, mostly living by hunting and fishing; agriculture, which they made so much of later on, was only a secondary consideration. On the whole, they were not far removed from the nomad state of life. The ideal of the people was a warlike virtue, and their religion was a simple reverence for their ancestors. They had popular songs, and were

proud of their language. But literary refinement and culture were still entirely wanting. Of course they had no alphabet. The lives and deeds of the rulers of that so-called 'age of the gods,' as well as their edicts and songs, were orally handed down by the agency of special families which the head of the clan appointed. These practices were kept up long after the inauguration of the Imperial dynasty.

The traditions thus handed down were, at last, embodied in chronicle form more than six or seven centuries after the first emperor. This late reduction to writing does not mean that the Japanese, as a nation, are comparatively a new people. The chronicles themselves, in giving several recensions of this body of traditions, indicate that many centuries must have passed before it assumed the form in which it was reduced to writing. There is a general consensus of opinion that the date of the first Mikado may be put at about the time of Christ or somewhat earlier, namely, five or six hundred years later than the official date, 667 B.C. This is almost pure conjecture, yet I do not think that it is very far from the truth. In the Chinese history of the Han dynasty (202 B.C.—220 A.D.) it is recorded that a communication was received in the second century B.C. from the 'Wo' people, for so the Japanese were called at that time. Soon after the Christian era, namely, in 57 and 107 A.D., the arrival of a mission from Japan at the Chinese court is recorded.

We further find a description of the political state of Japan from 150 A.D. onward. In the history of the Wei dynasty (220–265 A.D.) we have further records of Japan. Later, in 345 A.D., there seems to have been a postal service between China and Japan via Korea, for there were several communications by letter between the two courts. From this it would appear that the Chinese language had been known for some time before the introduction of Chinese literature in 404 A.D., through Korea. All these facts tend to show that the Japanese, as a nation, must have reached a certain stage of civilization in an earlier period.

The first Mikado, Jimmu, whose original home was in Hiuga, in Kiushū, proceeded to the east, conquering the Ainus and other people who opposed him. He came to the central province and settled at Yamato, where he ascended the throne of the empire. Three heirlooms have been handed down to his posterity, namely, a sword, a mirror, and a piece of jade, signifying respectively, as they are generally interpreted, bravery, wisdom, and benevolence.

Under the next fourteen emperors the administration seems to have been very simple. The temple of the Imperial ancestors was always well cared for, and special allotments of lands were made to the other local shrines. Military governors were sent to all provinces. An official census was taken, and women as well as men were made to labour on the public works. The country was divided into counties and districts according to the natural boundaries of the land, each province having a magistrate or mayor as ruler. Ships and rafts were constructed. Lakes and canals were dug at eight hundred places to get a supply of water for irrigation. A store-house for rice was built in each province. In the coast-provinces official divers were appointed, while in the mountain districts special families were made to serve as foresters. In view of all this organization we may well assume that Japan was advancing in civilization, the chief pursuit of the people by this time being agriculture.

We are thus brought to

### *The Period of Korean Civilization*

(c. 400-600 A.D.).

Here we enter a completely different stage of national existence. At this time, Korea, or at any rate a part of Korea, belonged to Japan, a government representative being there to execute the home orders. While we conquered them, we in turn were greatly enlightened by them. Many specialists were invited to Japan, to teach useful arts—architects, painters, weavers, tailors, physicians, classical scholars, astronomers, mathematicians, fortune-

tellers, and what not. The best architecture and the choicest works of art belong to this period, and we have fine specimens still in existence.

What we gave in return to Korea was not much, but it is very interesting to note that Japan supplied Korea with malt seeds, military horses, and war-vessels during this period. The greatest event, however, in the inter-relations between Korea and Japan was the introduction of Buddhism in 552 A.D., in the reign of the thirtieth Mikado, Kimmei. The King of Korea, in return for the material help of Japan, presented Buddhist images and sacred books to the Imperial court. While others were hesitating to take up the new form of religion, the minister Umako embraced it and enshrined the images in a temple as objects of worship. The teaching was widely favoured by the populace, and temples on a grand scale were built in a style entirely different from their own native buildings. Everything Buddhistic seemed to appeal to the people's fancy, and the propaganda made headway in converting princes, nobles, and the people at large.

In spite of the enormous influence that Buddhism exercised on Japan, the national spirit, which had been cradled in ancestor-worship and had hitherto experienced no opposition, was strongly aroused by the new form of religion. A religious struggle began in the court, which was gradually divided into two parties. The pro-Buddhist party, having the Crown Prince, Shōtoku, at its head, carried the day. With this victory of Buddhism we are brought to the next period, namely, that of Chinese civilization. During this period, beginning 600 A.D., the nation was unified and consolidated.

### *The Period of Chinese Civilization.* (600-794 A.D.).

Through Korea we learnt to respect China as the source of all knowledge, and China deserved this fame. The Crown Prince, Shōtoku, procured the dispatch of an Imperial envoy to the Chinese Emperor of the Sui dynasty,

not to bring tribute, as the Chinese historians often put it, but to open diplomatic relations on an equal footing. The letter of the Mikado runs: 'The sovereign of the land where the sun rises writes to the sovereign of the land where the sun sets, to inquire of his health.'

From this time onward, several missions were sent from one country to the other, always to the advantage of the Japanese. Most of the arts and sciences were introduced, and the Chinese political system, above all, was carefully studied, and to a certain extent copied. A constitution consisting of seventeen articles was proclaimed, and a digest of law, civil and criminal, was compiled. The Government was divided into eight departments. Court ceremony, music, dress, titles, and orders were regulated. The Chinese lunar calendar was adopted, and water-clocks to regulate time were distributed. A military system that bound a fourth part of those coming to majority to serve in the army was enforced. A state university, consisting of four departments, history, literature, law, and mathematics, was instituted. The priestly order of Buddhists was put under the supervision of the court. Regulations regarding family organization were enacted. A coin currency was minted, and all weights and measures conformed to their proper standard. Pastures were opened, and roads constructed. A national history was compiled by the Crown Prince himself. The sovereign, let it be noted in passing, who was on the throne during the inauguration of this period, was the Empress Sui-ko. For one hundred years Japan was thus influenced by Chinese civilization.

The next century, about 700-800 A.D., though still under Chinese influence, cannot justly be called Chinese. A special name has been given to it, the Nara period, after Nara, the Imperial seat. This is the most interesting era of Japanese history, because it combines in itself the results of Korean and Chinese enlightenment during previous ages. The national poems were collected and compiled, and art entered upon its ascendancy. The best of the

Japanese poets, Hitomaro, lived in this age. The greatest, if not the best, Japanese workmanship of this period may be seen in the gigantic statue of Buddha in Nara. The fame of Nara seems to have spread beyond Japan, for there were in Nara many foreigners, representing different nationalities, Indian Brahmans, men from Kuen-lun (Malay), Champa (Cochin-China), and Hu (Tartars), learned priests and lay scholars from Korea and China. Guests from the latter country were many, for in some monasteries there was a special edifice to receive them, called the T'ang Hall, and on two occasions it is said that people from Po-hai, probably a Tungu race inhabiting Shantung, in China, came to present tribute.

Of course, at this time there was in China a regular trade with the Hindus, Tajiks, Persians, and Malays, whose vessels thronged the Canton river, according to an eye-witness of the Nara period. Many new products of foreign lands found their way to Nara, where also home industries and manufactures seem to a certain extent to have flourished. In the sealed treasure-house of Nara there exists even now a piece of glass, which is supposed to have been manufactured in Japan. Movable types of wood were used in printing Buddhist sūtras.

The Japanese, not quite satisfied with the troublesome Chinese characters, invented a syllabic alphabet consisting of fifty sounds. It is arranged in the order of the Indian method of learning Sanskrit. This, I think, we owe to one of the Brahmans, who was teaching Sanskrit in Nara during this period.

The form of the letters is not derived from Sanskrit, but is a simplification of the Chinese characters. Instead of using a sign for an idea, as in China, they used a simplified form of the Chinese character for the sound it represented. Thus they got a i u e o, ka ki ku ke ko, sa si su se so, and so on. This and another kindred way of writing contributed a great deal towards the advancement of national literature, in which the Japanese take much pride.

Regular communication was kept up with China, while



the memory of Korea gradually passed away from the Japanese mind. By successive missions Japan seems to have convinced the Chinese court that it was not a barbaric nation, and on one occasion the Japanese envoy was given precedence over the Korean and Tibetan envoys. The fame of Japan as the 'land of gentlemen' (Kun-tze-kuo) is mentioned in Chinese history.<sup>1</sup> Japan owed a great deal to China in regard to religious instruction. Several priests went to China for training, and when they came back, they invariably taught in Nara. One of them received direct advice from Hiuen-tsang, the famous traveller in India.

The entire social organization of this time was under Buddhist influence. The national rites and festivities were conducted by priests; the preparation of medicaments, the provision of charity hospitals and poor-houses, the construction of new ways and bridges, the digging of wells, and the planting trees by the waysides were all planned and executed by priests. Buddhism never rose so high in the national esteem and was never so fruitful in works of utility. This Buddhist age may be not unfavourably compared with the reign of Asoka in India. With the removal of the Imperial capital to Kyoto, the 'City of Peace,' as it was called at that time, the Nara period was brought to an end.

#### *The Hei-an Period (794-1186 A.D.).*

The political life of Japan now enters upon an entirely new phase. The governing power, which has hitherto been in the hands of the Mikado, gradually passes, not without a struggle, to the family of Fujiwara, in the guise, as it were, of an hereditary premiership. Things Chinese,

---

<sup>1</sup> Compare the later accounts :—'The people of gentle behaviour' (Marco Polo, thirteenth century); 'the delight of my soul' (Francis Xavier, sixteenth century); 'good of nature, courteous above measure, and valiant in war' (Will Adams, sixteenth century); 'in the practice of virtue, in purity of life and outward devotion they far outdo the Christians' (Kämpfer, seventeenth century); and 'the land of gentle manners' (Sir Edwin Arnold).

which used to be attractive to a chosen few, now became very popular. Chinese literature, in all its forms, began to find a wider appreciation. Men devoted themselves almost exclusively to the study of Chinese. The ladies alone were left to cultivate the national literature. In fact, the classical period, as it is called, was remarkable for exhibiting the activity of ladies in literary pursuits. Most interesting fictions or romances, called *monogatari*, *sōshi*, or *nikki*, were written by ladies. Lady Murasaki Shikibu, authoress of the romance *Genji-monogatari*, and Lady Sei Shōnagon, who wrote the sketch-book, *Makura no Sōshi*, were, and will always be, the pride of our nation. Buddhism could no longer remain in peaceful union, and sectarian dissension began to take place. Religious practices were more clearly defined and so better adapted to popular requirements. With Dengyō of mount Hiyei, and Kōbō of mount Kōya, at the head of the two great sects, Buddhism began to flourish more than ever. But in the heat of sectarian dispute some rival churches caused much trouble to the throne, and an armed struggle began between the rival sects. While, on the whole, peace ruled in the centre of the empire, the Ainu tribes of the north-eastern provinces were revolting against the throne. This necessitated the appointment of a Marshal-general to put them down. Yoritomo, of the Minamoto family, was the first Marshal (Shōgun), whose seat was at Kamakura.

*The Kamakura Period (1186–1368 A.D.).*

Towards the end of the last Hei-an period, the family of the Prime Minister weakened in power. The general administration slackened. Buddhist priests, or rather warriors in the disguise of priests, disturbed the peace of the Imperial seat. The Ainu tribes of the eastern frontier, and several disaffected and powerful families in various parts of the country, were in revolt. The high roads were infested by robbers, and the sea by pirates. The very foundations of the Empire seemed to be shaken. To restore order it was necessary to take strong measures. Heroes

were not wanting. Several powerful families, each with a band of retainers, came to the rescue, vying with each other in their service of their country. Among these, two powerful clans in particular were instrumental in suppressing the disturbances and restoring peace. The subsequent rivalry between these two families of Minamoto and Taira became the centre of a fresh national struggle. In the result, the premiership fell into the hands of the Taira family, and it seemed as if their position was secured. But through their abuse of political power, and through the luxury of their private life, they lost their dearly-won pre-eminence, and in a few years' time the family of Minamoto reigned supreme.

In 1186 A.D. Minamoto Yoritomo was appointed Field-Marshal. The head quarters of the first Shōgunate were in Kamakura, and the whole administrative power passed gradually into his hands. The warriors under him were the first to set an example of Bushido, the 'doctrine of knightly behaviour.' The fame of the Bushi of Kamakura was far-reaching, and inspired fear everywhere. The instruction given to his retainers by the Shōgun Yoritomo is interesting, and entitles him to the credit of being the founder of Bushido. It runs: 1. Practise and mature martial arts. 2. Be free from any guilty conduct. 3. Be not cowardly or effeminate in behaviour. 4. Be always simple and frugal. 5. Let masters and servants be sincere to each other. 6. Keep a promise. 7. Share a common fate by mutual devotion scorning alike death or life.

Bushido, as a code of Samurai or Bushi, now introduced, for the first time, in the sphere of public life, was eager to furnish itself with a religious motive, and this it found in Buddhism and also in Confucianism. Buddhism, at this time weary of the armed struggle arising from sectarian jealousy, was becoming more enlightened and unassuming. To welcome this tendency the Zen (dhyāna) doctrine arose, which lays stress on deep insight into human nature and apt expression of thought, entirely discarding any sacred text or written prayers. This,

though itself a product of the age, inspired the age, in turn, by its method of spiritual training, and moulded and elevated the ideal of Bushido.

In the meantime the real power of the Shōgunate passed into the family of an under-minister, Hōjō, who ruled the land as the acting Shōgun. In China, just at this time, the Mongol Emperor Kubilai was carrying out his mission of world-pacification, and sent an invading army to the 'Jypangu' (Japan), as Marco Polo tells in perfect agreement with Japanese history. The Japanese are, to this day, proud of having beaten this army and thus escaped from coming under the yoke of the Mongol Khan, as had the greater part of the world, both in Europe and Asia. Chinese history frankly tells us that the army sent to Japan was practically annihilated in one battle, and Marco Polo confirms that statement.

The religious aspirations of the mass of the people were now craving for a more practical creed to guide their daily life. To meet this want there appeared two of the greatest reformers Japan has ever produced, Nichiren and Shinran. Nichiren was the founder of the Hokke (Lotus of the Good Law) sect, and Shinran of the Shin (True Land of Bliss) sect. They were contemporaries and bitter enemies, but wisely avoided a collision of any kind. The former was himself a great philosopher and a perfect master of all the esoteric doctrines of Buddhism, while the latter was a great social reformer, and, like Sākyamuni, popularized his teaching by his own living example. In preaching salvation both reformers were extremely simple; one took the doctrine of the 'Lotus of the Good Law' as the only means of salvation, the other preached a perfect faith in the Lord Amitābha (Buddha of Immeasurable Light) as an ultimate end to be attained. Nichiren believed in asceticism and remained celibate, whereas Shinran married and taught people as the head of a family. As the one maintained the supremacy of his claim over all other religious claims, the other declared that he was an ordinary mortal, unable to lead an ascetic life, and that

his followers ought not therefore to regard him as their teacher, but only as their co-religionist, or fellow-believer. Even in these words we can discern clearly the distinction between the two rival reformers. The strong character of Nichiren appealed more to the warriors of the time, while the warm sympathy of Shinran was more attractive to the common people. Both were greatly needed by the age, and contributed much towards the unification of the national ideas. They died respectively in 1262 and 1282.

Meanwhile Hōjō's régime at Kamakura was declining, and the family of Ashikaga grew stronger in the Imperial seat of Kyoto. A most unfortunate event happened just at this time. An Imperial prince who was specially favoured by the Ashikaga family crowned himself as Mikado, while the Emperor Godaigo was still on the throne. For about six generations there were two dynasties, termed the north and south courts, until, at last, they were peacefully united in 1393.

#### *The Ashikaga Period (1368-1573 A.D.).*

The family of Ashikaga, which was responsible for the division of the Imperial dynasty, was also credited with the re-establishment of the one throne. At this time the family had the Shōgunate Government in its hands, and the Empire enjoyed a temporary peace, though now and then disturbed by revolt. In pictorial art the Kano school was a product of this period, and in literature the *Yōkyoku*, an operetta, belongs to it, though in this we find evidence of a decline in national literature. In the religious sphere nothing calls for special notice, except the introduction of Christianity into Japan, to which I shall return later on.

The end of the Ashikaga period saw another strong minister, Oda Nobunaga, who built a Christian church in Kyoto, and in different ways embarrassed the Buddhists. At his death, Taikō Hideyoshi, another strong man, took his place, and was appointed Prime Minister, but, in fact, a Shōgun. He was a man of humble extrac-

tion, but a very able soldier as well as administrator. He sent soldiers to Korea to fight against a Chinese army there. He was fairly successful, but his sudden death in 1598 brought the campaign to an end.

After this Taikō's régime another Shōgunate was formed, the strongest in Japanese history, under Tokugawa Iyeyasu, whose descendants ruled till the new era.

*The Tokugawa Period (1603-1867 A.D.).*

At the beginning of the Tokugawa period Japan was becoming the great trading nation of the East, and the prospect was very hopeful. Regular trading vessels were running to Korea, to China,—from the Yangtse valley, Ningpo, Amoi, as far south as Macao,—to Annam, to South Cochin-China, to Lusun, to Siam, to Sumatra and Java. Chinese, Portuguese, Spanish, Dutch and English ships frequently visited Nagasaki. Everything promised well for Japan, until Iyeyasu's patience was exhausted in regard to the Jesuit missions. He felt it necessary to clear the country of the foreign propaganda, and took extreme measures to overhaul all licensed incoming ships. Further, in 1635 the Government forbade any one to sail abroad, and, not satisfied with this, they restricted the length of the ships built in the Japanese docks. This stopped any communication whatsoever with the outside world, those who were abroad not being permitted to come home. Only a limited number of Dutch and Chinese ships were allowed to trade under a strict surveillance. Thus the nation was brought back to its former state of a hermit kingdom.

The cultivation of the peaceful arts—sculpture, architecture, painting, decoration, and fancy work—reached its highest standard. Genroku art generally was marked by great richness, amounting even to luxury. In literature there were on the one side scholars of the greatest brilliance who were eager to develop the Confucian philosophy, and, on the other, there was a band of able philologists who succeeded in their attempt to revive the study of national literature. Fiction and the drama attained first rank in

this age, which may be properly described as a renaissance period in Japanese literature. There were a few who, as physicians, were able, by secret intercourse with the Dutch in an island off Nagasaki, to learn something of medicine and anatomy, copying their textbooks and dictionaries. This opened the way for earnest students in every branch of knowledge, and helped a great deal towards the improvement of military science, besides furthering the study of botany and natural history in general. Intercourse with foreigners, and even the reading of foreign books, constituted a capital crime; in fact, it cost many a life. The desire for a glimpse of the outside world was fast growing among scholars, while the Government order was always: 'Shut your eyes to the outside.' The administrative organization and social and educational systems in existence during these three hundred years of seclusion would be of the highest interest to my readers, but any attempt to describe them would be impossible in the limited space at my disposal.

The Tokugawa régime, grown inefficient by the lapse of time, showed its general incapability when several foreign vessels arrived in Japan asking for the opening of trade. Samurai scholars were divided into two groups: one wished for the open door, the other sought to keep the country closed against foreigners. Those who were closely attached to the Shōgun would not abolish the Shōgunate Government, in spite of its inability to deal with foreigners or to pacify the malcontent Samurai; the others insisted on restoring the Mikado to his full power as ruler of the nation. These two parties wavered between the policies of the open and the closed door, not always adhering to the same opinion. The whole empire was in a state of disorder, when the happy advice of able officials induced the Shōgun, now Prince Tokugawa, to restore the Mikado to power, the local Daimyōs of sixty or more provinces all following the Shōgun's example. This occurred in 1867, and thus the new Meiji era was inaugurated.

*The Meiji Period (1867 —).*

The palace of the Shōgun now became the seat of the Mikado, who had formerly dwelt in the palace of Kyoto. The Imperial régime asserted itself very quickly. Postal and telegraph services were at once organized. A military system was proclaimed, a criminal code compiled. A council of ministers was created. A system of paper currency was issued, and national banks, more than one hundred in number, were established. Railways were constructed and gaslight was introduced. The spirit of change made itself felt even in the trivial affairs of private life. The wearing of swords was abandoned, and the method of dressing the hair altered. These changes were all introduced in the first five years of the new régime.

In this way many important reforms were carried out according to Western ideas. Mission after mission was sent to Europe and America to study all the systems that might be useful to Japan. The most important of these was the mission of Prince Iwakura with a capable suite, including Marquis Ito, Viscount Hayashi, and other leading men of to-day. Schools, colleges, universities, museums, exhibitions, hospitals, savings banks, insurance agencies, charity organizations, prison reformatories, and a parliament (or Diet), were all established as far as possible according to the best systems of the West. A constitution was promulgated in 1889, and civil and commercial codes were proclaimed. This rapid transformation was not easily accomplished, as we shall now proceed to show.

*The first Decade (1868–77). Exclusion of the Discontented Elements.*

The first ten years were marked by rapid change, with every appearance of tranquillity. But an undercurrent of discontent, arising from personal hatred of Ministers, waited for an opportunity to reveal itself. Such an opportunity occurred when the question arose as to whether or not Japan should punish Korea because she did not admit the Japanese suzerainty as before. The War



Minister, Takamori Saigō, was in favour of strong action. The Home Minister, Toshimichi Ōkubo, opposed it. In consequence of this difference Saigō resigned, and retired to his province in Satsuma, where several generals, colonels, and officers of all grades combined together and started a military school. The conduct of this band resulted in a civil war. After one year of struggle the revolt was put down, and with this the first group of the discontented Samurai in office were cleared off.

*The second Decade (1878-87). Popular desire for  
a Constitutional Government.*

After the civil war of Satsuma no one would venture to take up arms against the Government, but the feeling of discontent showed itself in the freedom of speech with which the governing party was attacked. A strong political police was organized to put down this evil. Public speech and association were restricted, and almost every meeting was marked by friction between police and speakers. The leader of the Liberal party was Count Itagaki, and that of the Radical party Count Okuma. They were formerly Imperial councillors and ministers, and their opinion had weight among the populace, especially after their resignations. Practically all the newspapers and people at large were on their side. They had strong claim to popularity because they always pleaded for the people. The chief object of the two parties was the inauguration of a constitutional Government, especially of a parliament. At last their voice was heard, and in 1881 the Mikado agreed to establish a parliament in ten years' time. In the meanwhile Marquis Ito, then Imperial councillor, with his suite, was sent to Europe to study the systems of constitutional government. On his return home in 1884 the central Government was reorganized and the civil and military administrations reformed. The people were greatly appeased, and everything was in trim for the inauguration of a new constitution.

*The third Decade (1888-97). Consolidation of the Empire.*

This period opened with the welcome promulgation of a constitution in 1889. The constitution won by most other nations with blood was granted to Japan amidst peace and rejoicing. The general satisfaction thus caused served to cement the union of the Empire more firmly than ever. Japan passed from an absolute monarchy to a constitutional government. According to the new constitution the Emperor is the head of the Empire, possessing in himself the rights of sovereignty, and exercising the whole of the executive power with the advice and assistance of the Cabinet Ministers, who are responsible to him and are appointed by himself. There is a Privy Council to advise the Emperor, and an Imperial Diet for legislation. A House of Peers and a House of Representatives constitute the Diet, each consisting always of more than three hundred members. The members of the Lower House are elected by secret single ballot, and on the principle of one man, one vote.

The country in entering upon this new experience expended much energy and wealth. The evils due to party politics, which soon found their way into every corner of the empire, did much to shake the well-established moral code of the simple national life. This, however, was abundantly compensated by the unification of the Empire secured by the spread of political knowledge.

During the Chino-Japanese war in 1894, the Diet supported the Government unanimously, not a single dissentient voice being heard. With this period internal dissatisfaction of a serious nature disappeared for ever. The Chino-Japanese war served to open the eyes of our two nearest neighbours, the Chinese and the Koreans, who, of late years, had been used to look down upon Japan. The nation, now standing on a solid foundation, was able to assert its position in the East.

*The fourth Decade (1898 —). Japan's Relations to the World Powers.*

After the war with China, Japan was regarded on all sides with a certain degree of admiration; but after all, that had only been a war among Orientals, and the Japanese character in war and peace was still open to question. Later, in 1900, during the North China trouble, the conduct of Japanese soldiers as compared with some of the Western soldiers on the spot was favourably noticed by the foreign authorities.

England was the first to recognize the progress of Japan, by the conclusion of an alliance in 1903. The Japanese were already grateful to England as the champion of the treaty revision of 1894, to secure which Japan had been put to considerable trouble for some time past. The first Anglo-Japanese alliance, which embodied the popular aspirations of Japan at the time, proved still more important, and its intrinsic value was clearly present to every Japanese mind, during the progress of the recent great war with Russia. This will account for the delight with which the renewal and extension of the alliance was received at the time of the conclusion of peace.

Japan's national achievement in the past thirty-eight years is its rapid transformation. People sometimes wonder at the quickness of the change, but they do not recognize that for more than a century previously some of the ablest Japanese had acquired a fair knowledge of the West, chiefly through the books of Arai Hakuseki (died 1725), who got the information from Sidotti, a Sicilian missionary (see below). In spite of the strict measures taken against the introduction of Western knowledge, the fame of the West laid hold of the minds of the best Samurai. Thus when the treaty ports were opened, the heart and soul of the Japanese turned to the West immediately, and their combined efforts proved successful in all directions. Japan, fully opened up and wisely guided and governed, must now settle down to devote herself to the development of national trade and industry.

The progress during this next decade will, I hope, result in the elevation of the moral standard of public and private life—for the healthy family organization of the land was much shaken by the introduction of the individualistic ideas of the West—and lead to a final solution of the religious problem.

### *Religion.*

The religion of Japan, originating at the heart of family life, was an essential part of the home organization, and was inspired by love, and not, as in some other cases, by fear, of the dead. The father of the family, while alive, is respected and loved by its members, and when he passes away, although they realize his death, they cannot think that the spirit that loved them so much has left them altogether, and since ordinary human intercourse is no longer possible they give expression to their affection in worship. They continue to regard the spirit as living, and believe that it is guiding them daily. Thus before the memorial tablet of their family ancestor they present offerings at the commencement of each day. If any important event happens in the family, they will not fail to inform their ancestor of it. This custom gradually grew into a family religion, and developed a worship of the father of fathers, that is, the great ancestor.

The domestic religion which thus originated gave rise to the clan religion, having the ancestor of the clan as its object of worship. From this in turn was evolved a religion of the community. It is quite natural in a society that has the family, and not the individual, as its unit, that the ancestor of the Imperial family should be recognized as the centre of the national cult, or state religion. The ceremonial observance of the state religion is modelled upon that of the family religion. As the religious head of the family is the living paterfamilias, so the ruling Mikado is the religious head of the state. National events will be reported, national prayers and thanksgivings offered, by the Emperor at the shrine of the Imperial ancestor, as if the latter were still alive.

This form of Shinto survives to-day simply as a state ceremonial, almost devoid of religious character. Observance of the ceremonial, therefore, does not at all interfere with one's own belief in another form of religion. Shinto as the family religion is, to-day, almost a thing of the past. Only very few families adhere to it. It is true, we have another kind of Shinto that can be viewed purely as religion, and, as such, is taught to the people. But this religious Shinto has, again, nothing to do with the ceremonial Shinto, and exercises very little influence among the people.

When Confucianism, the ethical religion of China, was introduced, about 404 A.D.,<sup>1</sup> the Japanese did not find in it anything antagonistic to their own customs, so far as the duties of family life were concerned; but in regard to wider relationships Confucianism introduced a new conception of duty. According to the Japanese idea, the ancestor of the sovereign is the master of all the other ancestors, just as the ruling Mikado is the master of all his people. Thus the relation between ruler and subjects remains fixed and unchangeable from time immemorial, constituting a natural tie which can in no way be severed. In fact, this forms the central idea of the national ethics. In China, however, things are quite different. The Confucian system of ethics certainly teaches loyalty towards the sovereign, but with the proviso that a sovereign who does not behave as a sovereign should be dethroned and replaced by another. A root idea of Confucianism is that a ruler who is not a fit ruler cannot rightly compel obedience from his subjects, and this idea is more clearly expressed by Mencius, a later teacher than Confucius. But this root difference did not greatly concern the Japanese. All that they considered wholesome and good in the Chinese ethics they took to heart and practised freely.

Later on, when Buddhism was brought in from Korea, in 552 A.D., they found its teaching quite foreign to their

---

<sup>1</sup> This is the verified date. The official date in Japanese history is 284 A.D., but this was found 120 years too early, as I referred to above.

native ideas. The family, which is the foundation of society, both in Shintoism and Confucianism, was entirely disregarded by Buddhism, in which Buddha, and not the family ancestor, was the object of worship. A strong resistance to the propagation of the new religion was organized, and ended in an armed struggle. Though Buddhism ultimately won the favour of the throne, the court, and the populace, it was only at the cost of a considerable modification of its teaching. Ancestor-worship, which, strictly speaking, has no place in Buddhism, was freely recognized by the Buddhists, and almost all the national deities were acknowledged as incarnate forms of one or other of the Buddhas. So also the religious rites and prayers which in Shintoism were offered to the dead were allowed by the Buddhists, who, however, interpreted them as offered *for*, or on behalf of, the dead. This nice point of difference was gradually blended and harmonized in the mixed religious rites. Shintoism thus lived more than a thousand years side by side with Buddhism, entrusting one half of its religious rites to the Buddhists, for each of the Shinto temples had some Buddhist priests attached. This mixed system was given up at the beginning of the new Imperial régime, and Buddhism has now parted company with Shintoism.

In 1550 Christianity was introduced by the Jesuit missionaries. The mission was inaugurated by Francis Xavier among the upper classes, and soon made headway among the populace, until its further progress was checked by a persecution of extreme severity. I give more details of this missionary work later on.

A nation which has readily received varying forms of religion soon learns by experience that there are certain antagonistic principles which can in no way be reconciled. Japan has learnt this lesson; and, as a consequence, religious questions have in all cases been systematically avoided under the new régime. In national education moral training is not identified with any definite form of religion. This does not mean that the moral principles

of the various religions are not taught in the schools. On the contrary, those principles are recognized as good and wholesome, and are freely taught on their own merits—but not as doctrines set forth by Christ or Buddha.

Generally speaking, it cannot be denied that Japan, old and new, as a nation, owes a great deal to the four systems of religion, which have contributed, each its own share, to the moulding of the national character. If there is anything admirable in the Japanese character, as it exhibits itself to-day, it is the result of the joint influence of all the four. If Shintoism and Confucianism cultivated a natural simplicity, a patriotic spirit, and a sense of responsibility to the nation, Buddhism and Christianity taught self-control, self-sacrifice, and, above all, the responsibility of the nation to the world at large. The conduct of Japan during her recent wars is a sufficient illustration of the fact that, as a people, she has been powerfully influenced by the two great missionary religions.

It may be interesting in this connexion to sum up the history of Christian missions in Japan.

### *Christian Missions.*

It was towards the end of the Ashikaga period that Christianity was introduced into Japan. In 1547, a young Japanese from Yamato, named Ryōsei, being guilty of a capital crime, fled for safety, first to Satsuma, and thence by ship to Goa, which was at that time the centre of the Portuguese possessions in India and the East. At length he became a convert to the Roman Catholic Church, his Christian name being Paul Anjiro. During his stay at Goa he suggested to the Portuguese missionaries the importance of undertaking mission work in Japan. Just at that time, through the agency of some Portuguese merchants, the famous Francis Xavier received from the Prince of Satsuma a request for religious teachers. He at once set sail in a small Chinese junk for Japan, Anjiro accompanying him as an interpreter.

Though it was a time of war Xavier succeeded in estab-

lishing Christian communities, and animating them with missionary zeal. Nobles, Daimyōs, priests, scholars, rich and poor, were alike converted. The message of peace was readily received by the afflicted populace. Xavier's words—'This people is the delight of my soul'—show that the Japanese did not disappoint him in any way. His works of charity, and his relief of the sick and needy were very much appreciated by all, and the medical work thus soon came into prominence. The converts of this time are reckoned to have numbered some 300,000. In 1574 a Christian church was built in Kyoto for the Portuguese by the Shōgun Nobunaga. The Christian churches known to have existed at this time numbered forty-two, probably all in the central provinces. In 1582 and subsequently in 1584 the Christian Daimyōs, Lords Ōtomo, Arima, and Ōmura sent envoys to the Pope, Gregory XIII, who received them cordially. After eight years they returned home with several articles of value, such as astronomical and geographical globes, clocks, watches, &c. A Christian lord of the north-eastern province, Gamō, also sent two similar missions to Rome.

In 1587 a Spanish ship arrived off the coast of Tosa, where the ruling Shōgun, Taikō Hideyoshi, sent an official, named Masuda, to examine those on board. During the interview with the official, the captain, with an air of pride, produced a map of the world, and pointed out the large territories of the Spanish empire. To the question how Spain came to possess such large dominions in various parts of the world, he indiscreetly answered that his country adopted the policy of first sending out missionaries to those places to convert the natives, and then dispatching troops to co-operate with them in subjugating the countries. Upon this interview being reported to Hideyoshi he instantly ordered the ship and cargo to be confiscated, and from that day onward began bitterly to hate the foreign missionaries. In 1599 the Dutch, for the first time, came to Hirado, in Kiushū, and were subsequently allowed to trade. Hirado and Nagasaki soon became the centres of



foreign commerce. Two persecutions of Christians took place during Taikō's reign, in 1586 and in 1596. The year 1603 saw the first Shōgun of the Tokugawa family, Iyeyasu by name, at the head of the feudal lords and the Government. His sole object was the restoration of peace, and the promotion of the prosperity of the people. Christianity seems to have prospered in spite of the rigorous measures taken by the last Government, the number of converts increasing at the rate of ten thousand yearly, till in 1605 they numbered 1,800,000.

At this time, Will Adams, an Englishman, came to Yedo (now Tokyo), and was well received by Iyeyasu. He performed great services for the Shōgun, for he not only taught gunnery to his soldiers, but also built ships for him, first building one of eighty tons, and afterwards larger vessels. One of these ships Iyeyasu sent to America in 1610. She reached Acapulco, in Mexico, and came home with a cargo of woollen stuffs, wine, &c. A local lord, Daté, who constructed a large ship, having secured some workers from the shipyard at Yedo, sent a mission to Rome, via Mexico. Further cordial relations existed between the Shōgun and King James I of England, and a treaty of trade, consisting of seven articles, was concluded with the East India Company. This was unfortunately brought to naught by the intervention of the Dutch, who wanted to monopolize the Japanese trade, which was a very promising one. The English ultimately withdrew the commercial treaty with Japan.

In the meantime, missionaries from the Spanish Dominican and Franciscan Churches arrived and commenced their work of propaganda, paying no attention to the official prohibition still in force. These monks, as well as the discontented Jesuits, were, on many occasions, led into injudicious acts. Besides the jealousy now growing between the different sects, the commercial rivalry between Portugal and Spain put obstacles in the way of the progress of Christianity.

In 1616 the Government found it necessary to take

strong measures, once again, against missionary work. Sixty missionaries were expelled, and nine churches destroyed round Nagasaki alone. Thousands of Christians were banished to the mines in the island of Sado, where their good character and earnest faith led to the conversion of the Governor, Ōkubo. In 1624 all foreigners, except the Dutch and Chinese, were expelled. A terrible persecution followed, which lasted for about ten years. In 1637 the survivors, led by Lord Ōmura, rose against the Government at Shimabara, in Kiushū. The revolt was put down in about a year's time.

After this insurrection, all foreign books that had any reference to religion were forbidden. This practically included even books of mathematics, astronomy, law, and medicine, as most of these contained some mention of the Christian faith. Notices forbidding any Kiristan (Christian) to enter the district were posted throughout the country. A test called the Ebumi—trampling on the image of Christ—was invented. All persons were compelled to join one of the Buddhist sects, and to subject themselves to monastic control. So, practically, after this Shūhan (religious inquisition), the whole nation was professedly Buddhist, though there might have been isolated Shintoists or Confucianists. Henceforward no Japanese were allowed to sail abroad, and the building of large trading craft was strictly forbidden. Thus the nation began again to live a quiet hermit life, and the peace and tranquillity now obtained led Japan to a development of art and literature. This reached its climax during the Genroku period, as said before, in the reign of the fifth Shōgun, Tsunayoshi.

In 1708 a Portuguese vessel came to Satsuma and landed a Catholic missionary, of Sicilian origin, named Sidotti. He was sent to Yedo, where an able Japanese scholar, Arai Hakuseki, examined him by the aid of a Dutch interpreter. A Dutch map of the world formed the chief subject of conversation, but, in addition, foreign history, religion, law, customs, products, in fact, every-

thing connected with the West, were investigated. The result was given in Arai's universal geography, entitled the *Sairan Igen*, and tales of the West, *Seiyō Kitan*. These books were long the chief source of information about the West, and helped a great deal to open the eyes of the Japanese. This scholar did not entertain a very high opinion of the Catholic religion, for, in course of a recapitulation of his conversation with Sidotti, he said that he could not understand why a man of great learning like Sidotti, so profound and accurate in scientific statement, held such a childish religious creed. Anyhow, Western science and art, which hitherto had only been indirectly reflected through the influence of the Christian missions, found in Arai an active and earnest investigator. Sidotti lived as a prisoner for the rest of his life, but, at the same time, had many opportunities of imparting Western knowledge and culture. The intellectual thirst thus excited by Arai resulted in the loss of many lives, for a persecution of those who were guilty of reading and translating Western books was again vigorously instituted.

An anatomical work and a grammar were translated in 1764 and 1783, in spite of the great risk involved.

Nagasaki now became the centre of medical training, young students, eager for knowledge, crowding there to meet the Dutch or to get books. Though medicine was their professed occupation, they were invariably Samurai, or scholars, ready to dare anything for the best interests of the nation. Further, in the period of Bunkwa (1804-1818), the people first experienced the necessity of learning Russian and English as well as Dutch. Year after year reports reached the Government of the arrival of Russian ships in the north and English trading vessels in the south. The conciliatory attitude of the English induced many students to learn their language, and the number rapidly increased from 1848. During almost two hundred years, no outward vestige of Christianity remained in Japan, and no knowledge of its tenets was possessed, save by a few scholars of Yedo—trained experts

who were kept by the Government as *spiritual blood-hounds*, as Mr. Griffith terms them, to scent out the adherents of the accursed creed.

In 1854, Commodore Perry arrived in Uraga, which event marks an epoch in the study of foreign languages, for the Government now found it necessary to have a special translation bureau, where able linguists were employed as official interpreters. In 1860 Yokohama was opened to trade, according to treaties concluded with five foreign countries. The translation bureau was now changed into a college for the study of European languages, English, French, German, and Russian being taught there. This was the foundation of the present Tokyo University. The Shōgun Government and the local lords, Shimazu of Satsuma, and Mōri of Chōshū, sent young students to England and America. Many of them served, or are serving, under the new régime as ministers or professors.

Meanwhile, many Protestant missionaries, as well as Catholic monks of the Greek and Roman Churches, poured into the country, and discovered that Christianity had not become quite extinct during the long period of seclusion. Several secret missions seem to have stolen in, and carried on their work under the guise of commerce. Some family shrines, apparently Buddhistic, were discovered in a remote region of the land, having the image of Christ behind. In Kyoto, there was found a golden cross buried on the top of a hill commanding the 'city of peace.' As late as 1829 seven persons professing Christianity in Osaka were persecuted. The French fathers came in 1865 to Nagasaki, when the régime was being changed, and were sought out by descendants of those old Christians, who still held the faith of their ancestors of three hundred years ago. These wore the dress that had been prescribed for them, knew Christian prayers, made the sign of the Cross, baptized, and celebrated Holy Communion in a secret hillside hermitage.

From these facts it would appear that Christianity,

though forbidden, never died out altogether, and that the remnant of the faithful converts was patiently waiting the dawn of a brighter day. With the inauguration of the Meiji era in 1868 the number of the missionaries of all denominations increased. The long list of the religious teachers of Japan, during her great period of change, includes men of deep learning and strong character, to whom the nation, in her time of training, has been largely indebted. I shall not dwell on the history of the recent missions which is within the memory of my readers, but will simply sum up the general effects of their good work during the past two or three decades.

The statesmen in office at the beginning of the era, rightly considered education to be the basis of the progress of the people, and began to open schools and colleges for all branches of learning. Instructors were invited from England, America, and other countries. Many private schools for teaching the arts and sciences were opened to quench the intellectual thirst which was universal among the younger generation. For both the governmental and the private institutions assistance from the foreigners on the spot was very welcome. The missionaries who came in after the Great Restoration thus had capital opportunities offered them. Even ladies connected with missionary work were invited as teachers, not only in girls' schools, but in ordinary schools and colleges. While engaged in this educational work, those who had sense and tact did not fail to avail themselves of such occasions as offered for discussing religious questions. The seed thus sown in the schools as well as in other fields, began to germinate in due season. Besides, there existed, as the centre of the new Christian movement, the Dōshisha University, founded by Niijima, and chiefly supported by the American Board of Missions. Many men of ability came out of it, and one and all became the guiding spirits of their time. The other missionary schools for boys and girls in the principal towns of the empire were also regarded as the best educational institutions available for the new learning. Chris-

tianity was, at this time, the chief factor in the new moving force and the centre of educational activity. Buddhism, now again awakening, began to feel the sweeping influence of the new creed everywhere, and the adoption of some new scheme seemed to be necessary. In fact, there was much talk of a change in their church organization to suit the wants of the time. The Buddhists started works of social reform on the new Western principles. Among the statesmen treaty revision was the main subject of discussion, and they seem to have felt that a non-Christian nation could never enjoy equal rights under international law. They therefore encouraged the propagation of Christianity, and with it, the adoption of Western customs. Everything thus promised well for the missions, and it was at this time that Bishop Bickersteth, on his return from Japan, declared in Oxford at Canon Christopher's breakfast meeting, that Japan would be a Christian empire within fifty years. Those who witnessed the progress of evangelistic work in Japan, and those who were themselves engaged in it, were alike convinced of the same tendency.

The time was now ripe for a reaction. The Shintoists gradually awoke to their position, and did everything in their power to check the Europeanizing influence. Their action was promptly supported from the Buddhist circles, who interpreted their position as equally dangerous. The last part of the eighties saw the promulgation of the constitution, a study of which brought every one back to their national history. A nationalistic tendency carried the day. Christianity was now regarded by its opponents as foreign to the national ideas, and dangerous to the national education, while its adherents were considered to be disloyal to their sovereign and wanting in patriotism. Both sides had able and strong supporters. This was really the critical time, when the ablest and wisest men were needed in the mission field to defend the Christian cause. But alas! all the best leaders had passed away, or left the field; and the missionaries on the spot were, with a few exceptions, not the men to guide the spirit of a nation,

much less to attract the educated Japanese at the critical moment. They were simply helpless. While the Japanese Christians were striving to rebut the charge of want of patriotism, many of the missionaries were showing narrow-mindedness and incapacity. The missionary societies—some of them at any rate—as perhaps I may be allowed to point out in passing, made a great mistake in sending out men of narrow training and weak character, after the work had been so auspiciously commenced by exceedingly able pioneers. Missionary work in Japan is not to be regarded as simply local work in a chapel or in a village, but as work for the whole nation.

Meanwhile, Japanese theologians from Dōshisha were studying every new book on theology and religion, and that university was one of the first to include the subject of comparative religion in its curriculum. When what we call liberal theology was much studied by the students together with the important philosophies of Europe, they soon found that the dogmas and apologetics they had been taught out there were hardly sufficient to maintain the position of Christianity in Japan. A further difficulty arose through the introduction of the strife of party politics, which came into being with the new parliamentary system. Everything seemed to be superseded by it—even mission work was much embarrassed thereby.

In 1894 we had the Chino-Japanese war, which was a struggle for national existence on the part of Japan. The nation united, without a dissentient voice, in hearty support of the Government in this dangerous enterprise. The Christians, who had formerly been continually charged with want of patriotism, were at this time among the foremost to offer aid in tending the sick and wounded on the field, and in succouring the widows and orphans at home. They worked side by side with Shintoists and Buddhists, and in this way they succeeded in winning the heart of the people, and proved themselves equally patriotic and loyal in a period of national crisis. Their services to the nation were freely recognized both during the war and

after the conclusion of peace. They were no longer regarded as enemies, and the religion they professed—heretofore a stimulus to Shintoism and Buddhism—became henceforward naturalized and almost nationalized. Even the leading Japanese theologians do not seem to have entirely escaped the influence of the epoch. While their faith in the Almighty was not shaken, their interpretations of Christian theology differed very much from one another.

If I am not wrong, there were roughly three shades of difference in the attitude of the native Christian teachers in Japan. Those who went farthest repudiated dogmatic Christianity altogether, and took up secular or purely educational work, still remaining an influence in favour of Christianity. Next came those who were swayed by liberal theology and emphasized chiefly the brotherhood of men under God the Father. Others there were, I think, who were very much in favour of what we call Institutional Christianity, not caring greatly about theological questions. I do not mean that these three classes comprised the whole of the Christian leaders, for a large number of them remained, of course, in the orthodox belief.

The religious struggle of the leaders, combined with the nationalistic tendency of the converts, gave rise to a dispute in regard to church organization. The Japanese desired to support their own churches and colleges, without depending on the missionary funds contributed by foreign societies, and consequently many of the churches became entirely self-supporting. These are not so well off as they were under the old conditions, but they are making slow, yet sure progress, and are doing well on the whole.

The conversion of the whole nation to Christianity is not to be looked for within a limited time. But a better understanding now exists between the Christians and the people in general, since several men of position in the Church have taken up secular work. The hostility manifested against Christianity by the other religious bodies is not so strong at present. Earnest workers are doing their utmost to arouse missionary zeal in the principal



centres of the country. Their efforts are beginning to yield real fruit on all sides, for I see everywhere that among ladies Christianity is now gaining growing influence. The Mikado's recognition, again, of the services of the Young Men's Christian Associations in the battle-field during the recent war is a promising sign for the propaganda. Since the churches have not lost many of their converts (though, as I said before, they have lost some of their leaders), they may be hopeful of a plenteous harvest in due time. I, for my part, hold that evangelistic work is more promising now than it was when Bishop Bickersteth made his hopeful forecast. If only a few well-qualified teachers, men of high culture and intellectual power, will go out to co-operate with the Japanese workers, much better results will be attained than are possible from the separate and disconnected efforts of a great many missionaries of mediocre ability. If Francis Xavier thought in old days that 'even the greatest labours would be well spent in christianizing the Japanese,' why should not this be still more true of New Japan, which is in so much closer contact with the West? The prospects of christianizing the Mikado's empire, though outwardly lessened by the reflex influence of the decadence of religious faith in some Western countries, are, in reality, at least as great and as hopeful as ever.

J. TAKAKUSU.

## THE GARDEN CITY MOVEMENT

*The Garden City and Agriculture.* By THOMAS ADAMS,  
Secretary of First Garden City, Ltd.

**T**HE phrase 'Garden City' is no mere pleasantry of nomenclature. As used by the Garden City Association it is in some sort a technical term; but its employment as such by this organization has induced the sincerest form of flattery in many quarters by persons who misunderstand its essential meaning; the consequence is a confusion of thought as to the origin and scope of a most significant movement. The movement is entirely English; the name is American. The original city so-called is on Long Island, nineteen miles from New York; but it is merely a residential suburb in which certain building restrictions are laid upon lessees. There are also Garden Cities in Kansas, Missouri, Texas, and Nebraska; they are townships as ordinary as the Eden of *Martin Chuzzlewit*, and have not a few features in common with that mythical place.

The name of this movement, which has now for several years challenged the consideration of social reformers, is perhaps sufficiently accounted for by the fact that its founder, Mr. Ebenezer Howard, lived for a considerable period in the United States. In 1898 Mr. Howard published a modest brochure bearing the somewhat ambiguous title, *To-morrow; a Peaceful Path to Real Reform*. It aroused the interest of several persons who had given much thought to the questions of land-tenure and housing in this country, and they formed the Garden City Association for the purpose of discussing and disseminating Mr. Howard's views. Mainly through their efforts the book became well known, and on the appearance of a second

edition the title was changed to *Garden Cities of Tomorrow*. Mr. Howard's remarkable adaptive ability and his practical aims are the outstanding characteristics of this publication. He did not take a path untrodden before; he was not a pioneer; he was a wise and observant successor of others who had previously considered certain problems, but whose theories of relief had failed either because they were partial or impracticable. Mr. Howard gave due credit to his predecessors, pointing out wherein and why he differed from them, and giving cogent reasons for adopting into his own plan certain portions of their theories. The result of this method is seen in a far-reaching and comprehensive scheme, the leading principles of which have formed for seven years the propaganda of the Garden City Association, whose object is to promote the relief of overcrowded areas and to secure a wider distribution of the population over the land.

The variety and magnitude of the evils accompanying the present state of our great cities may well be considered. A review of the causes we may postpone; the facts are before us—that congestion makes our urban life aesthetically undesirable, economically difficult, industrially unsound, and physically dangerous.

Most of our older cities, particularly cathedral cities, have buildings whose architectural beauty is quite obscured by an adjacent congeries of mean streets; very few can rejoice, as Salisbury does, in a noble pile adequately placed for purposes both of use and beauty. The approach to the west end of York Minster is a case in point, and similar instances might be multiplied. Of newer buildings it is sufficient to cite the Roman Catholic cathedral at Westminster, whose magnificent proportions can never be appreciated, by reason of its environment. Modern architects have little encouragement to lavish their talent upon excellent designs whose fitness the spectator can have no opportunity of discovering. The aesthetic aspect of the subject, considerable though it be, is, however, that of the least importance.

One of the salient features of the economic difficulty appears with the consideration of rent. In central London the average is six shillings per week per room. In the district of Soho the rent of three-roomed tenements ranges from fourteen shillings to twenty-five shillings per week. It has been ascertained that 86 per cent. of the dwellers in certain poor districts of the metropolis pay more than one-fifth of their income in rent, and that 46 per cent. pay from one-half to one-quarter. The financial aspect of the Holborn to Strand improvement scheme has recently been brought prominently before the public, and need not be further dwelt upon here except as indicating the enormous rental values of London and the great cost necessary for improvements which involve demolition of dwellings and the re-housing of their former inhabitants. The latter point is emphasized by a statement in a late report of the Housing Committee of the County Council. It appears that the clearing of six insanitary areas, two in Poplar, and one each in Finsbury, Holborn, Southwark and Marylebone, cost £524,000, the number of people displaced being only 4,714. In this case more than a quarter of a million of money was spent in subsidizing slum landlords. The question of congested traffic is hardly less serious than that of enormous rents. London has quite outgrown its streets, and the cost of living is greatly raised by the expensive delays in the transportation of goods and passengers which this involves. Sir J. Wolfe Barry has estimated the loss of time at four points—Cheapside, the Strand, Piccadilly, and the junction of Oxford Street and Tottenham Court Road—as equivalent to a monetary loss of £2,154,000 a year. These facts indicate the economic disabilities that accompany urban congestion.

Industrially, also, the present system is unsound. Before goods can be prepared for market in the countless factories crowded together in London, they have to bear the initial charge of enormous rents and rates. The ratio of £1,000 per year per acre for ground-rent is by no means abnormal in first-class business neighbourhoods.

To this must be added the cost of erecting a factory; and in addition the manufacturer has to pay from thirty to fifty per cent. of the assessed value of his building in the form of rates. Thus are industries handicapped in congested industrial centres; and none who understand anything of the position of affairs can wonder on hearing that such a shipbuilding firm as Messrs. Yarrow's is compelled to flee from Poplar to a less heavily rated district in the north. Another aspect of the question should be borne in mind. Most of the trades that have established themselves in London are not local but national, frequently foreign. Certain industries are fixtures in certain localities; some cannot move from a mine, others are anchored on a river. But a glance through a metropolitan trade directory, under the letter B, for example, suggests at once the pertinent question, 'Why should boilers, boots, bottles, brushes, bedsteads, buttons, &c., be made in London? Could such work not be done more efficiently and economically elsewhere?'

The danger to personal and national health which overcrowding involves is undoubtedly the most serious aspect of the subject. More than 400,000 human beings are living to-day in London in one-room tenements, 9,000 seven in a room, 3,000 eight in a room—as we are told by Dr. Shirley Murphy, medical officer to the L.C.C. The most deadly of modern diseases is tuberculosis, and its incidence varies directly with the density of population. Light is thrown on this grim subject by the fact that the lungs of the Esquimaux are pearly white, those of the average Briton a dirty grey, but those of the Londoner are coal black. And who is the Londoner? Such experts as Dr. James Cantlie and Dr. Harry Campbell tell us that they cannot find a dozen persons in the whole metropolis all four of whose grandparents were born there. The former physician says, 'It comes to this, that in three generations London is completely re-stocked from the outside. Nature, in effect, refuses to let the absolute Londoner go beyond the third generation, holding that the wastage of

city life has then unfitted him to hold his own in this struggling world.'

There can be no question that in the main it is environment and not heredity which is responsible for the physical deterioration of our urban populations. Speaking generally it may be said that children come into the world healthy; the mere fact that they are born at all is presumptive evidence of a certain degree of fitness. But with their urban life begins a slow poisoning, the effect of which is soon apparent and is lamentably far-reaching. The fact of improper feeding has unquestionably much to do with this result, but it is beyond our present consideration. It is evil environment—impure air, insufficient sunshine, overcrowding—as so powerful a contributory cause of physical deterioration, that now concerns us. Injury inflicted upon the growing organism is irreparable. Physical training will not undo what bad housing has effected. Cleanliness will not remove the results of impure air. Remedial efforts which are not radical are futile. Only new urban conditions can foster health in cities.

The Garden City movement is at once a protest against the existing state of things and a sound attempt to substitute a more excellent method. Its supporters are engaged in an effort to create something better without going the whole weary round of everything worse. Herein lies the chief fascination of the experiment. It boldly accepts, and is using for its own purpose, social and industrial tendencies which modern life has proved to be inevitable, viz. social concentration and the decentralizing of manufactures. The problem of overcrowding has been faced and its solution attempted by local authorities on other lines, by means of block dwellings and greater travelling facilities.

Against block dwellings in existing urban centres there is much to be urged apart from their unsightliness. They are expensive; they can never be homes; and they are rarely free from hygienic perils. On their own particular area they intensify overcrowding. Families displaced from small and insanitary properties rarely return

to the new block dwellings; they overcrowd elsewhere. Yet these buildings are occupied, and where formerly 100 persons lived on an acre now 1,000 are stowed away in these pigeon-holes for humanity. The late Sir Benjamin Ward Richardson stated that no city could be healthy in which more than 25 persons were living on an acre; in the best of the L.C.C. housing schemes 315 persons live on an acre, in the average 'model' dwelling 2,500, and in the London rookeries, of which there are still from 700 to 1,000 acres, 3,600 persons exist on a single acre. It is therefore abundantly evident that block dwellings offer a most unsatisfactory solution of the space problem in our great cities.

The extension of suburbs, dreary and unsightly as they must ever be under existing conditions of land development, has created also a time problem which the modern traffic facilities grapple with ever more inadequately. At certain hours of the day the railway termini are choked, the central streets impassable. Millions of our population spend twelve hours a week or more in tram-cars or railway-carriages; the cost of these unhealthy hours is a serious item in family accounts arranged upon a basis of pence. Not least among the evils attendant upon this system is the curtailing of opportunities for home life. Before London became even a 'wen,' as Cobbett called it seventy years ago, long before it grew to be the urban ocean we know to-day, children knew their parents, parents spent a fair restful leisure in the bosom of their families every working day; less absorption, rush, and ill-tempered reaction from long hours of strain, made possible a home life, now threatened by extinction from the non-natural methods of modern residence. And the same causes militate against mental efficiency and commercial success. Grave disadvantages attend the extension of suburban areas; they enlarge the overcrowding problem and add to it the serious domestic and economic difficulties indicated above.

The greatest cause of this acute stage of urban conges-

tion is undoubtedly the industrial revolution which has substituted machinery for hand work in agriculture, brought factories into the cities in order to command the best facilities for transport, and made transport more efficient by means of steam and electricity. Not only has this revolution been complete, but it is permanent and universal. Cities have always been about as large as they could be because man is a gregarious animal; but this comparatively modern factor entering into our urban life has made possible their unlimited extension. Both people and food may now be concentrated in any quantity at any point. Elizabeth, and other English sovereigns, attempted to arrest the growth of London by legislation. The Pope might as well issue a Bull against a comet. Modern civilization has passed from the agricultural to the urban stage; the city is a permanent factor in our life, and the problems attending uncontrolled urban development are world problems. Paris has an overcrowding problem of enormous dimensions; Johannesburg is faced by difficulties of the same sort; the New York slums are a menace to her safety; and the civilization of Asia is surely passing from agricultural to urban. By the light which modern science throws upon our past experience, it is possible to initiate and direct a new method in urban development; but as surely as our opportunities of doing this are neglected, so certainly will the new capital of the Australian Commonwealth and all cities yet unborn repeat the serious errors of our ancestors with whom the plea of ignorance might avail, though it cannot be urged by ourselves.

The Garden City movement is no mere attempt to bring existing urban populations 'back to the land.' The use of this term is a significant illustration of the way in which the unthinking live upon catchwords. Our city difficulties will not disappear with an attempt to transport men from the slum to the farm, even if such a step were practicable. No successful fight can be waged against economic laws, and our urban tendency is merely an



expression of the economic laws set working by the industrial revolution. The Garden City movement is not an attempt to rehabilitate the farmer; it is an effort towards a scientific method in urban development. This point is well put by Mr. Thomas Adams, Secretary of First Garden City, Ltd., in his book *The Garden City and Agriculture*, wherein not only the agricultural but the industrial bearing of this interesting experiment is lucidly discussed. The company above referred to is the offspring of the Association to which Mr. Howard's book gave birth, and the rapid development of this undertaking has been made possible mainly by its propaganda. These two bodies are allied, but not identical; the Association's aims are educational and propagandist; it is engaged, on the negative side, in a crusade against overcrowding, and on the positive side in a campaign whose object is a wider distribution of the population. This propaganda falls into two parts, particular and general. They are thus officially set forth :

1. 'Advocating and assisting in the establishment of Garden Cities (on the principles suggested in Howard's *Garden Cities of To-morrow*) designed from the outset to secure healthful and adequate housing for the whole population, and in which the inhabitants shall become in a collective capacity the owners of the sites, subject to full recognition of public as well as individual interests.

2. 'Encouraging the tendency of manufacturers to remove their works from congested centres to the country; by co-operating or advising with such firms, public bodies, and other associations to secure better housing accommodation for work-people near to their places of employment; by taking steps to promote effective legislation with this end in view; and by generally advocating the ordered design and development of towns.'

Rather more than two years ago First Garden City, Ltd., was formed as a commercial company to give an objective illustration of the principles of urban reform and industrial betterment outlined above, and one of the most remarkable features of the scheme is the rapidity with

which it has captured public interest and the steadiness with which it has grown from a comparatively humble beginning. Another notable fact is the unifying power it exerts, which is shown by the way it has rallied to its support a large number of persons distinguished in widely divergent spheres, in addition to the general public, irrespective of political or religious opinions. Without having yet made a public issue of its shares it has obtained a capital of £175,000 out of its nominal share-capital of £300,000. This may surely be taken as significant testimony to the fact that the problems it seeks to solve are widely recognized and are regarded as of great importance. It is also an encouraging indication that a courageous and wisely conceived scheme of practical reform may do much to minimize party differences and merely theoretical diversities of opinion.

The financial arrangements of First Garden City, Ltd., differ somewhat from those of an ordinary commercial company. The interest payable to shareholders is limited to 5 per cent., cumulative. It is obvious that the initial outlay incidental to acquiring a site and developing a city must be considerable, and that some time must elapse before the company's revenue from ground rents will make it possible to pay interest on the capital subscribed. But as to the security offered to investors there can be no question. Every month the company's estate greatly increases in value, and even if the Garden City experiment as such were not to succeed it is certain that the land might speedily be so developed as to pay a much larger return than that now offered to investors. A second financial principle involved in the experiment and set forth in the company's articles is that all profit on working, above the 5 per cent. paid out as interest, shall be devoted to the development of the city. And the maintenance of these essential conditions is, by the same authority, assured.

In the county of Hertfordshire, thirty-two miles from London, on the main line of the Great Northern Railway, lies the Garden City between the towns of Hitchin on the

south-west and Baldock on the east. The estate is nearly 4,000 acres in extent, and in it are situated the villages of Norton and Letchworth and part of the village of Willian. The land has been secured in one block, though it was purchased from thirteen different owners. The average price, including buildings and timber, was rather less than £40 per acre. The railway from Hitchin to Cambridge runs through the centre of the estate, which is now entirely the property of First Garden City, Ltd. As soon as the land had been acquired steps were taken to design the city it was intended to establish there. This plan was based upon a complete survey, a wise recognition of the residential amenities, the agricultural and industrial possibilities, as well as the natural advantages, of the locality. The railway, existing buildings and roads, as well as gradients and other circumstances influencing water and sewerage works, were all taken into consideration; with the result that the development of the past two years has been a series of well-considered steps towards a definite end of commercial efficiency and agricultural prosperity, as well as aesthetic harmony and social welfare. By these means Garden City is intended to escape the unlovely average of those un-planned aggregations of humanity which, in all parts of the world, are a hindrance to national well-being.

Another feature of the scheme is that the company does not sell its land. Only such a provision could justify the trouble and cost of a complete design, for only thus could it be carried out. Where individual ownership of land obtains in urban areas, no check but a few building by-laws is placed upon personal choice, and our existing towns show how overcrowding, ugliness, and inconvenience may exist under such conditions. Only where there is ownership on a large scale, and control is constantly exercised by a strong central authority with a definite purpose in view, can unity of urban design and the advantages of the community as a whole be secured. We see this in towns like Eastbourne and Buxton, where one large ground-landlord exercises his authority, as far as

he may, over his tenants. But the most notable example of a modern city whose development was controlled from the start by a strong authority, is furnished by Dalny, now in the hands of the Japanese.

Instead of selling its land the Garden City Company leases it to individuals, to builders, or to manufacturers, for a term of 99 years, the general plan of the city determining where buildings of a certain class shall be placed. And the annual ground rent varies according to the situation of the lot it is desired to lease and the purpose for which it is intended. Even thus there is ample scope for individual taste and preference, the company's surveyor dealing with questions of situation, their architects with the important matters of material and design, and their engineers with sanitary considerations. No burdensome restrictions are imposed upon the tenant; it is simply expected that he shall fall in with the general scheme of things which has been devised in the best interests of the citizens. In that part of Hertfordshire the building by-laws are wisely adaptable, the rates are about three shillings in the pound, and in Garden City these will be kept low by the fact that the company, the ground-landlord, provides roads and sewerage free of cost, and gas and water supply from its own works at a very low figure.

Only twelve hundred acres, or less than one-third, of the total area is intended for urban development; the remainder will be used for agricultural purposes. The city proper is situated on each side of the railway, as nearly as possible in the centre of the estate; round it lies the agricultural belt. By this means, however, in the future, buildings may be erected at the outer boundaries of the estate, Garden City itself will enjoy the advantages of open and healthful surroundings, while within the borders of the town overcrowding will be rigidly excluded. This will be effected by means of the regulations in force regarding the number of houses to the acre; this is limited to twelve, and as most of them will be built in short terraces or in couples, with ample gardens and wide roads, the

result will be a vast improvement upon the usual urban conditions.

The decentralizing of industry is the economic basis of the Garden City scheme. Such a city as has been described, so designed and controlled, and subject to the financial arrangements indicated, might very well grow as a 'model' residential town; but much more than that is the aim of the promoters of this experiment. There is a stage of industrial aggregation in towns beyond which it is unwise for the manufacturer to go. Rents, rates, fire risks, cost of insurance, rise; light diminishes, space grows limited, it is increasingly difficult to obtain for employees healthful conditions for work; these and other disadvantages are out of all proportion to the gain of being centred in the well-known and busy city. For the last decade there has been a growing tendency on the part of manufacturers to remove into the country. Serious as the undertaking is for a firm long established in a certain locality, many have been driven to it by the increasing disabilities of congested urban centres. Such considerations compel it; business expansion demands it; modern facilities for transport and communication rid the experiment of the drawbacks that once attended it; and what has been done with profit in isolated instances may be done with greater advantage by co-operation. The Garden City Association advocates an organized exodus of industries to more suitable localities. In urging this it is possible to appeal to the enlightened self-interest of manufacturers, who are realizing as never before that one of their most valuable assets is a body of healthy and contented work-people, well housed within walking distance of the factory. And what the Association advocates, First Garden City, Ltd., is now carrying out on its estate.

The Great Northern Railway Company has constructed a station near the centre of Garden City, and the company has provided goods sidings at a cost of £2,000 adjacent to the hundred and twenty acres now being developed as factory sites. Here ample space is provided for the erec-

tion of single-storied factories, specially suitable for housing heavy machinery; an abundant water supply, plenty of light, and a comparatively smokeless atmosphere, are some of the advantages accompanying industry carried on under such conditions. Also, the cost and risk of cartage is saved by a private siding in the manufacturer's own warehouse. A main line of railway is at hand, and other railway systems can, if need arise, be reached without much difficulty. In addition to this the locality of Garden City admirably lends itself to a development of rapid motor carriage by road. Already eight firms have taken sites there and several factories are in course of erection. These sites are grouped together in a slight valley and are screened from the residential quarter of the town by a hill and a belt of trees; and it is intended that gas and electric power shall be used so as to reduce smoke as far as possible.

The industrial population which is beginning to establish itself at Garden City will be benefited equally with the firms that employ them. No merchandise is so expensive to move as are human beings. Only industrial decentralization can effect the true economy if, as is here being done, adequate housing is provided for employees near the factory. Under these conditions the fatiguing railway journey to a distant tenement or a dreary suburb is exchanged for a brisk walk to a cottage-home on the borders of Norton Common (the Hampstead Heath of Garden City) or situated in its ample garden. Members of a family working in different factories, offices, or shops, meet each other at meal times; they can work in the garden, or recreate themselves otherwise in the evenings as they choose; and the family exchequer is saved the draft upon it of city meals and constant train fares. Even if slightly lower wages are paid there is a net gain. The objection of dullness and isolation that may be brought against such a life becomes increasingly inapplicable to Garden City as it grows. It is known that manufacturers who move their works to isolated spots do sometimes

find their work-people complain on this score. But Garden City is designed to accommodate 30,000 persons; the population is being rapidly increased; about 1,000 persons now live there. And in time, far more than the usual recreative, social, and educational advantages incidental to life in a town of that size will be the portion of its inhabitants. Sites are reserved by the company for schools, churches, a library, concert hall, as well as parks and recreation grounds. The pioneers may possibly miss the bustle of the modern Babylon; some may sigh at first to exchange the fragrance of the fields for the smells of the city, the song of the thrush for the bell of the omnibus; but it will not be long before the more wholesome life and increasing opportunities for social intercourse reconcile them to the change.

There is an agricultural side to the Garden City scheme which also merits consideration. The larger part of the land will be used for this purpose. There are already upon it several substantial farms whose tenants for many years have made an adequate income from the surrounding fields. About one fourth of the acreage in question is pasture, and nearly the whole is good, useful land. The finest blooms exhibited for some years at the Temple Rose Show came from the Hitchin district, and it is said that the lordly rich of old time sought to establish family seats in Hertfordshire, being willing to pay 'two years' extra rent for the air.' First Garden City, Ltd., proposes to convert a large proportion of its agricultural land into small holdings. By this means it is believed that a productive method of arresting rural depopulation will be discovered, no less effectual as an object lesson than industrial decentralization as a remedy for urban congestion. Our urban life is constantly being refreshed by the new blood coming into it from the country; our crowds of unemployed are being swollen by agricultural labourers who fail to find work; our villages are being drained of their best young life, and the country becomes ever more dull and unproductive. The cause of these conditions is

complex, but its outstanding feature is lack of opportunity. Poor cottages, low wages, lack of interest, these and other matters make young Hodge discontented and drive him and his smarter sisters into the city; but what he really needs is a chance to fulfil his ambitions in his own calling, an opportunity to satisfy his half-educated, wholly awakened manhood. The really great advantage of the Garden City scheme in this regard is that it provides a just and equitable system of land tenure for the small holder and gives him a personal interest in the land.

The point as to the value of small holdings need not be elaborated here. But certain facts may well be borne in mind. Seventy-two per cent. of the land of Denmark is owned by peasant farmers, and thus, assisted by sound education in agriculture and by co-operation, the Danes have ousted our dairy produce from our own markets. The success of *petit culture* in France is too well known to need emphasis. In Jersey the average yearly produce of an acre is worth £50, but the total produce of British agriculture, as now carried on, yields only an annual average value of £4 per acre. Mr. George Cadbury, than whom no one has given closer or more unbiassed attention to this subject, says: 'The English people cannot maintain their position unless they pay more attention to the physique of the inhabitants of towns. The only real remedy is the establishing of Garden Cities where men who work in factories have the opportunity of coming in touch with the land. This would materially increase the food supply of the country, as one acre of garden ground produces as much food as thirteen acres of pasture land; and if every working man had an eighth of an acre only, one hundredth part of the area of Great Britain would be covered.' The factory workers of Bournville obtain from their allotments eight times the value of the produce obtained by ordinary farming. There, as in Garden City, a market lies at the door of the producer; the question of distribution is greatly simplified. Co-operation and



technical instruction are already beginning their beneficent work; several small holdings have been taken, and an industrial bank established for the purpose of making necessary advances to agriculturalists in a small way.

Such are the principal features of the Garden City movement, so fraught with possibilities for our future urban development. It is indicative of the quickened altruism, allied to commercial foresight, which is one of the most precious characteristics of our age, and its success will be an encouraging token of the acceptance among us of a loftier and saner ideal of civic and national life. It is not entirely novel, at least, in theory. From Plato's *Republic* to Cadbury's Bournville, from More's *Utopia* to Howard's *Garden City*, hardly a century has lacked its dreamer who pictured and longed for an ideal state or the perfect city of his loftiest desire. In regard to aim and detail perhaps the scheme of Dr. Thomas Dick of Dundee, born in 1774, author of the *Christian Philosopher*, comes nearest to the subject of this article. In his book on *The Moral Improvement of Mankind* Dick advocated the following ideals in urban development: 'First: Most of our crowded towns should be demolished, or at least their streets ought to be widened on an average to three times their present breadth. Extravagant as this proposal may appear there is nothing that stands in the way of its accomplishment but selfishness and avarice. Second: No street in any town or village should be less than 80 feet wide. In large towns, where the houses are two or three stories in height, the streets should not be less than 100 or 120 feet in width. Third: Narrow lanes and closes ought to be for ever banished from our towns and cities. The streets, more particularly appropriated for dwelling houses, should have garden plots in front of each house, with accommodation also for washing and bleaching.'

This, and much more, the Garden City movement aims at accomplishing and has already begun to achieve.

GEOFFREY HAMILTON.

## WORSHIP MUSIC IN THE METHODIST EPISCOPAL CHURCHES OF AMERICA

*The Methodist Hymnal*: Methodist Episcopal Church, and  
Methodist Episcopal Church, South, U.S.A. (New  
York: Eaton and Mains. Cincinnati: Jennings and  
Graham.)

**A** DENOMINATIONAL hymnal is necessarily a monument of compromise. The smallest of sects contains within itself infinite possibilities of subdivision which are only held in check by more or less ephemeral treaties of agreement, tacit or expressed, which provide bases upon which the strength of union can be added to the less stable strength of diversity. A Christian sect, moreover, not only allows divergences of opinion amongst its members, but also has to consider wide contrasts of circumstances and needs amongst its component congregations. Worship music which is fitting for a large and cultured town church may be quite unsuitable for a village community or for a town congregation of different social status and education. Bearing this fact in mind, it is a study of absorbing interest to a church musician to go critically through the various denominational books as they appear, and to note in what way their compilers have faced the problem of keeping their selections both catholic and congruous.

Looking at the question, next, from a higher standpoint, compilers have a duty to perform beyond the mere supplying of varied demands. It is in their hands to lead popular taste, and to create demands for better and better qualities in church music; to show a clear line of demarcation between the purely ecclesiastical and the essentially secular in music; to see that, in matter of art-detail, only

perfect work be admitted, however simple the style or small the form which contains it. These are high ideals—counsels of perfection, if you will—but they exact no more than the case demands. Only the best of art, be it painting, architecture, literature, or music, can rightly claim admission to the service of the Christian Church, and the fact that much inferior work has in all ages found its way into the sacred precincts is no justification, but merely a persistent sign of the imperfection of human taste or judgement. Unfortunately that which has been admitted by the poor taste of one generation is often tolerated by the improved taste of later generations on the ground of tradition, custom, associations, and so forth.

The attitude of compromise, which was mentioned above as being inevitable, is largely responsible for the faults to be found in the majority of existing hymnals; it is the prime cause of inequalities of style and incongruities of juxtaposition. One member of a committee is anxious to have a favourite hymn or tune included; others acquiesce, perhaps, partly from lack of conviction that the item is really undesirable, and partly because they also have favourites which will require a little finesse to secure. The very virtue of 'brotherly harmony,' which the preface to this new Methodist book claims for the Commission entrusted with its preparation, may become a snare under certain circumstances. It is almost incredible by an English Church musician that some of the items can have found their way into this collection excepting on the assumption that there was a good deal of give and take—in other words, bargaining—in the proceedings of a Commission appointed by the whole of the Bishops of the allied Churches, and consisting of twenty-two members who, we may suppose, were credited with the possession of special musical fitness for the task. The present writer is not acquainted with the hymnals which were previously in use in these Churches, and is consequently in the dark as to the extent to which this book is an improvement upon them; but it is to be gathered from the preface

that it does mark a considerable advance on the standards of earlier books. It is probable that a conservative spirit is partly responsible for some of the least admirable features, for we are told that 'in only a few cases have hymns been divorced from the tunes to which long use has wedded them,' but this does not entirely absolve the Commission from responsibility. Assuming that many poor and inappropriate tunes in the collection do owe their presence to old custom, what a chance has here been lost of encouraging 'the growth of a true musical taste'!<sup>1</sup>

Remarks such as the above call for justification. It is easy to find. No less than fifty-one hymns are supplied with the weak and poor tunes of Lowell Mason, the harmonies being mainly pointless iterations of tonic and dominant chords (do and sol, in sol-fa language), and the rhythm being pervaded in nearly every case by the Mason mannerism of notes of uneven lengths (English readers may take, as a good example of the style, 'Boylston'). In tunes of this class, short syllables get unnaturally forced on to long notes, and *vice versa*; few of these tunes are satisfactory to an ear which is sensitive to niceties of rhythm, and most of them are the despair of conscientious musical editors with regard to the placing of bar-lines. Fifty-one hymns are an enormous proportion to allot to such weak music, however strongly they may have become wedded to it in the pre-renascence days of last century. Many of the old Methodist tunes which are now passed over are far worthier of preservation; they had at least a sturdiness of backbone which is painfully absent in the Mason type of tune.

Take next the moot question of adaptations. In a general way it is best that all music should be expressly written for the words to which it is to be sung, or at least for the purpose for which it is to be used; theatrical music for the stage, church music for the church, and so forth. But this is not tantamount to saying that music must never be adapted to other than its original use, as some purists

---

<sup>1</sup> *Vide* Preface.

hold. Some arrangements have fully justified themselves; witness Dr. Cummings' world-famous adaptation<sup>1</sup> of a chorus in Mendelssohn's 'Festgesang' for Charles Wesley's 'Hark, the herald angels sing.' Another case which justifies itself on its merits is Sir Frederick Bridge's adaptation of a theme from Sir Hubert Parry's 'War and Peace,' in the new *Methodist Hymn-Book* (England); the original was already in the regularly balanced phrases suitable for a hymn-tune, and was composed for words of identical spirit.

But it would need much argument to convince most church musicians that the large number of adaptations in this collection were all essential, and better than any original music that could be found for the same hymns. Then again, in order to make an adaptation innocuous, it is necessary that its origin should be either forgotten or obscure, or entirely in keeping with its new associations. It is to be feared that Milton's touchstone would reveal much sordid dross amongst the pure gold of the offering if applied to some of the adaptations before us. The poet musician sang of the music of the sanctuary :

There let the pealing organ blow,  
To the full-voiced quire below,  
In service high and anthems clear,  
As may with sweetness through mine ear,  
Dissolve me into ecstasies,  
And bring all heav'n before mine eyes.

Surely something not quite of heaven must result from the hearing of some of the pieces under discussion. Here are a few examples :

'May the grace of Christ our Saviour' (40) has a portion of Beethoven's Romance in G for violin as its tune. 'O Master, it is good' (131) is joined to the march-like theme of the middle movement of the same composer's pianoforte sonata (Op. 14, No. 2). 'Sing with all the

---

<sup>1</sup> Printed here, by the way, with a very usual mistake at the end of the sixth line, where we have the slurred appoggiatura as in the fifth line, instead of a solid note of two beats' duration.

sons of glory' (160) borrows its tune from the Finale of the Choral Symphony. 'My soul before Thee prostrate lies' (273) seeks its music in the opening bars of Mendelssohn's Scotch Symphony. 417 is a distortion of Mornington's familiar chant, as clumsily done as it was unnecessary for it to be done at all. 518 comes from Beethoven's Second Symphony. These, and many others from Mendelssohn, Spohr, Rossini, and Mozart (about three dozen in all), may be described as inoffensive, although unnecessary. In most cases they are taken from fine and serious music which is quite in keeping with the tone of the words. But 'Beloit' (145) has an unpleasant smack of the theatre or the ballroom which ill accords with the solemn words, 'Lord Jesus, when we stand afar, And gaze upon Thy holy cross'; and here the objectionable tone is inherent in the music itself, not in any associations, which are for the writer of these lines non-existent. Montgomery's classic 'For ever with the Lord' (625) is degraded by alliance with an operatic air by Giovanni Paisiello (not Parsello, as printed), well known to English-speaking peoples as 'Hope told a flattering tale.' The little tripping, lilting tune, moreover, carries its own condemnation as the partner of such verse. 'My Jesus, as Thou wilt' (524) is set to strains which are only too familiar in Weber's opera, *Der Freischütz*. 'Bring all heaven before mine eyes,' wrote Milton, and his words bear repetition again and again when we look at this problem of finding music for sacred words. What picture is likely to be conjured up by 'Soldiers of the Cross, arise' (385) when the strains of 'Scots, wha hae wi' Wallace bled' attend it? On this side of the Atlantic, at any rate, a Burns anniversary concert would be probably the first scene brought before the mental vision of a singer, which may indeed be heaven of a sort to an ardent Scot, but not quite the heaven Milton had in mind. The bathetic depth is reached in 586, where Isaac Watts' 'Unveil thy bosom, faithful tomb,' is set to a mangled version of Handel's Dead March in *Saul*. It is to be supposed that this is a

survival of the days of our grandfathers, when a crude realism pervaded all so-called religious art, and the walls of middle-class homes were decorated with gruesome pictures of death-bed scenes and imaginary portrayals of the Judgement.

Probably this example and its companions now under condemnation are still beloved in some circles; but are not these the cases in which the Commission—instead of giving way to a debased standard of taste, which almost certainly only remains debased because no one has been kind enough in the past to provide it with models of a nobler character—are not these the opportunities which the Commission should have seized for *raising* the standard? Experience in England at least has always shown that the heart of the people in the main beats true in the matter of taste for art and beauty; popular taste as a whole is easily led, and has somewhere in the background the instinct for what is good in art. Kyrle societies, Settlements, and other agencies, have proved abundantly that in the most unpromising neighbourhoods the best of music, when patiently and persistently offered during a few seasons, is not only tolerated but even demanded, at last, to the exclusion of inferior grades. Of course there are a few individuals always who are beyond regeneration through self-sufficiency, but these are in the minority, and may be ignored. Sir Frederick Bridge tells two good stories on this point, one at the expense of a class of layman, the other as an illustration of a form of clerical ignorance in art which occasionally gives cause for grief to the judicious. In the first the genial professor girds at the average man-in-the-street, or in society, who airily criticizes music, admits that he knows nothing about it, and adds in a triumphant tone and with an air of finality, 'But I know what I like!' 'Possibly,' says Sir Frederick, 'but he always likes what he shouldn't!' The other story runs thus: A certain minister was fond of interfering in the musical details of the service, and often annoyed his already worried organist still further by saying, 'Of course

I am speaking as one who does not profess to know *anything* about music.' At last the organist's patience gave way, after listening for the hundredth time to this remark, and he rejoined, 'Excuse me, sir; you know a very great deal about it, but it's *all wrong*.' To apply the moral: editors and committees are *not* called upon to cater for people of this kind when a new hymnal is in preparation; there are fortunately plenty of people in Churches who already appreciate the best of music, and all but a minority of the others can be taught in time to like it.

One of the most difficult problems in choosing tunes for hymns is how to secure correct fitting of the words of all the stanzas to which the same tune has to be sung. We are so accustomed by long usage to this practice that it is hard to induce the mental attitude of Sir Walter Besant's heroine, who, having been kept in absolute seclusion from early childhood to womanhood, was, on her first visit to a church, appalled by the monotony and inappropriateness of repeating the same music many times to different words. Looking at the question from the highest aesthetic standpoint, it must be conceded that all music for hymns, excepting where there is absolute monotony of sense throughout the stanzas, ought to be '*durchcomponirt*,' as the Germans put it; that is to say, each stanza should have its own setting, and breaks between the stanzas should only be allowed when there are breaks in the sense. This practice would involve a far higher standard of musical ability amongst congregations than at present exists, unless church music is to be given over entirely into the care of trained choirs, with the people as silent participators only; and practical utility compels us to confine congregational music mainly to the form set at the Reformation by the chorale in Germany, itself a derivative of folk-song with a certain leavening of plain-song influences. The imposition of this limitation means that there must be little or no attempt at word-painting in detail, for phrases and effects which would be admirable with one stanza would



often become absurd with another. The utmost of characterization which is permissible is on the broadest possible lines; tunes may be classified, like hymns, as being mainly cheerful or despondent; pathetic or sympathetic; appealing or prayerful; jubilant, majestic, and so forth. No incongruity will offend the ear in any single stanza if no attempt has been made to fit details which are peculiar to any other stanza.

So much for the suitability of the music for the broad spirit of the verse. A difficulty of equal moment lies in the correct fitting of the musical accents to the prosodical feet, and there is hardly a hymnal extant in which there is evidence that this matter has had the consistent attention of the compilers from beginning to end. If all tunes were of the 'square-note-plaine' order, as enjoined by Elizabethan statute, and were to be sung at a seventeenth-century pace, accent would matter hardly at all, and the correct agreement of notes and syllables as to *number* would be the sole important consideration. But in the early part of the seventeenth century music of all kinds began to make more use of strong and varied rhythms, and church music shared the change, though naturally not to quite the same extent as secular music. Readers will remember, doubtless, Milton's thirteenth sonnet, 'To Mr. H. Lawes on the publishing his *Airs*,' beginning:

Harry, whose tuneful and well-measured song  
 First taught our English music how to span  
 Words with just note and accent, not to scan  
 With Midas' ears, committing short and long;  
 Thy worth and skill exempts thee from the throng,  
 With praise enough for envy to look wan;  
 To after age thou shalt be writ the man,  
 That with smooth air could'st humour best our tongue.

Notwithstanding the long period which has elapsed since Milton wrote these lines, during which musical accents have become more and more varied and strong, it is regrettable that much church music is still tolerated, in which 'short and long' are habitually 'committed' with

impunity. Public taste is debased to such an extent that, to the writer's personal knowledge, the committees charged with the revision of two English hymnals within recent months have debated hotly over the proposed exclusion of Dykes' tune 'Lux Benigna,' and have finally decided to retain it for fear of the outcry which would be raised if this sugary part-song were not in the new books. Its faults were fully admitted, nevertheless, for it is a tune which commits short and long with a vengeance. Verbal emphasis can be accentuated in music by means of the normal musical accents, by varied duration of notes, by height, by harmonic accompaniment; in all these particulars Dykes' tune transgresses atrociously even in the first verse, which is absolutely inexcusable, while in the other verses the variations in Newman's verbal accents make the tune a veritable mountain of ineptness as a vehicle for the words. Bearing in mind that the tune has three beats in a bar, sometimes sub-divided, and that the chief accent falls on the first syllable of a bar, examine some of the following lines from the point of view of accent and duration of notes only, ignoring for the present all consideration of the additional emphasis secured by melodic and harmonic arsis and thesis:

I :loved to | choose and :see my :path but | now :—:— |  
| I :loved :the | gar- :—:ish | day and :spite :of | fears :—:— |  
O'er :moor and | fen, o'er :crag and :torrent | till :—:— |

The composer had a real difficulty, but he made it worse than he need have done, instead of meeting it half-way and providing music which would smooth over rather than exaggerate the verbal irregularities.

But committees in charge of the preparation of hymnals do not always have this difficulty to face, yet they seem almost to go out of their way to choose tunes in which the proper accents of the words have to be ignored. There are many examples of this error of judgement in the book before us. The well-known hymn 'From all that dwell below the skies' (5) has only two lines in which the verbal accent is a little irregular, yet they have set to it

'Duke Street,' which causes *all* the other lines to get a false start. Tunes in triple time, beginning with a strong accent, have many rhythmic sins at their doors. 'Upon the gospel's sacred page' (199) has only one line that fits such a tune properly, yet the hymn is set to 'Holborn Hill,' and all the other lines are thereby made to start with a strong accent instead of a weak one. Other hymns of ordinary metres which are badly mated in this respect are 249, 20, 7, 216, 225, 220, 251, 253, 297, 325, 404, 443, 589, 642, 687, and many more in which bad accentuation exists, but is not quite so striking.

A subject which is cognate to that of accent, considered in detail, is rhythm, in the broad sense of the word. This also suffers much neglect at the hands of editors. In some tunes, noticeably in those of common and short metres, bars are omitted which are necessary for the musical balance of the phrases. This point—like its converse, viz. the placing of pauses, rests or elongated notes at the ends of the lines—was of no importance in the days when each line was 'given out' by the precentor, and repeated by the people, but has become a serious question now that stanzas are sung through without break, and at a pace which shows up the lapses with cruel emphasis. Many of our tunes date back to the old precentor days, and many modern composers have unfortunately imitated them in notational methods without considering that customs have changed. In the *Methodist Hymnal*, rhythmic lapses are to be found in 22 (second tune), 45, 63, 67, 79, 100, 137, 182, 429, 493, 558, and numerous other examples. Tunes in triple time are the worst offenders in this respect. There is an uncomfortable sense of something lacking at the ends of some of the lines, which makes congregations and choirs pause on the final notes by common consent. The fact is that these lines are several beats short of their full complement, and a natural instinct for balance tells even the untrained singer that the final notes require prolongment. In some cases a complete lengthening of these notes would prove ugly, and in practice a slight prolongation

satisfies the ear. Such tunes are of course badly constructed *ab initio*, and should be quietly dropped out of future collections when they do not lend themselves to a satisfactory process of improvement. The new book is by no means alone in this matter, for in several of the latest and best English collections a good deal of inconsistency in the treatment of both accent and rhythm is to be found; in some cases, even new tunes, composed expressly for certain words by musicians of eminence, are by no means satisfactory to an exigent ear.

Before passing on to recognize many good features in the new hymnal, mention must be made of a few other minor blemishes. A large number of tunes are repeated a good many more times in the book than should have been necessary. Two appear no less than five times each, namely 'Avon' (known in England as 'Martyrdom') and Sir Robert Stewart's 'Mount Calvary.' Many of them occur four times, a very large number three times, and still more twice; moreover, some of the weakest tunes are given the honour of repetition in this way. This is a pity because it makes the book so much the poorer, and it is not as though there were any scarcity of tunes. Many good specimens could have been obtained from amongst the German chorales, the Genevan, French, and early Scottish and English hymnals and metrical psalters, besides the great wealth of the later seventeenth, and of the eighteenth and nineteenth centuries. All of these tunes, of course, are not worthy of retention, but a large proportion of them have infinitely more beauty and dignity than at least one hundred and fifty of the tunes in this book. While it is undesirable to repeat tunes more than is absolutely necessary, it is still more inconvenient to use more than one version of the same tune. A case in point is 'Decius' (93), which there appears as an eight-lined tune, printed in crotchets and quavers. A portion of the same, printed in minims and crotchets, is called 'St. Peter' (97). 'Miles' Lane,' Shrubsole's old tune, which editors in England would part even from its own hymn sometimes

if they dared, appears in this collection, not only to 'All hail the power,' but also to another hymn whose last lines are not at all in the nature of a refrain like 'Crown Him Lord of all,' and consequently have to be repeated without any particular force or meaning. Is it really possible that the Commission did not know of another suitable common-metre tune?

The book has many familiar old tunes under changed names, which is of little importance excepting for purposes of recognition in the index; but it is a pity that editors should depart from original names without very serious cause, as much confusion is the result. Two well-known composers, moreover, become almost unrecognizable as 'Francis J. Haydn' and 'Johann C. W. Amadeus Mozart.' About thirty items are indexed as by composers 'Unknown'; one at least is well known here as by J. B. Dykes, viz. 'Calm' (305). Another in the anonymous list is 'Portuguese Hymn,' better known as 'Adeste, Fideles.' This appears three times, and not at all happily in one case; hymn 461 presents many examples of bad accentuation when sung to this tune, while the fitting of the fourth line of stanza two presents a Chinese puzzle.

The last two decades have witnessed an extraordinary activity amongst all denominations in the compiling and recompiling of hymnals. A feature which practically all the recent books possess in common is that of adopting the fixed tune system. Long experience has proved this to be the best, although for several generations the Anglo-Saxon branches of the Church had departed from the custom, and it was left to the taste of precentor, organist, or minister, to fit the tunes to hymns or psalms according to the feeling of the moment. This elastic plan had some advantages in days when musical education was rare, as it was desirable that the people should be encouraged to join in the singing with as little mental trouble to themselves as possible. Grandparents and earlier forerunners in the conduct of worship music tell us of days when four or six tunes would serve a parish for all purposes. Ob-

viously, a system of fixed tunes was then impracticable. But with advances in education, both musical and general, came the desire for more variety, and with variety came the possibility of reverting to the plan which our more musical Teutonic cousins had never lost, viz. of associating certain melodies with certain words, with very great gain to the emotional effect of the service music, and notwithstanding certain drawbacks which it possesses. Amongst these disadvantages may be reckoned the difficulty of providing for varied degrees of ability in choirs and congregations. This means that either a large proportion of a book must be unusable by village congregations, or that the general level of the music must be kept within their capacity. It hardly seems to have struck musical editors as a body that it is possible to combine the best features of both systems by means of cross-references. When a difficult or unfamiliar tune is introduced on account of its musical merits, it is nearly always possible to add a footnote to the effect that the hymn may also be sung to a certain familiar tune. This plan adds nothing to the cost of producing the book, and makes it usable at once by the least efficient choirs and congregations. It obviates the necessity of retaining many of the less desirable old tunes, and opens the door for the introduction of the best modern examples without offending the 'weaker brethren.' The cross-references which are to be found in most of the existing hymnals are usually only signs that there was a disagreement in the selecting committee which was compromised in this way; but the plan is worthy of extension for the more valuable purpose of making a hymnal usable by all sections of a denomination. This plan, it may be added, is about to be tried in an English hymnal which is expected to appear next year, and it will be interesting to see it in practical application.

Something of this kind might have saved the new American Methodist book from the necessity (which we will assume) of including so many undesirable tunes within its covers; and this brings us to the consideration of

another view of the new book, which, like a shield, may of course be looked at from two sides. It is possible that we have been blaming where we should have praised; that instead of condemning so much in the new book that seems undesirable, we should have hailed with congratulations the inclusion of much that is admirable. If we have sinned in this way, we ask pardon. It is possible to assume that the Commission was faced by more difficult problems than we can appreciate fully on this side of the Atlantic. It is possible that a large number of the congregations of the Methodist Episcopal Churches of America do wish to sing 'Unveil thy bosom, faithful tomb,' to the music of Handel's immortal elegy, and that many others find the tune of 'Hope told a flattering tale' quite inspiring for the solemn 'For ever with the Lord.' It is possible that so many members of the denomination love the tunes of Lowell Mason and other weak composers, that the Commission has been bold to the extent of rashness in including even so much good modern music as we find in these pages. Stainer, Barnby, Dykes, and Sullivan; Monk, Hopkins, Calkin, Elvey, Gauntlett, Smart, Hiles, Stewart, Steggall, Wesley, Turle, Peace, Oakeley, Garrett, are all well represented in these pages, and it is not necessary to say what these names mean in English-speaking Christendom. It is possible to take the view that the book would have been a certain failure if a larger number of the weaker tunes had been excluded; and if this is really the state of affairs, the Commission deserves credit for the quite considerable proportion of good music which is to be found in the collection. Gauntlett and Steggall, it is true, and even Barnby and Smart, retained the old-fashioned 'gathering-notes' at the beginnings of some of their phrases, and in other cases wrote pleasing tunes in which true verbal accent has to give place to the musical design; and Dykes and Stainer, as well as Barnby, have also been condemned by purists as 'effeminate' in their conception of worship music. But, compared with the contemporary output of Root and Bradbury, Lowell Mason, and the

other composers whose tunes are as fit for a banjo accompaniment as any so-called 'coon' song that was ever penned, the weakest examples of Stainer, Dykes, and Barnby shine as suns and stars before tallow candles. It is to be hoped that more of these and of even better specimens of twentieth-century church music will find places in the next edition of this hymnal, and that it will then be possible to write favourable words on the book even by comparison with the best and latest books of the Old World. At present there is no escape from the broad fact that the book as a whole is not the musical equal of last year's *Methodist Hymn-Book* (England), nor of the latest books issued by the Baptist, Congregational, Primitive Methodist, and several branches of the Anglican and Presbyterian communities in this country, and notably the *Scottish Church Hymnary*, edited by the late Sir John Stainer.

Assuming that the present volume represents an intermediate stage of development, there is hope to be found in the fact that the mere presence of some tunes of the more artistic type will almost certainly tend to the present neglect and ultimate banishment of the others. An exactly similar case occurred in an English denomination about twenty years ago; a new hymnal was issued, after much debate, which endeavoured to provide simultaneously for the old members, wedded to many traditional tunes, and for the younger generation which had had proper musical training. The book was not ten years old before the weaker portions of it had become a dead letter; and now a revised book is taking its place, in which will be found practically none of the pieces which only twenty years ago were considered to be essential to the musical life of the denomination. It is to be earnestly hoped that the Methodist Episcopal Churches of America may enjoy a similar experience; and if this prove to be the case, perhaps the present compromise may not have been made in vain. It is quite certain that a tug is useless if it start so far up-stream that its tow-rope will not reach the barge



below: so it is possible that a book which is too far removed in standard from what the congregations have been accustomed to, may fail utterly through not getting into touch with the very element in the churches which most needs helping forward. Let us hope that the tow-rope of concession to popular taste may soon serve its purpose in this case.

Why are not the American musicians of high standing taking a larger share in composing and editing church music? Why are nearly all the finest tunes imported from European sources? Do the more advanced American composers look upon the field as such a barren one, so impossible of cultivation, that they voluntarily leave it to the efforts of the lower-grade tune-makers, who fail to see that what suits a plantation song is not necessarily fitted for church use, however taking it may be? If so, it is a pity. There is a church style, even for simple, popular music, and there is a secular style. Both are hard to define, but both are easy to recognize and impossible to confound. If only the better American composers could see their way to give some attention to the problem, we might yet live to see a real, vital school of American church music win its way to the front, a legitimate successor of the ecclesiastical art of the sixteenth century, touched by the modifying influences of the continuous and parallel streams of German and Anglican sacred tone-art. According to Sir Frederick Bridge, with whom the present writer has had several conversations on this subject, American church music probably suffers somewhat from the lack of a 'Cathedral tradition'; and whatever opinions may be held on Establishment and Endowment from other points of view, there can be no doubt that enlightened patronage of art, whether by a church or by an individual, has often saved composers from the need of consulting ephemeral popular taste, and has thus helped to maintain a consistent and continuous tradition of dignity and propriety where otherwise it might have been lost.

JOHN E. BORLAND.

## MR. JUSTIN M'CARTHY'S 'HISTORY OF OUR OWN TIMES'

*A History of Our Own Times.* By JUSTIN M'CARTHY.  
Vols. v. and vi. (London: Chatto & Windus.)

**M**R. JUSTIN M'CARTHY has finished the work which he began so many years ago. Well do we remember the eagerness with which, in the early eighties, we read the first four volumes, one after another, and longed for more. And now before us lie the two volumes that complete the reign of Victoria. We have read them through precisely as we read the old ones, with intense interest and nearly without a pause. We almost catch ourselves hoping that Mr. M'Carthy will live to be an historian of Edward VII—but we are loyal subjects. We do not wish our present gracious Sovereign to die soon, even for the sake of another volume by Mr. M'Carthy. But we can say this, that when the time comes, we hope that a book as interesting and pleasant as this will teach our children the main facts, and convey to them the essential ideas, of the reign in which we are living.

These chapters exhibit the same features that marked the earlier work of Mr. M'Carthy; the same power—due perhaps to practice in novel-writing—of making even dull things interesting; the same pleasant negligence of style, a negligence that never becomes slipshod; the same breadth of sympathy, disdaining nothing from the Pope to General Booth or from Ruskin to the Claimant; the same charitable desire to think evil of nobody; and alas! it must be added, the same occasional inaccuracy. When Mr. M'Carthy wrote his little monograph on Sir Robert Peel, he achieved, if we do not mistake, the feat of omitting all reference to the Budget of 1842; which is as if Mr. Morley,

in writing the life of Gladstone, had omitted to mention the Irish Church Disestablishment Bill. There is no such portent as this in these volumes; but there is no mention of the foundation of London University, or of the Australian Commonwealth Act. There are also a few mistakes, and strange ones. Reviewers have already been upon their track, and have indeed been too severe in noticing them. The Fashoda incident took place in 1898, and not, as Mr. M'Carthy says, in 1899; but the mistake is probably only a misprint. Nor did Mr. Winston Churchill, in 1899, occupy a seat on the Ministerial side of the House—or, in fact, on the other side either. He was not elected till 1900. It is excusable to imagine that Mr. Churchill's great reputation has taken more than one Parliament to build. It is less excusable to imply, and even to assert, that the General Election of 1900 was fought, in the most fragmentary degree, on the question of Protection; and even more serious, perhaps, to say that Francis William Newman became, in his later days, an agnostic of the most uncompromising order. It is true that he went in the opposite direction to his brother the Cardinal; but his whole life may almost be called a protest against agnosticism, and nearly every word of his religious writings is an argument for theism. We could, indeed, make out a list of errors which, if manipulated with the skill of a Macaulay belabouring Croker, might make Mr. M'Carthy seem as inaccurate as Froude; but we have no taste for such a task. A very little care in reading the proof-sheets would have got rid of most, and a second edition will, we are sure, eliminate the rest. In spite of them the book is reliable in all essentials.

Mr. M'Carthy, of course, though striving, as becomes an historian, to speak like a judge rather than like an advocate, makes no pretence of concealing his political opinions. Did he endeavour to do so, the eminence which, by such honourable means, he has acquired in the political world would make the endeavour ridiculous. Without any parade of his personal views, he lets us see

what they are. He is, as he has always been, and as he is not ashamed of being, a convinced Home Ruler; he is still, as he always was, opposed to the policy that led to the South African War; and he still is more interested in progress at home than in expansion abroad. But we do not think there is a single sentence in these eight hundred pages to which the most sensitive of Mr. M'Carthy's political opponents could take exception on the ground of unfairness or harshness of tone. In these days of keen party feeling this is no light praise; and it is probable that even Mr. M'Carthy would not have earned it had not his strong interest in literary and scientific matters reduced politics to a secondary position in his mind. His object has been, as he tells us in the preface, to give a clear and comprehensive account of all the events of public importance occurring in or to the British Empire between 1897 and 1901; but also, and indeed far more, to provide a retrospect of the important social and artistic changes that have come about since Queen Victoria began to reign. Nor less has he thought it his duty to give the impressions of an eye-witness as to the leading characteristics of the men and women who have grown into celebrity during these later years. Thus, while his work is unquestionably a history in its own right, it provides large material for future historians.

Four or five years are but a short time in a nation's history; to detect general causes in such a space is as hard as to calculate a comet's path from the observations of two or three days. Still, it may be interesting to hazard a few guesses as to the general trend of events during the years that Mr. M'Carthy covers. Mr. Stead has the daring to treat, every month, of the 'Progress of the World'; we shall be far less audacious, and shall remain fully conscious of the precariousness of our prophecies, though we base them on the inductions of half a dozen years. If then we may be allowed, for a quaking moment or two, to mount the tottering tripod of prophecy, we will venture to say that, in spite of all appearances to the contrary, the chief

distinction of these years will not be that they saw the culmination of the Imperialist spirit, but that in them was born a kind of enlightened socialism (we use the word in its broadest and least technical sense) which, in the times immediately following, spread from a mustard-seed into a tree.

Into the disastrous developments of the South African question Mr. M'Carthy enters but cursorily. He does indeed devote a chapter to the war, but he plainly has no heart in his task. He deals rather in general reflections than in accounts of battles. For us, of course, questions of space have made it absolutely necessary to imitate this reticence. But it is not the war that will be remembered as the chief fact of these years; nor even the ready help which, during its throes, we received from our fellow-citizens across the seas. This we believe will be marked merely as an incident; the historian of the next century will wonder why we wondered at it. Rejoiced as England was to receive that help, the slightest observation would have shown her, long before, that such help was certain when the need should arise. Many things, all but unnoticed at the time, will probably seem far more important than the war, and the sudden emergence of the Imperial sentiment into self-consciousness. One of these is dealt with by Mr. M'Carthy in his eighth chapter; it is the rapid rise of the Woman question into a part of practical politics. Measures have actually been brought into Parliament for the granting of the electoral suffrage to women who possess certain qualifications. Most universities already grant degrees to women; even Oxford and Cambridge, always in the rear of progress, have granted them so much that a degree is hardly worth asking for. In some of the colonies women already have the suffrage. It is certain that things cannot remain precisely as they were. We are on the verge of a struggle for woman's right to vote. It may end in the victory of the women; it may end in their defeat; but nothing short of a great war can keep the question from coming to the front. For our-

selves, we believe that sooner or later women will be granted the right to vote. But we expect no millennium to follow. Progress will not be much accelerated. The significant words of Grote about the ballot are worth remembering. After all, even with the ballot the Englishman remains an Englishman, with all his virtues, all his faults, and all his prejudices. And after all, the Englishwoman is English; on the average she will vote as her brothers have voted. That her voice will be against war we do not believe; the Thetis of to-day would rather her Achilles should have a glorious life than a long one. But she probably will be more in favour of temperance legislation than the average man; and so far perhaps she may help the advance of the nation.

But still more noteworthy even than the progress of the Woman question has been that of Labour. With Labour, organized, powerful, and self-conscious, the nation of the near future will have to deal. Parties are at present formed largely on their attitude to issues of another kind; they will soon be formed almost solely on their attitude to labour issues. It may be that at last the middle classes will unite to present a solid front against a combination of the aristocracy with the working classes; it may be that they will endeavour to unite with their social superiors. But, for good or evil, they will have to face the Labour Party and a new and formidable set of demands. They must make up their minds how to deal with it. Without striving or crying, the working classes have, during the last few years, asserted their share in the national existence as they never did before. Their diversion into Imperialism was but temporary; the Taff Vale decision but a trifling check in the midst of a general advance. 'The Parliamentary, and indeed the whole public life of these countries,' says Mr. M'Carthy with absolute truth, 'was marked during the later years of Queen Victoria's reign by continuous efforts towards the improvement of the conditions under which the working classes had to make their struggle for existence.' Much of the interest in their lives, he adds,

was due to the working classes themselves. Individual philanthropists there have always been; men who patiently give up time and money to the amelioration of the British workman's life. But now, after long years of passivity, working men were making their influence tell with *systematic* effect on Parliament and on the public. In 1885 the working man was admitted to the full franchise for the first time. He began to vote, and he began to aspire to a seat in Parliament. In 1874 two working men, Alexander Macdonald and Thomas Burt, represented Labour in the House of Commons. After the approaching General Election is over, how many Labour men will there be in that House? Nor is their strength likely to be at all proportioned to their numbers. There are not many members who can afford to despise the working population; not many whom the artisans in their constituency could not throw out if they pleased. The Labour Party also has the strength that comes of independence; they are solid, and they stand apart, owing allegiance to no Whip, and all the more likely to be courted equally by Government and Opposition. Nor is there anything in their programme that attaches them exclusively to one party, or that (for the present at least) puts them outside all parties. Though they are nearer to Liberalism than to Toryism, yet the Toryism of to-day is too wise not to endeavour to conciliate them. They do not, like the Irish, hold views that are taboo to a great body of opinion in the state. Personally, also, they have won for themselves a great position. No man in the House of Commons is more generally respected than John Burns. The House, as Mr. M'Carthy says, knows that if John Burns claims the attention of the Speaker it must be because he knows something about the subject; and 'a man who wins for himself such a character in the House of Commons is always sure to find a welcome there.' Much the same may be said of Thomas Burt and Will Crooks. The country has learnt that the Labour members have proved themselves in every way worthy of the place assigned to them, and are likely to form one of

the most efficient barriers against that disturbance of social order which used to be supposed the greatest danger to the Empire. Their representation in the House of Commons will be ever regarded as one of the most beneficent improvements in our legislative system accomplished during Queen Victoria's reign. Many persons have been accustomed to look with dread on the growth of Labour representation in Parliament. Mr. M'Carthy's hopeful forecast, based as it is on intimate knowledge of the men who at present are in Parliament, may perhaps reassure such persons. Still more reassuring is the fact that the Tory Government, not by nature inclined to oppose the wishes of Capital, has granted much to the demands of Labour. Thus in 1897 a bill for the compensation of labourers for accidents was brought in by the Home Secretary. Several clauses were opposed by the employers, but were passed by the united efforts of Government and Opposition. Some clauses again were opposed by Labour, but carried by the united efforts of Capital and Government. But on the whole Lord Londonderry's complaint was just—that it was a Liberal measure brought forward by a Tory Government, and that the Lords who passed it would have rejected it at once had it been sent up to them by a Radical administration. Both parties, in fact, were afraid of losing the Labour vote, which then for the first time felt and showed its strength. That strength it will certainly show more clearly still in the near future. So far it has been spent in experiments that have occasionally been useful, but often have come to nothing. But with the determination, now so fixed, that Parliament shall cease to be a mere house of postponement and palaver, it is practically certain that great and far-reaching measures will be passed. Old-age pensions, for example, may well become a reality in a few months. In 1899 that great question reached the stage of being referred to a Committee. Mr. Chaplin was in the chair, and men like Mr. Lecky and Sir Walter Foster (to say nothing of a gentleman whom Mr. M'Carthy calls Lord Edmond Fitzmorris) were members. This



Committee, by a small majority, recommended that a pension should be given, on application, to British subjects of the age of sixty-five, of good and proved character, and of established poverty. The recommendations were hedged round with restrictions; and there was a complication in the method of distribution which may perhaps be necessary, but is at any rate confusing. The applicant was left open to easy assault by a martinet distributing-officer; and even if he should succeed in passing all tests his pension was liable to be withdrawn at the will of the authority. Still, the fact remains that the pension has been recommended by a responsible body. Whether the long-suffering middle class will endure yet another drain upon its purse, is a question. It may, if it can only find a leader and a common policy, at last strike against the four thousand daughters of the horse-leech, who are now crying daily 'give, give.' Or it may resign the struggle in despair, and decide that a voluntary suicide is better than the weary waiting for inevitable destruction.

Equally significant has been the educational and philanthropic advance of the last few years. Considerable as it has been in itself, it is far more noteworthy for its *germ-like* character, as containing in itself the promise of immense future development. To it Mr. M'Carthy devotes his fourteenth chapter, a portion of his work which, to us at least, is the most interesting of all. In 1899 Mr. Robson brought in his 'Education of Children Bill,' the object of which was to provide that no child should give up attendance at school in order to enter into employment until he had reached the age of twelve, instead of (as formerly) eleven. The principle involved in this measure had already been discussed and accepted at the Berlin Conference of 1890; but nothing had been done during all these years to translate the principle into practice; and even now the proposal came not from the Government but from a private member. A strong and very outspoken opposition came from some Lancashire manufacturers and from some agricultural employers of labour. But the bill had a most able

and determined champion in Sir John Gorst, at that time Vice-President of the Council, who showed then, as he has so often shown since, a courage and independence which others might well imitate. Having been a representative of Great Britain at the Berlin Conference, he could speak with authority as to the degree to which England had pledged herself to legislate on the lines of the bill. He maintained that in a few years the manufacturers would find their apparent loss a real gain, and that even in a pecuniary sense. But he drew a distinction between employing children in factories and employing them in the fields. The former, to say the least, was injurious to health; the latter might well be both healthy and educative. Mr. Asquith spoke to the same effect; and the measure, though the members of the Government were ostentatiously absent, passed its second reading by three hundred votes to sixty. In Committee it had to meet a small but pertinacious band of opponents, who attacked it with what Homer would have called the courage of a fly. A proposed compromise, that the age should be eleven and a half instead of twelve, led to a long debate, but was rejected by a majority of a hundred and fifty-nine. Finally, the bill passed both Commons and Lords. But what we specially wish to notice is that all who supported it did so as a prelude to further action. Mr. Asquith said that even if the bill should pass, and its provisions be enforced, the standard of education in England would be ridiculously low as compared with that of foreign countries. Sir John Gorst's whole line of defence was that the bill embodied a reform that was the necessary preliminary to all other reforms. Mr. Robson, to conciliate the factory interest, yielded for the moment a point which will certainly not be yielded for ever. Legislation on more drastic lines is therefore clearly foreboded for the next few years.

Of all organizations for social improvement perhaps the most successful is the Salvation Army. To the work of this gigantic institution Mr. M'Carthy devotes ten or a dozen pages. It was, indeed, in the years with which

these volumes deal that the Army passed out of the contempt and contumely of its earlier days into respectability and dignity. General Booth had, it is true, not yet received the freedom of London; but he had already conquered the Mansion House. There, in 1899, was held a meeting to promote the objects of the Army. Lord Aberdeen, Lord Monckswell, and Mr. Rhodes were present; and Mr. Rhodes showed his opinion in a practical manner by contributing to the Army's funds. From that meeting dates the final emergence of General Booth from the inverted commas of contempt and the exclamatory marks of ridicule. He had often appealed for money before, and never failed to get it. In 1890 he asked for and obtained a hundred thousand pounds; in 1892 he announced that thirty thousand a year would be required for one particular scheme of his, and that scheme was recommended by such different men as Dean Farrar and Mr. Labouchere. But now he was recognized as the embodiment of an Imperial organization. In him we see the union of two diverse impulses—that which moves the authors of the 'Heart of the Empire' to seek for improvement at home, and that which moves men like Mr. Rhodes to aim at expansion and consolidation in the farthest borders of our dominions. General Booth has again and again visited the head quarters of his officers in all parts of the world; but he never forgets that in England is the centre and home of all his effort.

'No lay movement,' says Mr. M'Carthy, 'set on foot for the spiritual rescue as well as the promotion of morality, good order, industry, and physical comfort amongst the poorest classes has ever, so far as we know, equalled the amount of work done by the Salvation Army. Every man and woman to whom a direct appeal is made, is offered by the Army the means of entering on a better course of existence. The drunkard is put in the way of obtaining the shelter of an inebriate asylum until he shall be able to make a decent livelihood for himself, and then the means of making that livelihood are brought within his reach.

There are homes for fallen women, and they too are helped to earn their daily bread in decency and morality. The agricultural labourer has employment on the land found for him, and the denizen of the slums is not allowed, for sheer want of work, to drift into abject pauperism.'

All this is very wonderful, and no amount of familiarity should be allowed to blind us to the wonder of it. But at present we are chiefly concerned with the future of the movement. General Booth has not only spread his net wide among private persons of the widest diversity in religious and political creed. He has made direct appeals to the State to help him. Only the other day, as every one remembers, he proposed a scheme of Australian immigration which could only be carried out by the strenuous and direct assistance of the Australian Government. Similarly, when Dr. Barnardo died, it was suggested in more than one paper that the State should take up the mantle of the fallen philanthropist, and carry on his work with all the power of its enormous resources. We believe that ere long it will be regarded as one of the unavoidable duties of the State to undertake the direction of philanthropic enterprise. The *experimenta crucis* have been made by men like Dr. Barnardo, Dr. Stephenson, and General Booth; it will be, we are convinced, for the State to enter into their labours and to carry them out to wider issues, with greater power, and with a surer hope of permanence. More and more is the State regarded in the light of a huge co-operative society; individualism is (at least for the present) under a cloud, and collectivism, in one form or another, is the creed of the hour. How far the middle classes, on whom the burden of this collectivism is likely in the main to fall, will endure it without a murmur, it is difficult to say.

Mr. M'Carthy's final chapter is nominally a retrospect of the advances made in Queen Victoria's reign. It is really a series of brief sketches of the men who helped to make or to retard these advances, and who, in the phrase of Lucretius, have 'mightily fallen.' He has not gone deeply into their policies, their motives, and their char-

acters. His aim has been personal description; and, for our part, we are grateful to him for it. As he says himself, 'the reading world, when it is told of great statesmen, Parliamentary orators, and Parliamentary debaters, is naturally anxious to know how each of these men spoke, what was his manner, what was his voice, and what was his style of eloquence. Any coming generation can study the lives and the speeches of such men, but it is always of much importance to know something about the personal as well as the intellectual qualifications of these men for the position which they occupied and the fame which they won. We want not merely to know what the orator said, but also how he spoke what he had to say.' Few men are more fitted to give this kind of information than Mr. M'Carthy; and we are glad he has given it. For, after all, in spite of the recent tendency to turn history into a narrative of movements, it must always remain essentially an affair of men—and of great men; those who, as Amiel says, show us what humanity is capable of. And it is in no childish spirit that we desire to know their little weaknesses and mannerisms. What we wish to feel is this, that if in spite of their share in our common passions they did so much, there is no reason why we too, in our little sphere, should not attain to something also.

E. E. KELLETT.

## LATIN HYMNOLOGY IN THE MIDDLE AGES

*Thesaurus Hymnologicus.* By H. A. DANIEL. Vols. i. and ii. (i. Halis, 1841; ii. Lipsiae, 1855).

*Hymni Latini Medii Aevi.* By F. J. MONE (Friburgi, 1853).

*Dictionary of Hymnology.*<sup>1</sup> Edited by J. JULIAN, D.D. (London: John Murray. 1892.)

*The Liturgical Poetry of Adam of St. Victor.* By D. S. WRANGHAM. (London: Kegan Paul. 1881.)

*Sacred Latin Poetry.* By R. C. TRENCH, D.D. (London: Macmillan & Co. 1864.)

THE development of hymnology in the West was bound up with monasticism. From Gregory the Great to Francis of Assisi—a period of six centuries—the most notable hymn writers were monks, with the doubtful exception of the author of the *Veni Sancte Spiritus*: doubtful, because the popular theory which ascribes the authorship of the famous ‘Golden Sequence’ to King Robert of France, rests on inadequate evidence. In numerous cases no tradition of authorship has come down to us, but it is unlikely that among these there are any exceptions to the rule of monastic authorship. In a previous article we traced the progress of Latin hymnody in the Western Church from its rise with Ambrose to the beginning of the seventh century, and we noted how the introduction of chanting had the inevitable effect of modifying the

---

<sup>1</sup> A new edition of this invaluable and monumental work is on the point of being issued.

classical laws of metrical quantity. Quantity<sup>1</sup> went by the board and accent took its place. The result was that the Latin Christian lyric took on a special form of its own, of which the main features were medial and final rhymes and well-marked accent.

Our object, however, is not to dwell on the form but rather to estimate the content of mediaeval hymns as products of the religious spirit of their age. The best available anthology is still Trench's admirable collection, in which the hymns are arranged according to the festivals of the Church year. This plan is not without its advantages, though one is conscious of a certain incongruity in discovering that the opening lyric is by Adam of St. Victor, of the twelfth century. For our purpose it will be best to pursue our investigation, roughly speaking, on chronological lines, and without attempting an exhaustive treatment, to deal with mediaeval hymnology under certain well-marked types. Mone has done good service in utilizing his second and third volumes for hymns to the Virgin Mary and the Saints respectively. We may dismiss this vast collection from our view at once. Such hymns express a phase of Catholicism which, whatever its origin and *rationale*, is without the element of permanency and survives only as an antique monument of the ages of superstition. It is difficult for the modern consciousness wholly to enter into the devotional spirit expressed by that typical hymn to the Virgin, the *Ave maris stella*,<sup>2</sup> still more without intolerable weariness to wade through the 600 lines of the *Psalterium Mariae*.<sup>3</sup> We may admit with Milman that the worship of the Virgin, which arose in the Eastern Church and soon spread to the West, bears testi-

---

<sup>1</sup> Take e.g. the following quatrain from Bernard's *Iesu dulcis memoria* :

Nil cānitur suāvius  
Nil audītur iucundius  
Nil cogitatur dulcius  
Quam Iesu Dēi Filius.

and note the utter neglect of the laws of quantity in favour of accent.

<sup>2</sup> *Daniel*, i., p. 204.

<sup>3</sup> *Mone*, ii., p. 233.

mony to the new ideal of womanhood created by Christianity and helped to develop alike in religion and art the twin conceptions of maternal love and purity as the noblest forms of that ideal. We may further acknowledge that in an age when the tender humanity of Jesus was obscured in a cloud of metaphysical subtleties, the adoration of His earthly mother in some way supplied the yearning of the worshipper for human fellow-feeling in the object of his devotion. But while these considerations may partly explain, they can hardly excuse the extravagance of the adoration paid to one whom even the dogma of the Immaculate Conception could not invest with superhuman powers, nor can they remove the impression of tawdry and frigid artificiality in much of the language used in the hymns to the Virgin and to the Saints. It is only now and then that we get a lyric of the quality of the *Stabat Mater*, which, though omitted by Trench on rigid Protestant grounds, has a pathos and beauty of its own appealing to thousands who are guiltless of the slightest tendency to Mariolatry.

One of the memorable events in the history of classical and sacred learning was the founding, by an Irish monk called Gallus, in the year 614, of the monastery which has given the name of St. Gallen to the town in which it stands, not far from Lake Constance. This monastery became a treasury of Latin and Irish manuscripts and the home of many scholars, among whom was Notker the Stammerer (c. 830-912). Notker was not only an excellent classic, but also became famous in the history of sacred song, as the author of a volume of Sequences. The 'Sequence' owed its origin to a happy accident. Notker was unable to recall 'the cadences of the *neumes* or musical notes which were set to the final "a" of the word *Alleluia* in the gradual' or anthem that stood between the Gospel and the Epistle in the Eucharistic Office. To his delight he came across an *Antiphonary* brought by a homeless monk from the ruined Abbey of Jumièges, near Rouen. In this antiphonary he found words set to these neumes; but the



words were merely mnemonic and meaningless. Notker determined to compose a Sequence worthy of the occasion, and with a proper sense and meaning attached to it. A *sequentia* (also called *prosa*) was thus 'not a hymn—at least in its original form—with rhyme and metrical accent; it was rather a piece of rhythmical prose set to appropriate melodies, in form not unlike the *Te Deum*. One of Notker's best-known Sequences is the *Cantemus cuncti melodum*<sup>1</sup> ('The strain upraise'). Even more familiar, because it stands in the English Order for the Burial of the Dead, is his profoundly beautiful *Media vita in morte sumus*<sup>1</sup> (beginning 'In the midst of life' and ending 'deliver us not into the bitter pains of eternal death'), suggested, it is said, by the sudden death of a workman engaged in building a bridge at Martinstobel, a gorge of the Goldach in its course from St. Gall to Lake Constance. Here is the text as it stands in Mone:<sup>2</sup>

Media vita  
in morte sumus :  
quem quaerimus adiutorem  
nisi te,  
domine,  
qui pro peccatis  
nostris iuste irasceris.

Sancte deus,  
sancte fortis  
sancte et misericors  
salvator,  
amarae  
morti ne tradas nos.

Another simple and affecting Sequence is that on the Holy Spirit, composed, it is said, to the sound of a wind-mill, and beginning *Sancti Spiritus adsit nobis gratia*.<sup>3</sup> If in the earlier period the Incarnation is the prevailing theme—as might be expected in an age when the metaphysical relationship of the First and Second Persons of the Trinity became the topic of the market-place—a new

<sup>1</sup> See *Daniel*, ii, p. 52.

<sup>2</sup> See ii., p. 397.

<sup>3</sup> See *Daniel*, ii., p. 16.

note was struck in the sixth century by the magnificent *Veni Creator Spiritus*, the ordination hymn of the English liturgy. This was the forerunner of other hymns to the Holy Spirit, which at various intervals adorned the lyrical poesy of the Church. In addition to the above, we have the lovely *Veni Sancte Spiritus*, by an unknown writer, probably of the twelfth century, and established by the translation of Miss Winkworth ('Holy Ghost my Comforter') in the hymnody of all the Churches. The late Lord Selborne regarded this as one of the earliest examples of the transition of the Sequence from a simply rhythmical to a metrical form. The study of mediaeval missals, French, German, and English, has brought to light a vast collection of these sequences, proving clearly that the use introduced by Notker became universal in the liturgies of Catholicism.<sup>1</sup>

One of the most familiar hymns of the middle period is the *Gloria laus et honor*<sup>2</sup> ('All glory, laud and honour')—a processional hymn for Palm Sunday, composed by Theodulph, Bishop of Orleans (*d.* 821). According to the picturesque legend recorded by Clichtoveus, he sang the hymn on Palm Sunday, 821, from the open windows of his prison at Angers amid the silence of the king, clergy, and laity who were passing in procession at the time. The king, Louis the Pious, was so charmed with the hymn that he ordered it to be used henceforth in the processions of Palm Sunday, while he liberated and restored to his see the imprisoned bishop. The hymn furnishes one of the humours of hymnology in the translation of the quaint stanza :

Sis pius ascensor tu, nos quoque simus asellus,  
Tecum nos capiat urbs veneranda Dei.

Up to the seventeenth century this was sung in the following form :

---

<sup>1</sup> See the valuable article *sub verb.* in Julian's *Dict. Hymnology*.

<sup>2</sup> Translated by Dr. Neale : in *The Methodist Hymn-Book*, 860. The date given by Clichtoveus appears to be incorrect, and this throws doubt on the incident.

Be Thou, O Lord, the Rider,  
 And we the little ass :  
 That to God's holy city  
 Together we may pass.

At the beginning of the eleventh century we enter on the most prolific period of Latin hymnology. If Spain had given a Prudentius to Christianity, France was now to produce a noble line of composers, including Marbod of Rennes, Hildebert of Tours, the two Bernards, Peter the Venerable, Abelard, and, greatest of all, Adam of St. Victor. But before the glory of Christian poetry passed across the Alps, Italy gave to the Church a distinguished poet in Peter Damiani, born at Ravenna about 988. After a youth of hardship he became a Benedictine monk in the monastery of Avellino, and rose to the post of Superior of the community. Much against his will, he received further honour, when in 1053 he was promoted to the position of Cardinal-Bishop of Ostia by Pope Stephen IX. But he never appears to have been happy in the position, and was eventually permitted to retire to his old monastery and reassume the post of Superior. After a life of extreme asceticism and austere saintliness he passed away in 1072. His two greatest hymns, the *Ad perennis vitæ fontem* and *Gravi me terrore pulsas vitæ dies ultima*, deal with the life beyond; the latter with the dread hour of dissolution, the former with the glories of Paradise. The New Jerusalem was a favourite theme of the hymn writers in the Dark Ages. Before Damiani, we have the distinguished anonymous hymns, *Urbs beata Hierusalem*,<sup>1</sup> *Alleluia piis edite*<sup>2</sup> and *Alleluia dulce carmen*,<sup>3</sup> and Fulbert of Chartres, his contemporary, composed the *Chorus Novae Hierusalem*.<sup>4</sup> Damiani's *Ad perennis*, &c., was for long assigned to Augustine, owing doubtless to the fact that it appeared in the so-called *Meditationes* of Augustine, and perhaps consciously followed the language and thought of that great theologian. Augustine's influence is certainly

<sup>1</sup> *Daniel*, i., p. 239.

<sup>2</sup> *Daniel*, i., p. 261.

<sup>3</sup> *Mone*, i., p. 86.

<sup>4</sup> *Ibid.*, p. 222.

marked in such antitheses as occur in the following verses :

|  |   |
|--|---|
| Qui scientem cuncta sciunt, quid<br>nescire nequeunt : | Knowing Him that knoweth all<br>things, they can ne'er to aught be<br>blind : |
|--|---|

|  |   |
|--|---|
| Nam et pectoris arcana penetrant<br>alterutrum : | For each other's inmost secrets open<br>to their gaze they find : |
|--|---|

|  |  |
|--|--|
| Unum volunt, unum nolunt, unitas<br>est mentium. | One their wish and one their loath-<br>ing, one the thought of every mind. |
|--|--|

And again :

|  |   |
|--|---|
| Avidi et semper pleni, quod habent<br>desiderant : | Ever full yet ever longing, what<br>they have they still desire : |
|--|---|

|   |  |
|---|--|
| Non satietas fastidit, neque fames<br>cruciat : | No satiety disgusts them, irks them<br>not starvation dire : |
|---|--|

|   |  |
|---|--|
| Inhiantes semper edunt et edentes<br>inhiant. | They are filled though e'er aspiring,<br>and though filled to more aspire. |
|---|--|

The verses that describe the scenery of heaven surpass the Apocalypse in the lusciousness of their imagery. There is an almost oriental gorgeousness, like the landscape of the *Arabian Nights*, in the portraiture of the Blessed Country, the pearl-bedecked buildings, the streets of gold, the gardens where perpetual spring reigns, the ever-green meadows, the perfumed air, the orchards where the fruit never decays and falls. Much of the same rich word-painting meets us in the poetry of Bernard of Cluni; both writers turned with heart-sickness from a corrupt and dying world to contemplate the glories that were to be, and perhaps found joy in the ideal vision of an existence which vividly contrasted with the hard, gloomy asceticism of the monastic cell whence all earthly and material loveliness had been banished. The conclusion of Damiani's poem is not without nobility; the touching sense of a struggle soon to end in the infinite Reward mingles with the conception of a Sovereignty to be shared by the saint with his Maker.

|   |  |
|---|--|
| Felix caeli qui praesentem Regem<br>cernit anima, | Happy he whose undimmed vision in<br>His beauty sees the King, |
|---|--|

|   |  |
|---|--|
| Et sub sede spectat alta orbis volvi<br>machinam, | Watches 'neath the throne of glory<br>spin the mighty cosmic ring, |
|---|--|

|   |  |
|---|--|
| Solem, lunam et globosa cum planetis<br>sidera. | Sun and moon and stars and planets<br>in their stately orbits swing. |
|---|--|

|   |   |
|---|---|
| Christe palma bellatorum hoc in<br>municipium,<br>Introduc me post solutum militare<br>cingulum,<br>Fac consortium donativi beatorum<br>civium. | Christ the Palm of outworn warriors<br>when they cease the toilsome quest,<br>May I find, the campaign over,<br>home within that City blest,<br>There amid the beatific saints to<br>share the gift of rest.    |
| Praebe vires inexhausto laboranti<br>proelio,<br>Nec quietem post procinctum deneges<br>emerito,<br>Teque merear potiri sine fine prae-<br>mio. | While the stubborn fight is raging,<br>still to me Thy strength afford,<br>Nor deny Thy weary veteran peace,<br>when I lay down the sword,<br>Not unworthy deemed to win Thy-<br>self, my prize for ever, Lord. |

We must pass rapidly over the names of Marbod, Bishop of Rennes (1035-1125), author of the *De Gemmis*, a popular mediaeval poem dealing with the mystical meaning of precious stones, and Hildebert, Archbishop of Tours (1057-1134), an elegant scholar and voluminous verse writer, 'the only modern author whom John of Salisbury's friends were recommended to read.' Trench gives some interesting specimens of their lyrical work, but they do not rise to great height as hymn writers. Hildebert's style is full of beauty, and is more classical than that of Bernard of Cluni, but he falls below the latter in moral intensity. The remarkable poem *de Contemptu Mundi*, of 3,000 lines, written by the Cluniac monk Bernard has served to perpetuate the name of one of whom little is known beyond the fact that he was born at Morlaix, in Brittany, early in the twelfth century and spent his life in the Abbey of Cluni,<sup>1</sup> which was unsurpassed for its wealth and the glory of its buildings by any monastic institution of that age. The poem was a satire against the corruption of the age, and is a marvellous achievement if judged by its metre alone. It is written in dactylic hexameters with the leonine or medial rhyme, without caesura and also with a final rhyme. How the monk was induced to attempt such a metre is a mystery. He himself attributes his overcoming of the difficulties of the composition to the inspiration of the Holy Spirit. The brilliant translation by Dr. Neale of such

---

<sup>1</sup> For a vivid account of life in the Abbey of Cluni, see Workman's *Church of the West*, vol. i, p. 275-282.

portions (beginning 'Brief life is here our portion,' 'Jerusalem the golden,' &c.) as have found their way into modern hymnaries, have made this work the most familiar of mediaeval poems. We may quote the first four lines of 'Jerusalem the golden' as examples of the author's verse :

Urbs Syon aurea, patria lactea, cive decora,  
Omne cor obruis, omnibus obstruis et cor et ora;  
Nescio, nescio, quae iubilatio, lux tibi qualis,  
Quam socialia gaudia, gloria quam specialis.

Bernard's verse makes us feel clearly that the monastic aversion from a world of evil was accompanied by a sense of the imminence and awfulness of the Judgement of God, and inspired too that yearning for rest—the heavenly home-sickness—which rises by a kind of *crescendo* from subdued wistful tones into a burst of passionate and strenuous prayer :

O bona patria, num tua gaudia teque videbo?  
O bona patria, num tua praemia plena tenebo?  
Dic mihi, flagito, verbaque reddito, dicque, Videbis.

Meanwhile, in another French monastery—that of Clairvaux—another and more famous Bernard, not an obscure monk, but the greatest ecclesiastic of his day, friend of popes and counsellor of kings, was composing his immortal strains on the name of Jesus—the most evangelic and modern of all the hymns of the Middle Ages. So much has been written on the *Iesu dulcis memoria* that it will suffice to note that the familiar five-verse hymn ('Jesus, the very thought of Thee') is an excerpt from a long poem of fifty quatrains, known as the *Iubilus* of St. Bernard. There are other stanzas equally beautiful, pathetic, and simple, such as :

|                             |                                 |
|-----------------------------|---------------------------------|
| O Iesu mi dulcissime,       | Jesu, the sweetest name to me,  |
| Spes suspirantis animae :   | Hope of my sighing breast !     |
| Te quaerunt plae lacrimae : | My tearful eyes seek only Thee, |
| Te clamor mentis intima.    | My heart cries for Thy rest.    |

We may take the hymn not only to be—as has been suggested—the spiritual swan-song of a life long occupied with great concerns of church and state, and now conse-

crated to the vision of Christ, but also as the lyrical expression of the ideal love which was the ruling note of Bernard's theology. Perhaps none of Bernard's other compositions succeeds like the *Iesu dulcis memoria* in transcending the ideas of his time, and in voicing the spiritual aspirations of the devout soul in all ages. In this respect, it is superior to the *Salve mundi Salutare*—an address to the limbs of the Crucified—although this poem contains the *Salve caput cruentatum* ('O Sacred Head once wounded') and throbs 'with the surges of the divine love,' to use Daniel's fine phrase. The *Laetabundus exultet fidelis chorus*<sup>1</sup> ('Full of gladness let our faithful choir') on the Nativity of our Lord deserves attention as one of the most popular sequences in use in Europe, especially in the dioceses of England and France.

Bernard's great rival, Peter the Venerable, Abbot of Cluni (1094–1156), leaves upon us the impression of gentle imperturbability unruffled by the storms of controversy into which it was his misfortune to be thrown. When Abelard was accused of heresy and had been silenced by the Pope, Peter received him into the Abbey of Cluni and succeeded in bringing about a reconciliation between the rationalist refugee and the sternly orthodox Bernard. Both Peter and Abelard were contributors to Christian poetry, but neither the personal charm of the former nor the romantic career of the latter can invest their verse with distinction. The extracts given in Trench, to which the reader may be referred, fairly represent their quality.

Among this galaxy of Frenchmen, Adam of St. Victor shines out as the bright particular star. He surpassed all his contemporaries, even Bernard of Clairvaux, in the richness and variety of his poetical work. Without going so far as Dr. Neale, who ecstatically describes him as 'the greatest Latin poet, not only of mediaeval, but of all ages,' we may agree that the Middle Ages produced no

---

<sup>1</sup> *Daniel*, ii., p. 61.

greater Christian poet. Other hymn writers reached their highest in one flight, like Bernard in his *Iesu dulcis memoria*, Thomas of Celano in his *Dies Irae*, and the unknown author of the *Verbum Dei Deo natum*,<sup>1</sup> a noble hymn to the Apostle John, belonging to this age; but of Adam it may be said that he touched nothing he did not adorn. We know very little of his life; whether he was English or French by birth cannot be determined from the ambiguous *Brito*, which is used to describe him; but the word probably indicates that he was a native of Brittany. We know he was educated in Paris, and that in 1130 he entered the Abbey of St. Victor, then in the suburbs of Paris, but afterwards included in the city. There he spent his life. The first complete edition of his works appeared in 1858, and was compiled by M. Léon Gautier, who discovered the manuscripts of 106 unfinished sequences which had been removed on the destruction of the Abbey at the time of the Revolution to the National Library of the Louvre. For English readers the best available edition is that by D. S. Wrangham, who merits the gratitude of all hymn lovers for the care he has bestowed on the Latin text of the sequences and the English translation into the metres of the original. Strangely enough, Adam of St. Victor has still to be rendered in a form that will enable him adequately to be represented in modern church hymnaries. The new edition of *Hymns Ancient and Modern* only contains renderings from three of his poems, viz. *Plausu chorus lætabundo*,<sup>2</sup> *Iucundare plebs fidelis*<sup>3</sup> and *Stola regni laureatus*.<sup>4</sup> Adam's chief merits are his wonderful knowledge of Scripture, especially in the department of typology, his skill and felicity in adapting Latin to his very varied metres, and his gift of rhyming. The subjects of his sequences are the Church seasons and Saints' days. The latter group is by far the greater in bulk—a

---

<sup>1</sup> *Daniel*, ii., p. 166.

<sup>2</sup> No. 197 ('Come, sing ye choirs exultant').

<sup>3</sup> No. 198 ('Come, pure hearts in sweetest measure').

<sup>4</sup> No. 194 ('In royal robes of splendour').



fact which will be regretted by those to whom hymns to the Saints are apt to become a weariness of the flesh. But we have an enduring treasure in twenty-two hymns on the great themes of the Incarnation, the Resurrection, Pentecost, and the Trinity. It is somewhat remarkable that there is no poem on the Crucifixion, though this event is naturally alluded to in the six hymns on Easter Day. One of Adam's chief glories is his insight into the spiritual meaning of the Resurrection, and his almost Protestant sense of the ever-living Christ. We find, also, in some of his lyrics a sympathy with nature which is almost modern. Since the days of Augustine, the ecclesiastical mind had absolutely lost interest in the natural world, which was believed to be permanently vitiated by the Fall of Man. In the beautiful hymn which we have selected as an example of Adam's powers, the reader will note the now familiar thought of the connexion between our Lord's Resurrection and the annual revival of nature in the spring-time.

**PASCHA**

Mundi renovatio  
Nova parit gaudia :  
Resurgenti Domino  
Conesurgunt omnia.  
Elementa serviunt  
Et auctoris sentiunt  
Quanta sint sollemnia.

Ignis volat mobilis,  
Et aer volubilis,  
Fluit aqua labilis,  
Terra manet stabilis :  
Alta petunt levia,  
Centrum tenent gravia,  
Renovantur omnia.

Caelum fit serenius,  
Et mare tranquillius ;  
Spirat aura levius,  
Vallis nostra floruit.  
Revirescent arida,  
Recalescent frigida,  
Postquam ver intepuit.

**EASTER**

Spring new gladness brings to birth  
As the gloom of winter dies :  
Rises Christ from depths of earth,  
And with Him all things arise.  
Him the elements obey,  
Knowing with what proud array  
They should greet their Maker's eyea.

Fire shoots forth its splendours bright,  
Air rolls on with currents light,  
Water flows with eager flight,  
Earth maintains her changeless might.  
Light things realms above them gain,  
Heavy things at rest remain,  
All things are renewed again.

Deepens heaven's serenity,  
Calmer is the troubled sea,  
Blows the breeze more genially,  
O'er these vales the young green spreads.  
Life renews the forests bare,  
Heat revives the frozen air,  
As her warmth the springtide sheds.

Gelu mortis solvitur,  
Princeps mundi tollitur,  
Et eius destruitur  
In nobis imperium;  
Dum tenere voluit  
In quo nihil habuit  
Ius amisit proprium.

Vita mortem superat,  
Homo iam recuperat  
Quod prius amiserat  
Paradisi gaudium:  
Viam praebet facilem  
Cherubim versatilem  
Amovendo gladium.

Christus caelos reserat,  
Et captivos liberat  
Quos culpa ligaverat  
Sub mortis interitu.  
Pro tanta victoria,  
Patri, Proli gratia  
Sit cum Sancto Spiritu! Amen.

Now dissolves Death's icy sway:  
This world's Prince is cast away,  
And his kingdom is to-day  
To its swift destruction sped;  
Since he sought that Will to bind  
Wherein he could nothing find,  
He his own might forfeited.

Life o'er Death triumphant reigns,  
Man his native bliss regains,  
And to Paradise attains,  
Lost by shameful sin of yore.  
Now the gate re-opens wide,  
And the Angel turns aside  
Sword that flashed each way before.

Christ unseals the sky again,  
Sunders now the captive's chain,  
Slaying Death that in sin's train  
Brought its awful penalty.  
Be to Father and to Son,  
With the Holy Spirit one,  
Praise for such a victory! Amen.

This necessarily imperfect sketch may yet suffice to reveal some of the chief features of mediaeval hymnology. The tone of the hymns is prevailingly mystical, didactic, and doctrinal, the outlook on society and on human progress that of devout and saintly monasticism, intensely aware of the corruptness of the human heart, but apparently unconscious of any other method of salvation than the rigorous self-mortifications and discipline of the monastic life. One longs in vain for some strain throbbing with the passion for souls; but for this we shall have to wait until the Reformation. Even the Franciscan movement, which falls next to be considered in its relation to hymnology, created nothing that transcends the mediaeval ideal, unless indeed it be the famous 'Hymn to the Sun,' by Francis himself (1182-1225). This was written in Italian and is one of the first extant poems in that language. It was characteristic of the man to choose the popular speech for his beautiful lyric, which expresses his joyous kinship with his brothers and sisters, the living creatures of God's glad universe. This strikes an authentic and

original note; but we hark back to mediaevalism in the *Stabat Mater*<sup>1</sup> of that many-sided Franciscan, Jacopone da Todi (c. 1250-1306), in Bonaventura's *Recordare sanctae crucis*<sup>2</sup> and in the *Dies Irae*<sup>3</sup> of Thomas of Celano, a lonely and obscure Franciscan friar of the thirteenth century. The *Dies Irae* is mediaeval Christianity in what is, perhaps, its most typical expression in song. The triple rhythm of the poem, like the monotonous clanging of a funeral bell, its awe-inspiring solemnity, its vivid imaginativeness, its sense of the impending Judgement, are features that have often been noticed and combine to make it one of the sublimest and most tremendous of Christian lyrics. If it bears on its lines the stamp of its age, if it enshrines the monastic conception of Life and Judgement, and if in consequence it may appear obsolete and is indeed rarely used, it is well retained in most hymn books; for in the cycles of time there may yet come some world-crisis—*hora novissima, tempora pessima*—when its strains shall express a penitence 'in widest commonalty spread' or voice such a universal sense of failure or corruption as may revive in society the neglected idea of a Divine Judgement.

With these names Latin sacred poetry reaches its zenith. Hitherto, Latin had held its own against the vernacular languages of Europe. But the expansion of Christianity and the growth of civilization in Europe were bound to break down the old tradition that had hitherto limited the lyrical expression of religious faith to one language. The Reformation carried on the process of emancipation from the ancient Catholic usage; and as we view to-day the immense volume of song which has enriched Christendom, Latin hymnology seems like an antique and venerable relic among the lyrical achievements of Christianity. Yet it records the moods and aspirations, the faith and hope and love of the saints of God, who in all ages are united together by the spiritual bonds of a common experience and service.

R. MARTIN POPE.

<sup>1</sup> *Daniel*, ii., p. 132.

<sup>2</sup> *Ibid.*, p. 101.

<sup>3</sup> *Ibid.*, p. 103.

## FARTHEST SOUTH

*The Voyage of the 'Discovery.'* By CAPTAIN ROBERT F. SCOTT, C.V.O., R.N. In two volumes. (London: Smith, Elder, & Co. 1905.)

**T**HIS book is the record of magnificent achievement. For great purposes clearly apprehended and wise choice and adaptation and use of means to accomplish them, for dogged persistence and lofty courage in the face of unparalleled difficulties, for triumph over the stupendous blind forces of Nature, for unfailing resource in situations of the gravest peril, for the unconquerable, manly temper that defies privation and is cheerful in the darkest hour, for splendid leadership, and loyal and capable following—there is no story of Polar exploration that surpasses this of Captain Robert F. Scott.

The principal object of the expedition was to add to the sum of scientific knowledge concerning the regions visited—to lift a little higher the veil of our ignorance from those far southern lands where eternal winter reigns; to determine more accurately the distribution of land and water; to push beyond the furthest limit hitherto reached; to discover and explore new lands; to map little-known coasts, ice-mailed mountain-ranges, capacious inlets on which ship never sailed, and ice-plain and plateau and glacier that dwarfed all others on which the eye of man had yet looked. They were to investigate such natural phenomena as the great ice-barrier of Sir James Ross, and the volcanoes that flanked its western extremity; to ascertain whether certain reported lands had any existence, and to leave nothing undone, within the scope of their utmost exertions, that might throw light on the many problems of Antarctic exploration awaiting solution.

The inception of the *Discovery* expedition was due to Sir Clements Markham; it was made possible by the munificence of Mr. Llewellyn Longstaff and others, and by grants from the Royal Geographical Society, the British Association, and the Government. A vessel of extraordinary strength was built to battle with ice-floes and to navigate the most tempestuous seas in the world, and, in the opinion of her master, Captain Scott, was the finest ship ever produced for exploring purposes. The equipment was as thorough in all respects as money, forethought, and experience could make it.

On the closing day of July 1901, the *Discovery* left London Docks; and on the 6th, the dark-hulled, low-masted, heavily-rigged, massive ship steamed away from Cowes through a galaxy of racing yachts trim and stately and gay with flags, and was soon lost to view as she vanished beyond the grey horizon.

Slow progress is made, for they find to their chagrin that the *Discovery*, with all her excellent qualities, is a leaden-footed traveller, that she rolls terrifically in the ocean swell, and is apt to move crab-wise when the wind is on the beam. Madeira is touched to add to their stock of coal; the line is crossed on August 31, and it is not till October 3 that they reach Table Bay, where the ship is refitted, and the magnetic instruments subjected to stringent tests. Leaving again on October 14 for New Zealand, they are soon in the belt known as the 'Roaring Forties,' and make better progress, running under sail as much as 223 miles in twenty-four hours. Proceeding south far out of the track of ships for the purpose of magnetic survey in these lonely waters, they got their first sight of ice on November 16 after crossing the 60th parallel. Soon they are surrounded by the pack, and when night falls the dim remaining light is reflected in a ghostly glimmer from the whole surface of the ice; now and again a snow-petrel flits through the gloom, the grind of the floes against the ship's side is mingled with the more subdued hush of their rise and fall on the long

swell; and for the first time, 'the voyagers felt something of the solemnity of these great solitudes.' They were temptingly near the Antarctic coast, which was only 200 miles away, but for provisioning and coaling it was absolutely necessary that they should call at New Zealand, and, reluctantly, the *Discovery* is turned towards the north. Numerous sea-birds of various species were observed during the passage through the Southern ocean. These delightful avians that roam tirelessly over the icy tempest-stricken seas gathered close to the ship, as if attracted by the greater bird-like creature that swept on wide wings before the gales. Petrels—the wanderer, the Cape hen, the Cape pigeon, the giant petrel, the sooty petrel displaying dusky plumage in contrast with the snowy pinions of its companions—as well as great albatrosses, hovered in the wake of the ship, or careered about her, uttering glad cries and giving life to this silent world. Here, also, were the southern fulmar in delicate blue-grey, the Antarctic petrel whose pearly wings are barred with the same rich brown that colours its head, the dainty little whale-bird blue as the southern sky, and the snowy petrel unstained as the flecks of luminous cloud that floated above.

The *Discovery* arrived off Lyttleton Head on November 26, and left again on December 24. On the evening of January 2, 1902, seventeen icebergs, tumbling blue-grey masses, were counted in the vicinity of the ship. On the 3rd the Antarctic circle was crossed. Little did the explorers think that twenty-six months would elapse before they were to re-cross it. The same night they meet the 'out-riders of the pack.' The good ship ploughs her way steadily through honeycombed floes, and through a belt of pack-ice, taking advantage of open pools and leads where the ice has slackened. Birds are again around, no longer the mighty albatross and the oceanic petrel—birds that prefer the wide ocean, and seem to dread and avoid the severities of the narrower Polar seas; but the carrion-loving giant petrel, the dark, blood-hued skua, a free-

booter among its congeners, the lavender-coloured fulmar, and, above all, the elegant little snow-petrel. The flocks are alive with penguins that appeared to take curious interest in the strange visitors to their haunts. Seals, too, are numerous, are quite tame and easily captured. The biologist of the expedition is busy with his netted silk towing nets, and brings on board large quantities of the beautiful red-golden microscopic plants inhabiting the surface-waters.

South of the pack, the *Discovery* passes into an open sea. The sun shines after days of fog, and the same evening the cry rang out 'Land in sight'; and 'the customary thrill of landfall was heightened by the strangeness of the shores they were approaching.' They steer for Robertson Bay, on the beach of which, under Cape Adare, the Newnes' Expedition, commanded by Borchgrevink, had spent the winter of 1896—these heroes being the first to live on the southern continent through the austerities of the Antarctic night of eight months. Landing, a party visits the penguin colonies, the hut of the Newnes' explorers, and the solitary grave of the naturalist of the 1896 expedition, and felt the pathos of the weathered cross on the height that marks the only spot on the vast continent where a human body lies buried. Specimens of rock and moss and of several species of birds were collected; and a tin cylinder containing the latest information with regard to their voyage was left in a conspicuous place in the hut. In getting away from this treacherous bay, the ship was placed in circumstances of extreme peril. She was caught in the grip of a surging relentless tide which threatened to bear her to destruction among heavy flocks, and a chain of grounded icebergs. In this hour of danger, insensate Nature seemed to laugh at the mariners. 'Behind us,' writes Captain Scott, 'lay the lofty snow-clad mountains, the brown sun-kissed cliffs of the Cape, and the placid waters of the Bay. The air about us was almost breathlessly still; crisp and clear and sunlit, it seemed an atmosphere where all Nature should rejoice.'

But the vessel was carried impotently on to apparent doom, despite the utmost effort of her throbbing engines; until imperceptibly the tidal current slackened, the close-packed floes fell slightly apart, and the *Discovery* gained the open sea where there was safety. The commander never forgot these hours of peril.

Slow progress marked the passage through these unlighted and uncharted seas. The pack was strong, the winds were contrary; haze and snow-storms delayed the ship. And there was the need of economizing fuel. On the right, the coast with its bold capes stood out clearly, but the snow-cowled mountains of Victoria Land were lost in vague mist. Vainly seeking shelter under the high volcanic cliffs of Coulman Island, the explorers were obliged to flee to the open water before the onset of the ice. Wood Bay was filled with pack, and other inlets were covered with an ice-sheet undulated in long waves, and so thick that its shattered masses rose 150 feet, and shone in the morning light like the towers and spires of some great minster. As the fog lifted higher, bewildering clusters of mountains met the gaze, buttressed by cliffs 2,000 feet high whose dim-groping roots reached out beneath the sea-ice. Mount Melbourne, rearing in lonely grandeur its volcanic cone to an altitude of 9,000 feet, was seen in the far south-west. The land they now skirt is practically unknown; and it falls to them to examine and verify, or explode, the more or less conjectural discoveries of some previous explorers. We regret that we cannot accompany them; but here are sheer headlands, like Cape Washington, rising over abrupt ice-cliffs of awful height, and deep bays whose shores slope upwards for thousands of feet to lofty snow-ridges, pierced by valleys miles upon miles in width, filled from side to side with glistening rivers of solid ice; while richly-coloured basaltic rocks thrust, at intervals, their bare shoulders through the snow-cap. Erebus, the soaring, ever-active volcano of these regions, floats its banner of smoke in the southern sky, 120 miles away.



Earnest search is made for a suitable spot in which to winter; but before finally deciding on their harbour, they determine to sail along the face of the Great Ice Barrier of Sir James Ross and M. Borchgrevink, extending, at an elevation of from 100 to 300 feet, for 400 miles eastward from the basaltic cliffs of Cape Crozier, under Mount Terror. Before starting, Captain Scott and two of his officers climb amid volcanic cones to the height of 1,350 feet, and get a good view of the western end of the barrier—and theirs are the first human eyes to survey *from above* this mysterious formation—'the long narrowing ribbon,' as the edge seemed in shadow, that ran with slight windings eastward. Captain Scott hoped to contribute to the solution of the mystery, and, ultimately, came to the conclusion that this immense sheet of ice, thousands of square miles in area, is afloat on a shallow sea.

The weather was not unpropitious, but it grew colder as they steamed along in front of the ice-wall, over a sea crowded with icebergs. They reached a position beyond the most easterly longitude gained by Sir James Ross, but saw no sign of land where he had reported a strong appearance of hills. Proceeding yet further where no ship had ever preceded them, they had 'an indescribable sense of impending change,' and were mute with the expectation of being on the verge of a great discovery when, on January 29, 1902, the sea grew shallower (now 100 fathoms), and beyond mounds of snow, which took the place of the level surface, they saw clearly-defined snow-clad hills whose height, in the shifting phantasmagoria of brooding mist, it was only possible vaguely to estimate. Probably this land was 800 feet high, or it may have been half or double that altitude. Thick fogs soon blotted out the view where they had hoped to see mountains piercing the hazy distance. Steaming on, keeping as near the barrier as was safe, vigilantly looking out for any sign of bare rock, they were rewarded for their pains on January 30. Small black patches appeared on the unstained snow-landscape. These were

soon resolved by the telescope into rock-masses at a height of about 2,000 feet, emerging from the centre of a long ice-ridge. To this newly discovered region they gave the name of King Edward's Land.

Fogs again enveloped them, and all signs of land vanished. They were surrounded by formidable floating bergs; one of these was six miles in one direction and probably as much in another. Pack-ice blocked their way. The scene, whenever the fog lifted, was wildly romantic; a scowling heaven, an inky sea, in which the fragmentary ice glittered white, towering bergs of sapphire blue paling to polished silver. The hearts of the voyagers sank at the thought of the fight before them, but involuntarily leaped at the sight of the stern splendours in the midst of which they found themselves. On February 1 Captain Scott turned his vessel's head toward Victoria Land, and began his return voyage to the winter quarters.

Winter quarters were chosen under the shadow of Mount Erebus, in a small bay protected from ice-pressure, and too shallow to permit of ice-bergs drifting into the immediate vicinity. Here the *Discovery* was laid up, and was the home of the explorers for two winters. On shore a large hut was built and provisioned in view of contingencies. Two smaller huts were erected for scientific work. Before the brief southern summer ended time was found for training the sledge-dogs which they had brought with them, for learning to use the ski and to prepare and load sledges for journeys over the ice, for setting up scientific apparatus, as well as for scouring the country and climbing the hills within walking distance, and looking south towards 'the land of promise,' and for games such as football. The daily routine included morning prayers, and on Sunday divine worship was conducted.

March 11 was one of the saddest days in their long calendar. In trying to find an easier road back to the ship several men lost their way in a blinding snow-storm. They failed to keep together, and, in searching for the

stragglers, part of the company found themselves in imminent danger on a slippery slope, where their rapid descent towards the edge of a sea-precipice was only arrested by a soft patch of snow. With difficulty they ascended a stony incline and sheltered together behind a large boulder. The rest of the party, left at the head of the slope, after waiting long and vainly for the return of the searchers, set out to reach the ship. They were walking in single file, and had not proceeded far when, bewildered in the blizzard, they got on a steep descent, when the leader saw at his feet a precipice with the sea churning white far below. He sprang back with a cry of horror; but too late to save one of the party, Vince, who shot past, and was over the awful cliff in an instant. They lingered dazed where they were for a while, and then started to climb the glassy height down which they had come; and it proved to be a tremendous task. 'They could only hold themselves on by the soles of their boots—and to fall or even to slip on their knees meant inevitably to slide backwards to certain fate below.' The maniac wind whirled the snow about them as the slope became steeper, and it was miraculous that any of them ever gained the rocky summit. Three men after superhuman exertions succeeded in getting back to the ship to report the catastrophe.

A search party was at once sent out on land and brought back out of the jaws of death three of the lost, badly frost-bitten. A second search party, manning one of the ship's boats, went forth through the gloom and the driving snow, inspired by the remnant of a hope that Vince might be found clinging to some fragment of sea-ice—but the errand was futile.

One man was still missing, besides Vince, and was given up as lost, when an extraordinary thing happened. On the 13th he returned to the ship, having been thirty-six hours under the snow and forty without food. He was not even frost-bitten; his preservation is unique in the annals of Polar travel.

On April 20, the red ball of the sun was seen over the horizon for the last time for four months. The ship was firmly frozen in, 500 miles beyond the point at which any human beings had previously wintered. The officers and crew faced the future with high hopes, and settled down to a regular routine of daily tasks and pastimes, a bright, contented company. Being Britons, they could not well do without their newspaper, and they started the *South Polar Times*, on which talents of different degrees were employed for instruction and amusement. Mid-winter-day, June 23, was passed with Christmas rejoicings; and Captain Scott, when the night was far spent left the mild revelry of his comrades that he might look upon the face of Nature. He writes: 'In the early hours we went out to cool our heated brows. It was calm and clear, and the full moon, high in the heavens, flooded the snow with its white, pure light; overhead a myriad of stars irradiated the heavens, whilst the pale shafts of the *aurora australis* grew and waned in the southern sky. It was sacrilege to disturb a scene of such placid beauty, but for them it was a night of frolic.' 'We are half way through our long winter. The sun is circling at its lowest; each day will bring it nearer our horizon. The night is at its blackest; each day will lengthen the pale noon twilight. Until now the black shadow has been descending on us; after this, day by day, it will rise until the great orb looms above our northern horizon to guide our footsteps over the great trackless wastes of snow.'

As the sunless days pass, they induce the spirit of meditation, and we find in the commander's journal passages like the following: 'In the midst of these vast ice-solitudes and under the frowning desolation of the hills, the busy figures passing to and fro, and the evidences of human activity, are extraordinarily impressive. How strange it all seems! For countless ages the great sombre mountains about us have loomed through the gloomy Polar night with never an eye to mark their grandeur, and

for countless ages the wind-swept snow has drifted over these great deserts with never a footstep to break the white surface; for one brief moment the eternal solitude is broken by a hive of human insects. Then they must be gone, and all surrendered again to the desolation of the ages.'

The aurora unrolls its lovely curtain in delicate hues, fleeting and intangible and subtly-changing, over the southern sky; now in arched bands of light, now in fibrous shafts, now in luminous cloud-masses, and now flashing like mighty search lights.

On August 22 the sun once more crossed the horizon. The joy of the explorers was unbounded. They bathed in the flowing tide of brightness, and drank in new life and hope. Prophetic thoughts took the leader over the trackless wastes to the south which he will attempt to traverse when the sun has risen high enough to warrant his departure. The western ranges were a soft pink, 'a brilliant red-gold covered the northern sky,' the pale blue high heavens were flecked with golden sunlit cloud, while below, toward the horizon, was a 'feathery white cirrus shaded to grey.' Erebus, mantled in snowy whiteness from cap to base, was crowned, 13,000 feet above the sea, with a golden cloud of rolling vapour.

After a preliminary trip to the north to test dogs, harness, sledges, &c., the first parties to start on their spring journeys were one, on September 10, to the south-west under the leadership of Lieutenant Royds, and another, on the following day, to the west under Lieutenant Armitage, second in command on the *Discovery*. The former, finding the way strewn with all kinds of ice-obstructions, was compelled to return after only a few days' march; the latter was singularly unfortunate, some of its members being stricken down by illness.

On September 17 Captain Scott, with two comrades, Lieutenants Barne and Shackelton, made a start southwards on a reconnaissance journey. They had two sledges and thirteen dogs and a fortnight's provisions. This

attempt, too, came to a premature end on account of the terrible blizzard they encountered, accompanied by a temperature of  $-43^{\circ}$  to  $-50^{\circ}$ . Progress was impossible. Their clothing was frozen hard as sheet iron. For thirty hours they were without food. Badly frost-bitten, they were thankful to get back to the ship after an absence of three days. On the 24th they get away again; but Barne, who had not recovered from frost-bite, has to be replaced by the boatswain, Feather. With better weather they make good progress notwithstanding 'a turmoil of torn and twisted ice,' and formidable crevasses, into one of which the boatswain fell and had a hairbreadth escape. So dangerous was the ice that they were obliged to rope themselves together. Rounding a long peninsula (to which they gave the name of the Bluff), thrust out on their right into the great ice-sheet, their eyes rested on a new country, stretching in isolated mountain-masses to the south-west. South and eastwards there was an unbroken horizon line; and as their vision swept the boundless arc and met only level snow below and cloudless sky above, they seemed to realize an almost limitless possibility to the extent of the snow-plain. Off the Bluff, they placed a *dépôt* (*Dépôt 'A'*), provisioned it, and hurried back with all speed to the *Discovery*, covering 85 statute miles in less than three days, arriving on October 3, to find Armitage already there. His party had been attacked by that dread scourge of Polar exploration, scurvy, and had had a very hard struggle to reach the ship. This was an undreamt of blow to Captain Scott, but happily, through the prompt measures taken by the two able medical men on board, the disease soon vanished.

The discovery of the breeding place and the young of the Emperor penguin under Cape Crozier was an interesting event, as now for the first time light was thrown on the habits of this hardiest of birds, that lays its eggs, and hatches them, on the ice in the darkness of the Antarctic winter.

The supreme event of the expedition, the great southern

journey, is now to begin. A supporting party, consisting of Lieutenant Barne and eleven men (and no dogs), starts on October 30 amidst much enthusiasm. Captain Scott with Lieutenant Shackelton and Dr. Wilson, the zoologist of the expedition, and a dog-team, leave on November 2 amid the wild cheers of comrades. Every soul gathers on the floe to bid them farewell. They soon overtake the supporting sledges which are bound for Dépôt 'A' off the Bluff, as the first port of call. On November 13, accompanied by the supporting party, they are nearly up to the 79th parallel, and *therefore further south than any one had yet been*, a fact that causes unwonted jubilation. Half the supporting party is sent back; they themselves, with the remaining half, proceed due south. Every step is now a conquest. On account of the singular magnetic conditions, it is only by the most painstaking and skilful observations that they ascertain accurately their bearings. The advance is tedious; for already on November 15, when the second half of the supporting party leaves for the north, the dogs are feeling the strain and need much cheering on. The pace is soon reduced to three geographical miles a day. Snow-crystals increase the friction of the runners and impede the monotonous progress. The prospect of reaching a high latitude is steadily melting away. They have troubles with their eyes, though they wear snow-goggles. The fatigue grows excessive. They are compelled to harness themselves to assist the animals, with whom things go from bad to worse.

High land to the south-west, of which they have caught glimpses through the mist for several days, now grows into a bold black headland, but to the south and east there is still only the level snow-horizon. Night marching in the cool crisp air is tried to find relief from the heat and glare of the sun now nearing the zenith, but is soon discontinued, as it proves to be depressing. The atmospheric phenomena are of great splendour—mock suns, fog-bows, and especially the bewildering loveliness of the sun's rays as they are reflected from thin drifting clouds of tiny ice-

crystals. The mountains on the right display stupendous proportions, rising 10,000 feet, and beginning to trend more east and west, and pushing out gigantic snow-covered capes towards the barrier. A more distant high mountainous country is seen away southwards. The snow-crystals, six-pointed feathery stars, enamelling the way after cool nights, are of delicate and intricate beauty—a pavement brilliant with a myriad points of rainbow light.

On December 16 they establish Dépôt 'B' on the ice after a futile effort to reach land, from which, they find, they are cut off by a huge mile-wide rift in the ice. The explorers are fast nearing the limit of human endurance. Some of the dogs are dead, and the rest worn out and nearly useless; but the dauntless men start again with provisions for four weeks still pushing to the south. Misfortunes thicken; shortage of food waits on ravenous hunger; scurvy makes its appearance; the dogs drop off one after another; but, notwithstanding, Wilson, whom no fatigue can rob of his delight in natural grandeur, and whose work as an artist enriches these volumes, though half-blind and suffering agony, sketches, at the close of laborious days, the awfully beautiful coast-line; and on Christmas Day, the snowy mountains gleaming in the summer sun, they prepare 'with childish delight,' as they confess, 'a gorgeous feast,' after an eleven-mile march, and Shackelton produces from a spare sock a plum-pudding 'about the size of a cricket-ball.' And this day in the wilds was to them 'the reddest of all red-letter days.'

From this point to the last lap, the story tells not only of fast-sapping energy, the result of insufficient food and over-taxed strength, but of their triumph in penetrating further every day into the unknown, lengthening the dark line on the white chart of the Antarctic, printing upon it the pageant of the new Alps of this continent, and adding to the sum of all knowledge. The most southerly outpost of all known land, rising probably 10,000 feet, they called Mount Longstaff after the most generous contributor to the cost of the enterprise; and a twin-headed mountain of



magnificent proportions they named Mount Markham in honour of the father of the expedition. Captain Scott's description of this snow-covered cloud-crested country that has from dateless age dwelt in sepulchral stillness is enchanting, but we must hasten on to state that on December 30 the explorers reached their most southerly limit in south latitude 82.16. It was impossible to proceed beyond. Provisions were nearly exhausted, the surface of the ice was much disturbed, the weather was hazy, few dogs were left, above all their own strength was much diminished. With a deep sense of disappointment, they turned their faces homewards on December 31, 1902.

Depôt 'B' was reached on the return journey on January 13, 1903, after a time of great anxiety, for they had been enveloped in fog which completely hid their landmarks for days. They were lost on the waste; pulling was heavy; they were short of food. 'The whole thing was heart-breaking,' as the journal records. With a wild cheer the announcement was received that the telescope, in the lifting fog, revealed a black speck on the horizon.

The prospect of the 130 miles' march to the next depôt would not under ordinary circumstances have caused any serious misgivings, for they were now well-provisioned; but a medical examination previous to starting discovered indications of scurvy in all three of the travellers. Things, however, rather improved as they made their way towards Depôt 'A,' though the brittle surface and the haze made progress very trying, and it was in cheering sunshine that they arrived there on January 28, and found a perfect treasury of good things—food of many kinds; and for each one some special trifle due to the forethought of their comrades. 'Mine,' says Captain Scott, 'being an extra packet of tobacco.' There were letters, too, and welcome news of the ship and her crew, and the work so far accomplished.

Resting two clear days for Shackelton's sake, as he is now extremely ill, they get away on the last day of January and reach the *Discovery* on February 3. They had been

93 days absent, had travelled 960 statute miles, and manifested the noblest qualities that can dignify men, to a degree seldom if ever equalled.

In Captain Scott's absence, the *Discovery* was the centre of many activities. Exploration was not neglected. Lieutenant Armitage, renewing his attack on the grim barrier of mountains to the west, achieved a notable conquest. His long ascent over snow-slope, glacier, and huge moraine was terribly toilsome, but he gained an altitude of 9,000 feet, and looked out over a vast elevated plateau extending indefinitely westward. The journey occupied 51 days, and was marked by adventurous episodes in one of which the heroic leader of the party came near to losing his life. Armitage was the first to set foot on the interior of Victoria Land.

The relief ship, *Morning*, Captain Colbeck, had arrived just before the return of Captain Scott. She had tracked the explorers to their winter lair, guided by the directions placed by pre-arrangement at Cape Adare, and also at Cape Crozier. All attempts to break up the ice around the *Discovery* having failed, the explorers were obliged to face the prospect of spending a second winter in this inhospitable climate; but by the coming of the *Morning*, they were prepared for this contingency. On March 3 the relief ship departed for the north; and the little band left behind abandon all hope of escape for another year. On April 3 the sun again leaves them, and in the highest spirits, they enter upon the slow-passing dark months, with what alleviations comradeship, their duties, and Nature in her barren splendours may afford. The temperature goes down as low as  $-67.7^{\circ}$ , but life here has lost its terrors to these intrepid men.

We must pass over many things in order that we may give in brief outline Captain Scott's great journey westward. On October 12, 1903, he got away 'full of high hopes of penetrating far into the interior.' The party numbered twelve thoroughly seasoned men divided into three sections—an advance party of six,

Captain Scott's own; a scientific group, and a supporting party, each consisting of three. There were no dogs. Nine weeks was the time calculated for the absence of the advance party; the scientists, under Ferrar the geologist, were to spend six weeks on a geological survey; the supports were to return as soon as they had formed dépôts on the immense glacier—which was afterwards named the Ferrar Glacier. There were four sledges, and loads amounting to 200 lbs. per man.

The explorers push on at high speed, and by the 16th are on the glacier nearly 100 miles away in the midst of the grandest scenery. The glacier fills a gorge four or five miles wide; the cliffs bordering it rise from 3,000 to 4,000 feet, and are of a warm-red basalt. Westward is a glorious sight in the centre of the glacier—a cascade as if it had been frozen as it dashed wildly over the rocky shallow, its gleaming white waves and deep blue shadows framed in the dark precipices. When six days out, they reach a spot which it had taken Armitage twenty-seven days to gain. Here the sledges break down, and there is no other course open but to return to the *Discovery* for repairs. Returning at a flying pace, they are soon back at the ship, and five days later, on October 26, they start out again, and by November 2 have travelled far on the glacier and attained an elevation of 7,000 feet. They are assailed by furious prolonged tempest, and compelled to shelter for a week in their tents, plunged in a thick fog of driving snow. They suffer severely from discomfort, hunger, and frost-bite. But the weather moderating, they break away from 'Desolation Camp,' and the same day arrive at an altitude of 8,900 feet, on the edge of the great snow plateau, with lofty white mountains to the east, the north-east and south-east. Captain Scott was able to fix his latitude by bearings, and to note the appearance of objects which would be leading marks when returning to the glacier.

Now in quest of land in the west they plod on over the level snow, working long hours and straining with all their

strength at the harness, their pace slackening as the days pass and their energy diminishes. Some of the men breaking down after days of excessive hardship, the party is divided, three are sent back, and Captain Scott, Evans, and Lashby, bluejackets of herculean strength and the finest moral qualities, continue to advance. Until November 30, they went forward, 'struggling over a sea of broken and distorted snow waves,' the sledge frequently capsizing, the thermometer registering from  $-25^{\circ}$  to  $-40^{\circ}$ . The wind and the fiery frost cut them to pieces. Every bit of exposed surface of the body was shockingly wounded, as if slashed with a knife. The overcast weather made it impossible to take their bearings. On November 30 in longitude  $146^{\circ} 32'$  E. they had reached the limit of human endurance, and decided to retrace their steps. There was no sign of land on the horizon—nothing but emptiness and wasteness, homeless winds, and the weight of eternal snows on buried mountains. The interminable sameness of the frightful pallid expanse, its utter want of life, its unmitigated desolation, its untamable wildness, its silence and gloom—all this engendered something approaching terror. 'We little human insects,' said the unsundering hero of this book, 'have started to crawl over this awful desert, and are now bent on crawling back.' And back they did crawl, but the task was horrible; and infinitely glad were they when, long buried in fog and buffeted by hurricanes, the ground began to rise under their feet and they felt deliverance was near. Presently they commenced to descend, but nothing could they see beyond a few yards, when the ice beneath them seemed to fall away, and the three men and the sledge were swept in mad career down a steep incline, and were only brought to rest by an irregular surface of wind-swept snow far below. It was marvellous that beyond a few bruises they suffered no injury. They had descended some 300 feet, out of the drifting snow into the sunshine—and immediately realized that they were on familiar ground. Here was the glacier they had climbed on the outward journey. Yonder were

the eastern peaks with Erebus sending up its column of ruddy smoke. For more than a month, they had not seen a landmark. It was marvellous. A few hours later they had a still more miraculous escape. Two of their number fell into a crevasse and were only rescued from certain death by the coolness and strength of their comrade Lashby. The *Discovery* was reached on Christmas Eve.

Our space is expended. Two relief ships arrived on January 5, 1904. On February 16 the *Discovery* escaped from the grip of the ice; left for New Zealand on February 18, and reached Spithead on September 10.

Not the least valuable parts of these handsome volumes are the photographic views and water-colour drawings, chiefly by Dr. Wilson, which reveal so truly the natural configuration and glories of those stern solitudes; and the appendices which give some of the results of the expedition.

ROBERT MCLEOD.

## ALFRED RUSSEL WALLACE AND HIS FRIENDS

*My Life.* By ALFRED RUSSEL WALLACE. Two vols. (London: Chapman & Hall. 25s. net.)

THERE are few more interesting episodes in the history of the human mind than that which links the names of Darwin and Wallace as joint originators of the epoch-making theory of Natural Selection. Most people know that while Darwin was slowly elaborating his work on the *Origin of Species* in 1858, he received a manuscript from Alfred Russel Wallace, then travelling in the Malay Archipelago, which contained conclusions practically identical with his own, though arrived at quite independently. On the advice of Lyell and Hooker, it was decided to send the manuscript of Wallace, with an extract from Darwin's unfinished book, to the secretary of the Linnean Society. This was done, and the two papers were published together.

In one of the most interesting passages of Dr. Wallace's delightful autobiography, he describes how the idea occurred to him:

'At the time in question, I was suffering from a sharp attack of intermittent fever, and every day had to lie down for several hours. One day something brought to my recollection Malthus's *Principles of Population*, which I had read about twelve years before. I thought of his clear exposition of "the positive checks to increase"—disease, accidents, war, and famine—which keep down the population of savage races to so much lower a level than that of more civilized peoples. It then occurred to me that these causes, or their equivalents, are continually acting in the case of animals also. Vaguely thinking over the enormous and constant destruction which this implied, it occurred to me to ask the question, Why do some die and others live? And the answer was clearly that on the whole the best fitted live. . . . Then it suddenly flashed upon me that this self-acting process would necessarily improve the race,

because in every generation the inferior would inevitably be killed off, and the superior would remain—that is, the fittest would survive. I waited anxiously for the termination of my fit, so that I might at once make notes for a paper on the subject; and on the two succeeding evenings wrote it out carefully, in order to send it to Darwin by the next post.'

The young savant who, while confined to a sick bed in a Malayan village, had thus arrived at the magnificent generalization which was to transform the scientific thought of the century, had already attained distinction as a practical zoologist. The autobiography enables us to follow the gradual development of his taste for natural history from the time when, as a lad, working with his brother at land-surveying, he spent all his spare time in looking for wild flowers on the Glamorgan-shire hills. In 1847 he went to Brazil with his friend Bates, the naturalist, and spent there the five years of which an account is given in that charming book, *Travels on the Amazon*.

After a couple of years in London, during which he made the acquaintance of Huxley, he started again for the Malay Archipelago, where he spent eight years in collecting rare birds and insects, and amassing material for the important work on the Malay Archipelago, which was published after his return.

The record of Dr. Wallace's scientific achievements belongs to the history of progress during the nineteenth century, and can be barely indicated here. After his return to London in 1862, he came into close touch with that group of scientific men of which Darwin was the chief, and his recollections of them abound in characteristic and interesting details.

Darwin appears, as we have learned to know him, the most modest and unselfish of men. Very apparent, also, is the withdrawal of interest from everything but the solution of the problems to which he gave his life. Doubtless it was the consciousness of physical infirmity that urged him to concentrate what energy he had on the one task. Yet he was not unaware of what he had lost by this self-limitation. 'Life has become very wearisome to me,' he wrote towards the end.

On the subject of their friendship, Dr. Wallace has the following passage, which does equal honour to both:

'In 1870, he (Darwin) had written to me, "I hope it is a satisfaction to you to reflect—and very few things in my life have been more satisfactory to me—that we have never felt any jealousy towards each other, even though in some sense

rivals.' I believe I can say this of myself, and I am absolutely sure that it is true of you." This friendly feeling was retained by him to the last, and to have thus ensured and retained it, notwithstanding our many differences of opinion, I feel to be one of the greatest honours of my life.'

Of Herbert Spencer he gives some interesting glimpses. He visited the philosopher in the Bayswater boarding-house, 'tenanted for the most part by rather common-place people,' where he had taken up his abode, in order, as he said, 'to avoid the mental excitement of too much interesting conversation.'

Dr. Wallace was a frequent visitor at Huxley's house, and here he met with Dr. Maklay, a Russian scientist, who had lived for fifteen months among the cannibals of New Guinea. They threatened to murder him several times, but he 'sat still and smiled,' cured their ailments, won their affection, and they ended by regarding him as a kind of demi-god.

Another of his friends was the late St. George Mivart, to whose charming personality and eminent gifts he does full justice. As a biologist Mivart was almost entirely self-taught. He was trained for the Bar, but took up anatomy when about twenty-five. The comment of his father was, 'Well, you have never earned a penny yet, and I suppose you never will.' Soon after Mivart had the pleasure of disproving his father's prediction by handing to the old gentleman a liberal cheque which he had received for a scientific article.

The year 1869 was marked by the establishment of *Nature*, to which Dr. Wallace has been a constant contributor for a quarter of a century.

Tennyson invited him to his house at Blackdown, and talked to him about the scenery of the tropics. Then 'taking down a volume, he read, in his fine, deep, chanting voice, his description of Enoch Arden's island,

"The mountain wooded to the peak, the lawns  
And winding glades high up like ways to heaven."

and seemed pleased when the naturalist was able to assure him, from personal knowledge, that the description was correct.

In 1896 he lectured for one of Dr. Lunn's Swiss 'Conferences' on scientific progress in the nineteenth century, and met Mr. H. R. Haweis and Mr. Price Hughes. Of the latter he writes, 'He was, I think, without exception the most witty



man, and one of the best companions I ever met. . . . He was a Christian and humanitarian in the best sense of the word.' They had indeed much in common in their deep sympathy with the labouring classes, and their zeal for social progress.

Dr. Wallace seems to have regarded his visit to Grindelwald as a sort of epoch in his life, since it led to his writing *The Wonderful Century*, which was an expansion of his Swiss lecture, and also, indirectly, brought about the production of *Man's Place in the Universe*, the most widely read of his later books.

Many other topics of the greatest interest are touched on in these volumes; but the dominant impression which remains after reading them is that of the personality of the author himself. It recalls that of the Knight of Science of whom Charles Kingsley once drew such a winning portrait, disinterested, upright, faithful, devoted to the service of truth and 'the relief of man's estate.'

## THE FAR EAST

*The Far East.* By ARCHIBALD LITTLE. (Clarendon Press.  
7s. 6d. net.)

THE 'Regions of the World' Series is avowedly geographical, and, despite Mr. Little's modest disclaimer that he is not a geographer, one could hardly imagine more complete information in that line—and in no mere technical meaning of the word geography—than is found here concerning all the included countries. Mr. Little's almost lifelong residence in the Far East, and his personal knowledge of the ground traversed in his book, make him an ideal writer on his subject, especially as in addition to the possession of intimate and accurate knowledge he has a facile gift of imparting it to others. The result is an intensely interesting book, rich in information, and a marvel of compression. A book describing such a huge area, such a series of countries, might well run to volumes: this contains about 300 octavo pages; and yet each country and people in succession is made vivid to the reader.

The 'Far East' as here defined comprises 'China and her whilom dependencies plus the empire of Japan, including its recent annexations.' China proper—the eighteen provinces which are ordinarily spoken of as China—occupies half the book; its dependencies, Manchuria, Mongolia, Turkestan, and Tibet, are next described; then follow the 'whilom' dependencies, Indo-China and Korea; the Buffer Kingdom, Siam, so named as being a treaty-defended buffer state between British and French territory in the Indo-Chinese peninsula; and, finally, the island empire, Japan. That is an attractive bill of fare, and whether our interest in these countries is historical, political, social, geographical, or what else, we can hardly fail of instruction from these fascinating chapters. The closely-packed information cannot be assimilated at a single reading; the book will be for reference by the student, even as it is attractive to the general reader.

Mr. Little assigns the greatest *historical* interest to North China, the basin of the Yellow River; the chief *modern* interest

to the Yangtse Valley. The north was 'the early home of the Chinese race, and the seat of their ancient literary activity in its classical period'; while Central China is 'the richer commercially, and the seat of the endless roll of produce derived from a fertile, richly-watered, sub-tropical region, rendered accessible to outside commerce by the finest of the world's great rivers—the Yangtse. The valley of the great Yangtse, with its tributaries, is to China what the valley of the Mississippi and Missouri rivers is to North America, or the valley of the Amazon to South America. In each case it is the heart of a continent as represented by the valley of its greatest river.'

But it was in the north that the peculiar civilization of the Chinese attained its highest development, and produced, centuries before the Christian era, its worthiest school of philosophers. And, as Mr. Little says, it is 'a marvellous coincidence that three advanced schools of elevated human thought should have arisen at the same period in three distinct centres totally independent of each other; schools which fixed the type of the three great civilizations of the world—the Chinese, the Indian, and the Greek, this latter the foundation upon which rests the modern civilization of Europe and the West.'

Travellers who have visited Shanghai, and have had interest enough and courage enough to go through the native city—which all have not—will appreciate the following:

'No place better than Shanghai exhibits the gulf between East and West; the contrast between the native city—a walled-in mass of reeking filth—and the clean, spacious, well-paved, tree-shaded streets of the settlements, must be seen to be credited; while the crowded walled city takes one back to the fifteenth century of Europe.'

'One often hears China spoken of as being ruled by an alien dynasty, but, as a matter of fact, China has been so often overrun by the various races of the Tartar family living outside the Great Wall, and they have so readily assimilated the superior civilization of the Chinese, that there is to-day no distinguishing feature perceptible between the two races. . . . Even the Manchu language is now entirely obsolete. . . . The present reigning Empress Dowager is said not to understand a word of her native language.'

Of the Lamas of Tibet, so much in evidence in recent events, Mr. Little says:

' Their exclusiveness is due as much to fears of the destruction of their commercial monopoly as to fears of interference with their religious convictions. One-third of the male population is said to live in the huge lamaseras, picturesque monasteries containing each hundreds, sometimes thousands, of monks, with which the mountain sides are dotted; while the lay population seem to spend the greater part of their time in religious exercises and unceasing repetitions of the phrase "Om mani padmi um," "The jewel in the lotus," i.e. Buddha. Prayer cylinders turned by the currents of the numerous streams maintain the circulation of the same mystic phrase, while flags covered with the same words fly from every house. In short, Tibet is the most superstitiously religious country in the world, and its people are correspondingly poor and ignorant. . . . It has always been an anomaly that a vast region like Tibet should remain a sealed country to the rest of the world, and persist in shutting its doors to trade and intercourse with its neighbours—an anomaly dangerous to the peace of nations, and which, it is to be hoped, has, thanks to the tardy but at last energetic resolution of our Indian Government, been now removed for all time to come.'

The author has a very qualified admiration for the Siamese as a people, though he thinks well of the ruling dynasty. He regards them as 'one of the most indolent and least energetic of any of the civilized tropical peoples. They are content to let the Chinese immigrants do all the hard work in the cities, and even to supplant them in the agricultural development of the country; while work in the mines is carried on by immigrants from Burma and the Laos uplands. . . . They lack the ambition of the Chinese to better their condition; and thus the inertia of the masses, coupled with the general corruption and venality of the officials, would long ere this have rendered the Siamese people an unresisting prey to their powerful neighbours but for the growing enlightenment of the ruling dynasty, and the reliance of these upon outside support. . . . Their Chinese and Malay admixture gives them a certain physical resemblance to the Japanese, more or less noticeable in all the peoples of Indo-China, but which scarcely goes beneath the surface. This fact, together with their cordial manners, and their liking for Western education and foreign improvements, has led some of their admirers to style the Siamese the Japanese of Indo-China; but they hardly deserve this distinction; the

damp, enervating climate of the country renders them indolent and careless, and assuredly it is hopeless to expect a tropical people to be imbued with the vitality of a race like the Japanese, favoured with a fine, sea-girt, temperate country, free from the curse of malaria, and rejoicing in summer gales and winter snows; for the glory of the tropics spells the decadence of man.'

The last forty pages of the book are devoted to Japan, and are highly appreciative. They close with a reference to the 'titanic struggle' just concluded; the result of which the author regards as 'a warning to the West to revise its estimate of the East in general, and in particular to note, if not to copy, the teaching and the methods by which the result has been reached; and, further, to learn the lesson that Providence is not necessarily upon the side of the Christian West.'

This instructive book is rendered more useful by some admirable maps and a copious and reliable index.

## Recent Literature

---

### BIBLICAL AND THEOLOGICAL

*The Days of His Flesh: the Earthly Life of our Lord and Saviour Jesus Christ.* By the Rev. David Smith, M.A. (Hodder & Stoughton. 10s. 6d. net.)

THIS latest Life of Christ has the supreme merit of being the kind of book that was wanted. For years scholarship has been busy with the separate Gospels, and of each, with the curious exception of the first, an adequate commentary is now available. The time is come for a synthesis, in which the results of all sane investigation are gathered into a continuous story, so told that the wayfaring man can read it gladly whilst the expert is not repelled. Such a task Mr. Smith has completed in his quiet manse in Scotland, with a success that at once throws all previous attempts out of the running. He is acquainted with the literature of his subject, and uses the original authorities, except in the case of Talmudic and other Jewish illustrations. He combines considerable, and occasionally, perhaps, more than legitimate, freedom in dealing with his material, with an unfailing faith in the historicity of the narratives. His recognition of the Divinity of Christ is as complete as his perception of the lowly human conditions amidst which the Incarnate exhibited His kinship with man. He has suggestions of his own to make, often illuminating, and always worthy of attention. He is master of a clear and vigorous style, that allures even the weary reader. And if the publishers could see their way to issue the book serially in illustrated parts at a price that would tempt the man of small means, they would be placing within the reach of all a volume that would improve many a sermon, and promote the twin interests of knowledge and devotion.

In an introductory section of thirty pages Mr. Smith exhibits his view of the evangelic records. He concedes the traditional

date of the fourth Gospel, and accepts the twenty-first chapter as Johannine. In regard to the Synoptics, he blends the catechetical theory with a view that the apostles transmitted a common sacred deposit, the evangelists afterwards confining themselves to the functions of collecting and editing, and exercising 'no small measure of editorial freedom.' The alleged results are fusion, emendation, slips of memory, mutilation of obscure logia, with other devices conceivable in the process of constructing a continuous story out of confused traditions. Even the Sermon on the Mount is resolved into the relics of five or six discourses, delivered on remote occasions, but compacted together by St. Matthew, with a view to place at the beginning of his Gospel a sample of the Lord's teaching. It is in these early pages that Mr. Smith fails most to convince his readers. He would have done better had he remembered the maxim he enunciates at a later point, that 'the theory of displacement is the resource of exegetical despair.' Yet these opening considerations do not reduce to any serious degree the value of what follows. Mr. Smith expressly states that 'the evangelistic history is worthy of all acceptance'; and so far are the words of Jesus from being inextricably confused with the comments of the evangelists, that 'one knows instinctively where Jesus ceases and the evangelist begins.' The case is clearly one where the logic of the heart points to the presence of some illicit process in the reasoning.

The main section of the book is more than 500 pages in length, and not many of them are barren. No one is likely to agree with all the opinions expressed, as that the story of the stater in the fish's mouth was a bit of raillery, or that brusquerie was prominent in the Jews' intercession on behalf of the centurion. But, on the other hand, amongst countless attractions are the attempt to identify Mary of Bethany with her namesake of Magdala, the interpretation of the foot-washing, the treatment of the Lord's Prayer, the discussion as to the nature of the Lord's body after His resurrection. It is a strong book from beginning to end, and well fitted to make the reader both a wiser and a better man. In a short series of appendices several current difficulties are examined, whilst minutiae of text or exegesis receive attention in careful notes. There are three good indexes—of subjects, Greek words, and passages from the Gospels.

In a later edition it might be well to alter or explain a few phrases, which will not be commonly understood south of the Tweed. A Southerner may be 'concussed by clamour,' and able 'to daff' strange questionings aside; but will he know how to 'implement his bargain,' even if he guesses at the greatness of the blunder 'to resile from an ultimatum'? 'Pled,' too, is a form of frequent occurrence, though not in favour with grammarians. A citation from Chrysostom is given twice (pp. 146, 261), and part of a note on p. 316 is put more amply in the text of p. 262. Some of the scriptural renderings, e.g. Heb. xi. 6, Matt. xvi. 23, are capable of improvement.

*The Christian Doctrine of Salvation.* By G. B. Stevens, D.D., Professor of Theology in Yale University. (T. & T. Clark. 12s.)

Dr. Stevens is favourably known in this country as the author of the volume on New Testament Theology in the International Theological Library. He has now followed up that excellent manual by a treatise, published in the same series, on one of the most important features of that theology, the Christian Doctrine of Atonement. It is not without significance that the author prefers to speak of the doctrine of Salvation, for he does not accept the idea of atonement in the sense that the word has usually received in Christian theology, though he firmly believes that the death of Christ forms an integral and important part of the work of salvation as accomplished by the world's Saviour.

The volume is divided into three parts. The first deals with the biblical basis of the doctrine, and in it the author discusses with thoroughness, and on the whole with impartiality, the doctrine of sacrifice in the Old Testament, the teaching of Jesus in the Synoptic Gospels, the Pauline doctrine, and all the contributions made to the subject by the writers of the New Testament. The second part deals with the principal forms which the doctrine of Atonement has taken in historical theology, from the 'commercial' theory of Anselm, down to the latest 'subjective' theories, including those of the American theologians, Bushnell, Mulford, and W. N. Clarke. This survey is not purely historical, but the writers quoted are freely criticized; and Dr. Stevens states at length, sometimes with considerable warmth, why he rejects the substitutionary theory



and the governmental theory of Christ's atoning death, together with other views well known to students of the history of doctrine. In the third part, the writer unfolds his own creed. He is a strong advocate of what is generally known as 'the moral theory' of the Atonement. He holds that there is nothing in the nature of God which prevents Him from forgiving any sinner, provided he is truly penitent; that this is clearly taught in the Old Testament, assumed by our Lord throughout His whole ministry, and that the more elaborate theory of the need of an 'objective' atonement to satisfy divine justice is based upon a misunderstanding of one part of St. Paul's teaching. The death of Christ, he tells us, had 'no penal significance,' it was rather the culmination of a life of self-sacrifice, not 'as making a kind of exhibition of love for an ulterior end,' but as grounded in a divine purpose of grace for mankind, and as therefore 'a supreme revelation of the will and nature of God.' Such a revelation of holy love contained in itself a sufficient condemnation of sin, without the introduction of the idea of Christ's bearing the punishment of man's sin, or vindicating the divine righteousness in the way usually explained by the governmental theory.

We have no space here to enter into the subject in detail, and Prof. Stevens' treatment of it does not present any strikingly new features, though his advocacy of the moral theory may be said to be one of the fullest and ablest that has appeared. He criticizes severely not only Anselm and Grotius, Hodge and Shedd, but Dale and Denney and the best representatives of modern evangelical orthodoxy. His arguments, as we have said, are not for the most part new, but the latest writer obviously has for the moment the last word, whilst the ability and candour of Dr. Stevens are beyond question. If we had room for a critique of this volume, we should proceed upon the lines that the writer exhibits and does full justice to one part of Scripture teaching on his great theme, but that he seriously under-estimates—minimizes, in fact—other important elements. In his views of punishment, of righteousness and its claims, of forgiveness and the conditions on which it is obtainable, as well as in his interpretation of St. Paul, Dr. Stevens' exposition appears to us to be not so much in itself erroneous as gravely inadequate, and therefore misleading. We can agree with many of his affirmations, and with his criticisms of the more extreme forms of Calvinistic

theory we fully concur. But he presents only one side of Scripture doctrine, and does not sound its depths, on the subject of sin and its punishment, and the place of Christ's death in the work of man's salvation; and though he does not intend to do so, he explains away much of the significance of the Cross. But the reader who bears in mind the point of view from which the book is written will find in it much both to instruct and to edify.

*Comparative Religion: Its Genesis and Growth.* By Louis H. Jordan, B.D. (T. & T. Clark. 12s.)

In a portly volume of over 600 pages Mr. Jordan provides, not a treatise on Comparative Religion, but an introduction to one. He proposes in two subsequent volumes to discuss the 'Principles and Problems' of Comparative Religion, and its 'Opportunity and Outlook.' The main topics with which the present instalment of the larger work is concerned are—Prolegomena of the science, an explanation of its tardy genesis, an account of its pioneers and founders, its several schools, its auxiliary sciences, its 'mental emancipations'—a curious phrase—and its bibliography thus far. Doubtless it may be said that here is ample material for a single volume; none the less the book is disappointing. The author gives, indeed, a quantity of useful information, but he is exceedingly discursive, and the preparatory matter which is really needed to usher in a treatise might have been compressed into much smaller compass. He gives, in passing, a history of the higher criticism of the Old Testament to illustrate one point, and a survey of eighteen centuries of Christian history to illustrate another. He describes twenty-four sister sciences, of which 'comparative statistics,' 'comparative hygiene,' and 'comparative colonization' are instances, at some length, together with 'yet other instances, which cannot be dealt with separately.' The author furnishes little biographies of some scores of writers who have directly or indirectly touched upon his subject, while the appendix contains forty-one notes, extending over nearly a hundred pages. These examples of the author's method prove his history rather than his judgement.

Mr. Jordan distinguishes Comparative Religion from the history of religions on the one hand, and the philosophy of religion on the other. He defines his immediate subject as 'that science which compares the origin, structure, and charac-

teristics of the various religions of the world, with the view of determining their genuine agreements and differences, the measure of relation in which they stand to one another, and their relative superiority or inferiority when regarded as types.' As regards method, he holds that the 'Revelation School,' who believe that man obtained the idea of God through the medium of an objective revelation, and the 'Evolution School,' who believe that the idea is the outcome of a purely natural process, are both making way for a 'Composite School' of writers, who hold that neither of these theories alone will explain all the facts. On these, and a few other salient points, Mr. Jordan comments interestingly and well. We only regret that so large a portion of the volume is written round about the subject, rather than upon it. But it is perhaps hardly fair to form a judgement upon what is professedly only one-third of a treatise. The promised account of 'principles and problems' ought to be full of interest and value; a whole volume would hardly seem to be needed to describe the 'opportunities and outlook' of the young science. We may be thankful, however, for what Mr. Jordan has given us. He has evidently read widely on the important subject he undertakes to handle, though little more than prolegomena are as yet before us. The bibliographies which he has carefully compiled will be found particularly useful.

*The Criticism of the Fourth Gospel.* By William Sanday, D.D. (Clarendon Press. 7s. 6d. net.)

These eight lectures were delivered last autumn, in accordance with the terms of the Morse foundation in the Union Theological Seminary, New York. They do not profess to be a detailed and complete treatment, for which the student will still turn to Drummond's great work, the weightier arguments of which have not yet been grappled with by his opponents. But they represent the present phase of the Johannine question in so clear and full a way, that the book may fairly be classed as indispensable. Amongst its special features are a survey of recent literature, and a discussion of the principles of criticism. In the survey no production of real worth is overlooked, and the various theories are arranged in five groups. A fair, but outspoken, characterization of each writer is added, a few well-chosen phrases guiding the reader to the discernment of the strength or weakness of each. The sound principles of

criticism are illustrated in parts of every lecture, and collected in a convenient form at the close. Their importance will be obvious to any one who is familiar with the controversy concerning the Fourth Gospel. Writer after writer repeats formulae and references, without testing or verifying them, and important conclusions are derived from alleged facts that prove, on examination, incorrectly stated, or even wholly imagined. Dr. Sanday is dealing with the fundamentals when he insists upon the necessity of accuracy in the premisses of a syllogism, and the exclusion of personal influence from its processes.

The writer's own position is that the origin of the Gospel was not late, and that its author was 'an Apostolic man.' He classes amongst unsolved problems the relation of the Gospel to the Apocalypse, the date of Papias, and the identification of John of Ephesus. He recognizes the marked way in which attention is becoming concentrated upon the Christology of the Gospel. The next great debate will probably turn on the relations between the teaching of St. Paul and St. John, and the relation of both to the teaching of Christ. And there are indications already that the result will be to show not affiliation, but friendly correspondence between the two masters, with the dependence of both upon the great Master behind them, who founded Christianity upon what He Himself was, and not upon what loving or keen disciples wrongly imagined Him to be. In style the lectures are not over-technical, but easy, attractive, and strong; and the book is adapted to the tastes of both the scholar and the layman.

*Studies in the Sermon on the Mount.* By Rev. the Hon. E. Lyttelton, M.A. (Longmans & Co. 12s. net.)

This is the most important book that the Head Master of Eton has written. It is an inquiry into the religious and ethical questions raised by the Sermon on the Mount. The spontaneous homage rendered to that Sermon in most unlikely quarters 'is a homage triumphantly extorted from mankind by words which thrill with the recognition of a Father, who cares for and guides His children.' Canon Lyttelton says, 'It is steeped from beginning to end in a sense of God's fatherly love for, and active intervention on behalf of His creatures.' The Sermon calls us to take into our souls a set of principles which are not of this world; which are contradicted by the world's clamour every hour that we live; and yet which receive their

confirmation and attest their value by being applied deeply and patiently to all that is truest and most enduring in human life.' Why does the Sermon on the Mount open with the Beatitudes? Because the feeling which they describe as all-important is a blending of tranquil submissiveness and invincible hope. Blessedness lies in willing acceptance of certain facts of suffering and evil prevailing against good. The topics discussed in the Sermon are considered in thirty-two sections. Every one of these contains rich material for the Christian thinker and teacher. The book is great in its sober-minded simplicity and discernment, and it will be most deeply valued by those who study it most closely.

*The Church of Christ, its Life and Work.* By A. H. Charteris, D.D. (Macmillan. 6s.)

The publication of this volume has been long delayed, but its welcome will be the more hearty. It is the Baird lecture of 1887; and it appears now with an apparatus of footnotes and appendices, that both help to bring its contents up to date and add greatly to its usefulness. In a series of chapters Dr. Charteris traces the organization of the Church in respect to the functions of its ministry, with occasional sketches of such attractive subjects as the history of preaching and the position of deaconesses. Methods of caring for the poor, of directing the work of women, of training the young, are described with considerable detail, and lead on to the exhibition of the Church as a social unit, with a variety of privileges, and an effective discipline for its members. Dr. Charteris states in the preface that his aim was 'to furnish a readable outline of the history of each subject,' and he has certainly succeeded. Bringing adequate scholarship to the task, he writes easily, and feeds the reader's appetite with particulars gathered from many sources. At the same time, he keeps the needs of the present steadily in view, and has for his supreme object the improvement of the means by which the Church, as now constituted, tries to do its work. In one place he commends to the other Churches the example of the Wesleyan Methodists in training their ministers from the beginning with a view to elicit and foster the gifts of preaching. The importance of that procedure is becoming more marked with every change in the conditions of modern life. A preacher who cannot preach is not only not wanted in the ministry of the Church, but is even a positive

hindrance to its progress. And the Wesleyan method of training has at least this merit, and this claim for support, that it provides the kind of men the Churches need, as is being now shown in almost every centre of population in the country.

*The Growth of Christian Faith.* By George Ferries, D.D.  
(T. & T. Clark. 7s. 6d. net.)

Dr. Ferries' subject is the growth of faith, not externally in the world, but internally in the mind and soul of the individual. This he discusses with a rare insight into the intricacies of the human spirit, and into the causes of the multiplying relations between Christianity and man's life. The book is divided into five parts, dealing respectively with the preparation for religion, with religion as an established fact of experience, with the Atonement and its recent doctrinal development, and with the ethical and social results. The enumeration of these topics will afford some idea of the contents of the volume, but only poorly indicates the grasp of detail, the restrained shrewdness, the fullness and modernity, the reverent and hopeful spirit, shown by the author. He is familiar with many sides of the questions which he examines, and he is confident that far-reaching effects from the intellectual renaissance of the last century may now reasonably be expected in the field of religion. Amongst these effects are a revived interest in dogmatics on the one side, and on the other a renewed application of Christianity to the needs of the individual and to the woes of society. Occasionally considerations are overlooked that would modify the conclusion reached, as, for instance, in a chapter that pleads for calmness of mind in the acquisition of faith. Conversion always involves a radical breach with sin, but the variety of human temperaments does not permit of the reduction of its types to a single one; and Ritschl is by no means a correct interpreter of experience when he excludes from penitence the emotions of high intensity. Similarly, in the discussions from the point of view of experience of Scripture as the record of revelation, of the miracles in relation to the Christology of the Gospels, of the element of substitution in the Atonement, of the modes of presenting the gospel to different classes of men, there is sometimes room for a doubt whether the right proportion of the factors is being maintained. But there is nowhere ground for withholding gratitude from Dr. Ferries for one of the most reasonable and encouraging books of the season.

*The Historic Christ.* By T. A. Lacey. (Longmans, Green, & Co. 3s. 6d. net.)

Judging from the preface, this book is designed to be a reply by Mr. Lacey to certain criticisms, in which he was associated with M. Loisy, and charged with making a severance between the historical Jesus of Nazareth and the Christ of faith. So far, it must be recognized as a satisfactory answer. Mr. Lacey's real meaning seems to be that faith, accepting the historicity of the life and resurrection of Christ, concerns itself especially with the religious implications of those events. But Mr. Lacey has himself to blame, if he was misunderstood. He appears to be able to pass, without any sense of inconsistency, from the captious to the credulous attitude. In one place the argument from silence is pleaded in proof that St. Paul had little knowledge of the Galilean ministry, in another that St. Luke was ignorant of the First Epistle to the Corinthians, whilst in a third it is urged in favour of the correctness of a word or phrase that is unsupported by parallels elsewhere. A synoptic theory is constructed on the assumption that the evangelists wished to protect St. Paul's primitive gospel from the doketic dangers to which it is alleged to have been exposed. The Lord's Supper is 'one with' the sacrifice of Christ. The 'holy shroud of Turin' is the actual piece of linen in which the body of the Lord was wrapped. But these are only disfigurements of pages that contain much that is well put and suggestive, and a good deal that is profitable.

*The Christian Faith personally given in a System of Doctrine.* By Olin Alfred Curtis, Professor of Systematic Theology in the Drew Theological Seminary. (New York: Eaton & Mains. \$2.50 net.)

Professor Curtis justly claims that his book is not in spirit dogmatic. He has endeavoured to use the two ideas of personal responsibility and racial solidarity 'in junction and with equally serious emphasis.' The central note of his system is 'the redemption of man as a racial brotherhood of individual moral persons.' His first aim, therefore, is to secure 'an anthropological foundation for Christian theology.' In the 'Introduction,' which occupies more than a third of the whole work, a disproportionate amount of space is given to such themes as 'The Man and the Animal,' and to an analysis of human person-

ality. Of God as a person nothing is said until the last division; and yet sentences occur which beg this fundamental question, as e.g. when we read that the man who is 'in organic adjustment to the Infinite . . . thinks God's thoughts, feels God's emotions, wills God's volitions.'

The main doctrinal divisions are determined in relation to redemption, which is needed by man and the race. In this section Professor Curtis appears to greater advantage. He has chosen the true point of view from which to look at such questions as the authority of Holy Scripture: 'the Bible is authority on redemption.' By this touchstone he tries Ritschlian Christology, and finds that pure gold is mixed with alloy: 'you cannot transform our Saviour into an interrogative and not do violence to the whole extent of the redemptional consciousness.' To another much-debated problem the correct solution is given: 'Not only must all biblical values be determined from the centre, but also the result must be regarded afresh over against the consciousness of the Christian Church. . . . This Christian consciousness helps one to see the biblical truth more Christianly.'

Professor Curtis is most successful in dealing with questions which lie on the border-land between theology and philosophy, though his style might be simplified with advantage to his readers. From one of his teachers—Professor Bowne—he has well learnt the lesson of 'the cosmic significance of personality.' He is a vigorous thinker, familiar with modern speculations, and quick to perceive wherein they threaten the foundations of Christian faith. As a handbook of theology, however, his work is not ideal; partly for reasons already indicated, and partly because, as he himself says, he has 'not yet worked out all the implications' of his Psychology.

*The Testimony of St. Paul to Christ.* By R. J. Knowling, D.D. (Hodder & Stoughton. Price 10s. 6d. net.)

A vast accumulation of literature—British and Continental—has gathered about the life and teaching of St. Paul, and we are grateful when an expert like Dr. Knowling sets himself, as he does in this volume, to present the results of modern research and criticism in a compact and readable form. His studies, originally delivered during his tenure of the Boyle lectureship, cover three main sections; the first deals with the documents,



the second with St. Paul's testimony in relation to the Gospels, and the third with his testimony in relation to the life of the Church.

In the first part Dr. Knowling gives us an exhaustive 'introduction' to the Epistles and the Acts on the question of their external and internal authenticity. In dealing with the objections of advanced critics like Van Manen, Schmiedel, Pfeiderer, and many others, he is always up to date, and never too technical. It is interesting to observe that, as against Dr. Moffatt, who has recently attacked the traditional authorship of the Pastoral Epistles, Dr. Knowling holds that it is more difficult to believe that they are non-Pauline than of Pauline authorship, inasmuch as they still present unsolved problems to those who refuse them to St. Paul. In his treatment of the Acts, Dr. Knowling is on ground that he has specially made his own, and we appreciate at every turn his easy mastery of all the literature—periodical and otherwise—bearing on the subject, and his knowledge of recent discoveries, inscriptions, and the like, which attest the claim of the Acts to be an authentic record of St. Paul's witness and work.

In the second section we have an able discussion of St. Paul's testimony to the facts and teaching of the Gospels. The form of the argument is more apologetic than constructive. But if the reader feels that he hears too much about the objections of critics, when he desiderates a conspectus of the whole evidence in a positive and comprehensive summary, it is to be confessed that it is difficult wholly to avoid this method in treating a subject in which isolated points are so frequently seized upon by destructive German criticism.

Dr. Knowling, in the third part, has little difficulty in meeting the objections of advanced critics on the score of the historicity of St. Paul's speeches, his travels and missionary work as recorded in the Acts. It is the supernatural elements that are the real stumbling-block to the modern critic, and in dealing with these Dr. Knowling's cautious and sound exegesis gives him some excellent points. The volume concludes with a useful chapter on 'Recent Literature,' in which the theories of scholars like Resch and Clemen are briefly summarized. The latter, it is interesting to note, repudiates the idea that the religion of Mithra became known to the Romans through Cilician priests, and influenced St. Paul's views on the sacraments of the Church.

*The Original Poem of Job, translated from the Restored Text.* By E. J. Dillon. (T. F. Unwin. 5s.)

It is curious how one writer after another comes to grief over the Book of Job in the Old Testament, as over the Gospel of St. Matthew in the New. Professor Dillon has not succeeded in escaping the usual fate. In an introduction of less than twenty pages he writes confidently of having freed the text 'from the interpolations of centuries, and restored [it] as far as possible to the finished form it received from the hand of its author,' and of having thereby furnished the reader with sufficient materials for the formation of an opinion on the questions of date and authorship. A writer who had actually done that would have earned the gratitude of his generation. On closer examination, the alleged restoration of the text proves to have been accomplished by the adoption of Bickell's metrical theory and the investiture of one Septuagint manuscript with decisive authority. Serious objections, as yet unanswered, have unfortunately been raised against both the metrical and the textual theory, and neither has commanded full acceptance from any important group of scholars. The restored text is consequently insecure, and possibly is even further removed from the original than is the commonly received text of the Massoretes. The translation is an attractive piece of work, with renderings superior in some instances to those of the Authorized Version, but not on the whole to be preferred, nor entirely free from clumsiness. Nearly half the volume is occupied by an unnecessary reprint of this version, without note or comment.

*The Book of Job.* By the Rev. James Aitken, M.A. (T. & T. Clark. 1s. 6d.)

Mr. Aitken is a Presbyterian minister in New Zealand, who has spent years in the study of the Book of Job, and has set himself to make it intelligible and interesting to an English reader. He thinks its composition cannot be placed earlier than the time of Jeremiah, as the problems discussed were not agitated in Jewish circles before that period. The division into sections, the summary of various passages and notes are excellent, and we quite agree with the writer when he says that Jehovah's answer to the charges of the book 'is a word addressed not to the intellect, but to the heart. It has not

the effect of solving difficulties, but rather of giving that assurance of the divine wisdom and goodness which makes the difficulties unimportant. It does not make clear to man's thought the reason for God's action, but rather "flushes all channels of thought and life with a deeper sense of God Himself."

*The Century Bible.* Isaiah i.-xxxix. Edited by the Rev. Owen C. Whitehouse, M.A., D.D. (London: T. C. & E. C. Jack. 2s. 6d. net.)

Dr. Whitehouse is an accomplished Assyriologist, and has made excellent use of his expert knowledge both in the introduction to, and in the notes on Isaiah (Vol. I.)—the latest addition to this scholarly series of commentaries. The critical view of the book is accepted; for example, chaps. xxiv.-xxvii. are assigned to a date 'not earlier than the age of Alexander the Great'; the conclusion that they are 'the latest compositions in the entire literature of the Book of Isaiah' is the result of 'a careful examination of the contents, and their eschatological ideas.' On the other hand, the Isaianic authorship of the early verses in chapter ix. is ably defended; 'some such ideal portraiture was needed to give completeness to the Immanuel prophecy. . . . That the completed conception of his later days exhibits a certain progress of ideas, and a more secular consciousness, is in no way surprising.'

Conjectural emendations of obscure passages are made with caution. Sometimes the LXX rendering is preferred, as in xxxv. 9, where the familiar statement about 'the wayfaring men, yea fools,' is described as 'an extremely doubtful rendering of a very obscure original'; but the LXX have maintained 'the due balance and parallelism of the clauses:

'And there shall be there a pure way,  
And a holy way it shall be called;  
No unclean person shall pass over it,  
Nor shall be there an unclean path.'

The student who consults this handy volume will find in a succinct sentence or two the results of much learned research.

*The Doctrine of God.* By the Rev. Francis J. Hall, D.D. Second edition. (William Walker. 4s. 6d. net.)

The idea of this book is good; the book itself is little worth. It is designed to serve as a syllabus of theological lectures, as

a textbook for use in preparation for examinations, and as a manual for students who have not had the advantage of a university training. The present volume deals with theological prolegomena and the doctrine of God. Of the latter part a capable teacher might make good use. But, generally, the method of study is unscientific and confused, the standpoint is hopeless, and the references to books are either obvious or narrow. Of these faults many instances occur. Theology, for example, is said on one page to be 'properly called a science, since it treats of ascertained facts,' and on the next is described as assuming 'the catholic faith as its premiss and governing principle.' In another place reason is 'defined as an intellectual process making for the acquisition of truth,' and faith as 'a faculty of the reason'; and the writer seems entirely unaware that loose statements of this kind must alienate a logical mind, and may bring into contempt the matter in regard to which they are made. The standpoint is high ecclesiastical. The Church figures as the 'Word Incorporate,' as 'the only contemporary witness now surviving' of the Resurrection, as receiving by direct revelation the truth that was afterwards expressed in the Bible, and as having authority to impose for docile acceptance a compromising eirenicon, as well as an exact confession. Baptismal regeneration is 'necessary to be believed,' even though 'dogmatic form in the ecumenical sphere' has never been given it. The value of the book is further reduced by an index, which, whilst sufficiently full, substitutes for the number of the page that of sections and sub-sections unmarked in the headlines. Yet a syllabus of real theology, sound in treatment, furnished with all the apparatus necessary as a guide to extended study, and brought fully up to date in each of its various parts, would be of the greatest use both to readers and students, and sure of a wide welcome. Any one who is disposed and competent to prepare such a book might learn from this little volume some of the faults to be avoided.

*Life and Matter: A Criticism of Haeckel's 'Riddle of the Universe.'* By Sir Oliver Lodge. (Williams & Norgate. 2s. 6d. net.)

Of all the replies to Professor Haeckel's theories, none comes with more authority, as none is more unpretentious in form and more incisive in argument, than Sir Oliver Lodge's. There

is no waste of words, no resort to expletives. Fallacies are exposed, omitted facts are stated, and there left. Only an expert in science can appreciate the wealth of suggestion respecting the nature and relations of mind and matter, but a layman can understand and relish the skilful use made of the most recent science. The author has no difficulty in showing that Professor Haeckel 'has under-estimated some classes of fact, and stretched scientific theory into regions of guess-work and hypothesis, where it loses touch with science altogether.' Abundant proof of this is given. On p. 22, four theorems are quoted which are declared to be 'amply demonstrated.' The first runs thus: 'The universe, or the cosmos, is eternal, infinite, and illimitable.' The theory, which invests matter with the germ of all life and thought, is the starting-point of Haeckel's cosmology. Sir Oliver Lodge says, 'In order to explain life and mind and consciousness by means of matter, all that is done is to assume that matter possesses these unexplained attributes,' as Epicurus did centuries before our era. 'My desire is to criticize politely, and hence I refrain from characterizing this sentence as a physicist should,' is a comment passed on this doctrine. 'I maintain that life is *not* a form of energy, that it is not included in our present physical categories, that its explanation is still to seek.' It is assuring to find our first scientists firm defenders of the spiritualist view of the universe.

*The Coming People: A Study of Life in its Religious and Social Aspects.* By Charles F. Dole. Fifth edition. (Allenson.)

*The Theology of Civilization.* By Charles F. Dole. Second edition. (Allenson.)

The two volumes are mutually complementary; the first dealing with social and moral questions, the second with religion. Both works apply primarily to American life and society, abounding in references to American conditions. Still, of course, there is much of universal interest. The author avows himself a reasonable optimist, and gives reasons for his firm faith in social and religious progress. The tone of the first volume is lofty. 'The Coming People' is society as it will be commercially, politically, intellectually, morally in a millennium that may be nearer than many think. Evolution, not revolution,

is the process by which the results will be brought about. Socialist ideals are commended, within limits. Class selfishness and tyranny are denounced without mercy. The praises of virtue are sung in idyllic strains. The final triumph of goodness is absolutely certain. The style of both works is admirable in its directness and incisiveness. The second volume we cannot commend with as much freedom. Much that is true and pointed is vitiated by the cardinal principle running through the book, that good and evil are essentially one. Evil is good in the making, and is equally God's work. 'We can tolerate no longer any scheme of things that separates men into the good and the bad, the saved and the lost, friends and enemies.' Moral dualism is the enemy to be got rid of. The author calls his own doctrine monism. Jesus is merely a perfect human teacher and model. One chapter is headed, 'Thoroughgoing Theism,' which means that God is the author of good and evil alike. 'Thoroughgoing Theism,' indeed! Heaven help the civilization that is built on such theology.

*The Christianity of Christ and His Apostles: Historical Studies of Fundamental New Testament Problems.*  
By the Rev. J. J. Tigert, D.D., LL.D. (Nashville, Tenn.)

The last of the four essays contained in this small volume on 'Biblical Criticism and the Christian Faith' was read at the Methodist Ecumenical in 1901, and won considerable praise for its union of firm, positive faith with acknowledgement of the right and duty of biblical research. The three other essays in the volume are equally frank and able. The first, and longest, argues trenchantly for incarnation, atonement, and Christ's resurrection as essentials of the Christian religion. The second, again, finds in the vocation of Jesus, as explained by Himself, incontestable proof of His Godhead. The third proves that the essential doctrines are no developments of apostolic thought, but included in the first Christian records. It will thus be seen that the work is marked by unity of aim, and that it deals with fundamentals. It does this in a very effective way. The new readings discussed are chiefly those of Pfleiderer and Wernle, with their mythological theories. The author very wisely reasons instead of denouncing. The plain language he uses occasionally is fully justified by the nature of the opposing contentions. Thus, Wernle not only

maintains that Paul, near as he was to Christ, seriously perverted Christ's genuine teaching, translating ideas into historical facts; but that this perversion was inevitable, as Christ's teaching was too ethereal for the common understanding. On this view, God in history is driven to do evil that good may come, and in the divine order the end justifies the means. Such is the ethical teaching of the newest criticism and philosophy. Criticism and Jesuitry meet. Nothing could more effectually disprove extreme speculation. The author's strong language is not without warrant.

*God's Image in Man and its Defacement in the Light of Modern Denials.* By James Orr, D.D. (Hodder & Stoughton. 6s.)

Under an awkward title, Dr. Orr gives us a very thoughtful exposition of a difficult subject—a subject which has always had strong attractions for theological students. Dr. Laidlaw's work, *The Bible Doctrine of Man*, while covering a wider field, discussed the question in a very suggestive way. But so much has appeared since on the nature and bearings of the great law of heredity, that a new treatment of the subject had become a necessity. The author takes full account of the teachings of Haeckel, Weismann, Fiske, Sabatier, Tennant, and others, and at the same time makes his own independent and often adverse position very clear. The exposition of the racial principle in its relation both to sin and redemption, in the fifth and sixth lectures, gives special value to the work. It is strange that there should be so much prejudice against the idea of hereditary evil in these days of faith in the law of heredity. The Bible doctrine of the Fall and Redemption rests on one basal principle. What makes the one possible makes the other possible. Dr. Orr is not afraid of avowing the contrariety of biblical doctrine on the subject to some modern views. He does not believe in letting such views take the first place, and then adapting Christian doctrine to them. His polemic against the minimizing methods of Mr. Tennant's able but one-sided treatment of the Christian doctrine of sin is as timely as it is effective. The Scripture views of the nature of sin and redemption stand or fall together. The volume is a strong handling of one of the most essential prolegomena of theology.

*Literary Illustrations of the Bible: Mark, Ecclesiastes, Daniel, Luke, Romans, Revelation.* By James Moffatt, D.D. (Hodder & Stoughton. 1s. 6d. each net.)

The idea of this series, the illustration of books of Scripture from the best literature, is unique; and the carrying out of the idea is unique. The plan evidently requires the union in the writer of mastery of literature and mastery of Scripture, two qualifications not always found in combination. The plan is certainly bold, not to say ambitious. Every reader will be ready to confess that the effort is a success. The appositeness of the quotations lies, of course, in the sentiment expressed, not in the words. The aptness of the quotations is very striking. None are weak or common. Each one gives a complete sense. Most are exceedingly suggestive. In some cases a reference is given as well as a quotation, as on Mark iv. 39, 'See *Wesley's Journal* for July 26, 1736.' The tone of the citations, of course, varies with the books illustrated. The book on Mark is gracious, healing, helpful; the one on Ecclesiastes turns cynics like Schopenhauer to useful account.

*The Holy Bible for Daily Reading. A New Arrangement, a New Revision.* By Rev. J. W. Genders. (Passmore & Alabaster. 1s. 6d. net.)

The plan of this volume is much more comprehensive than its modest appearance would suggest. The author enumerates nine advantages which he has aimed at, the first being the arrangement of the text in portions of about equal length, so as to facilitate the reading through of Scripture in a fixed time. Other mechanical devices are used to help the reader. A diary is given, covering the whole of Scripture in a course of daily reading. Other more important changes are made in the use of capital letters, the indicating of quotations, italics, spelling, modern grammatical forms and meanings of words instead of old ones. The Preface also gives much information on other matters of detail, such as numerals, Bible animals, the meaning of Hebrew and Greek words. It is evident that the adequate carrying out of such a plan requires special qualifications in the author, and as far as we are able to judge, this condition is satisfied in the volume, which gives evidence of much industry and care. In this instalment the Gospels of Matthew and Mark are treated in the way proposed. The volume is cheap—the appearance is too cheap (it is printed in double columns).



*In Touch with Reality.* By W. Arthur Cornaby. (Charles H. Kelly. 3s. 6d.)

The author has been testing the principles of Christian life during twenty years of missionary toil in China, and here gives us the result in strikingly fresh, unconventional fashion. There is little connexion in the topics, the only exception being a series of three chapters on prayer. The chapters read like impromptu addresses of a very original kind. The texts are familiar enough—The Joy of the Lord, Concentration of Purpose, A Lesson in Manners, Recreative Reading, Foreign Devilry, but the expositions are full of the unexpected. Illustrations from modern science and old Chinese lore blend with perfect congruity. The chapter headed 'Divine Service will be Conducted' opens thus: 'What a majestic existence is theirs who are in Christ Jesus! It is a life that belongs, in quality as well as duration, to things eternal. Its essence is incorruption; it is for ever entering on its youth. It is planned on vaster lines than those of this temporary universe. It outweighs in value the bulking masses of a million suns.' 'Divine service will be conducted in this and that home by the Christian serving-maid, or the mother who lights the fire and prepares the breakfast, as the incarnate Minister did by the lake-side so sacredly.' All is natural, forceful, poetical, suggestive.

*The Spiritual Order, with other Papers and Addresses.*  
By George Congreve, M.A. (Longmans, Green, & Co. 5s. net.)

This is a collection of papers and addresses, written for the most part in South Africa, and delivered in war time to very varied congregations. In turn the soldiers at Johannesburg, the police, a guild of nurses, and natives in an interval of their work as navvies, were spoken to with simplicity and sympathy. There is no unity of subject in the addresses, the title being supplied by the first. The range of thought is not wide, and includes no questions of the day that are historical or exegetical. But the continuous theme is devotion, and any sincere man will be helped in his own life by what he finds on some of these pages. The standpoint is high-Anglican, but the views covered by that term are not obtruded mercilessly. The writer, loving God most, is also a lover of nature, and evidently fond

of quoting from the poets and from devotional literature. Both Wordsworth and Browning are honoured by a double citation of the same passage.

*The Unit of Strife.* By E. K. Garrod. (Longmans, Green, & Co. 3s. 6d. net.)

When evolutionists speak of the 'survival of the fittest,' they mean the fittest individual; Mr. Garrod would say, 'the fittest unit.' The change of word involves a theory. 'The word "individual" is thus left free to describe a component part of a larger and more complex unit.' The fittest unit is 'the most cohesive and extensive unit'; man is able to appreciate and co-operate with the law on which the higher development of the unit depends. 'The whole can succeed only as the parts subordinate their individual interests to the interest of the whole. And the parts can succeed only as the whole succeeds.' With much ability the process is traced by which 'an abstract consciousness' was developed in man; when he became aware of a force working from beyond himself, and brought himself into line with its requirements, the way was open for 'his unprecedented advance.' Evolution, as Mr. Garrod interprets it, recognizes that man's position in the struggle for existence is unique, and that righteousness is a force which makes for the survival of communities.

*The Pastoral Idea.* By the Rev. J. T. Inskip, M.A. (Macmillan & Co. 6s.)

The author has here printed a course of ten lectures on Pastoral Theology, delivered to Theological students of King's College, and he speaks with entire, and, we may add, refreshing reference to the ordinary duties of parish ministration. The Pastor's Inner Life, The Pastor in the Parish, The Pastor as a Preacher, Feeding and Tending the Flock, The Pastor as a Visitor, and as a Man of Method, are subjects which suggest details of methodical work, never, surely, uninteresting or negligible to a 'Methodist,' even if their inclusion in a treatise of this nature should sometimes raise a smile. The same might be said of George Herbert's classic work on the life of a Pastor, and of John Wesley's *Twelve Rules of a Helper*. It may not be altogether amiss to tell some young ministers and curates that they should go to bed early, and that they should

shave when they dress; to remind them of the necessity of neatness of clothing and clearness in speech; to take care that the illustrations they use are their own, and not to commit the fault of a certain deacon who, while preaching on the loss of little children, gave scant comfort to the heart of a bereaved mother by informing her that her child, by being called away, had perhaps been saved from prison in after years. The references to Nonconformity are cautious; the claim of the Church of England is based on its being the original representative of Christianity in England, Scriptural, and Reformed; if the Pastor does his work, Nonconformity ought to be 'unable to hold up its head.' The author might with advantage have said more about the fierce light that beats upon the Preacher's life—fiercer than he often imagines; but he gives several warnings, perhaps not unnecessarily, to preachers who, like Mulholland—

'Wanted to preach religion, handsome an' out of the wet.'

*Unfulfilled Designs, and other Sermons.* By the Rev. Thomas Sanderson. (Hodder & Stoughton. 3s.)

These sermons have three great merits—they are brief, clear, and bright. Mr. Sanderson believes in the old-fashioned custom of stating his points beforehand. He also believes in modern and varied illustration; one of the sermons deals almost wholly with Oscar Wilde's lamentable *De Profundis*; another is an exposition of an old legend which the preacher entitles 'The Wisdom of the Desert.' Several times, as in 'Rounding Cape Horn,' a happy phrase occurs in the first few sentences, and gives a fresh and original turn to the whole treatment. Throughout the volume there breathes a genial tolerance, a large-hearted love of breadth and sane religiousness that will commend itself to many readers; a number of telling sentences will cling in the memory; 'many of us get nothing out of our religion because we put nothing into it'; 'morality is like the notice-board that says "trespassers will be prosecuted"; religion is like the gate-keeper that comes out to welcome us into the park.' The keynote of the whole book is struck in the first sermon: 'Have faith in God; do thy best; and though thy best is but a poor best, it shall be well with thee because it was in thy heart to do better.' We cannot, however, lay down the volume without a feeling of disappointment. There is hardly

a sermon which could not have been preached by a Unitarian, or even a Greek or Roman Theist, and the passages which would offend a Unitarian could nearly all be excised without damaging the argument of the discourse. The text 'A Man of Sorrow' (*sic*) suggests as its two heads, 'sorrow as the gift and ministrant of God,' and 'sorrow as a singular privilege of man.' 'To sit at the feet of Jesus' is 'to live in the contemplation of the things that belong unto our peace.' 'The doctrine of the Atonement is "a great deep where all our thoughts are drowned." But, after all, the great question for all and each of us is not, "How does the death of Jesus affect the remission of sins?" but "Is God really sympathetic?"' It is doubtless too much to expect that one sermon, or even a dozen, should contain the whole of the gospel as it was understood by Paul or John; but surely no preacher, when he stands up to 'speak a good word for Jesus Christ,' should lie open to the accusing words, which will be quite familiar to the author, 'this might be pagan teaching; now hear mine.'

*The Inspiration of our Faith, and other Sermons.* By John Watson. (Hodder & Stoughton. 6s.)

The characteristics of Dr. Watson's sermons are by this time familiar to most readers. The present volume contains twenty-nine excellent specimens of his style, and the close of his very successful ministry in Liverpool forms a good opportunity for their publication. These are not doctrinal sermons, they are not expository, they are not hortatory. The first in the book, based on John xii. 3, never refers to the text till the last sentence, and frequently the passage of Scripture at the head of a discourse is evidently used only as a motto, or it would appear to have been prefixed simply as matter of form or custom. But from a literary point of view, these brief essays are well conceived and effectively expressed. They touch human life at many points; they press into their service history, poetry, and fiction, and they are such as an intelligent and cultivated audience must have heard with interest and profit. It is well that there should be diversities of gifts, when the one Spirit animates and directs preachers of very various style and type. Dr. Watson is sure to attract many both by his spoken and his published words, and we wish him many years of useful work as a preacher, now that he is no longer confined to a settled pastorate.

*Conversations with Christ.* By the author of *The Faith of a Christian*. (Macmillan. 3s. 6d. net.)

The title of this book is not without ambiguity, and at first sight suggests the colloquies of a mystic with Christ, in the spirit of Thomas à Kempis' dictum: *magna ars est scire conversari cum Iesu*. But this is not the case; the book presents us with a series of studies in the interviews with Christ recorded in the Gospels. There is nothing new in the plan of these expositions; but the writer constantly recalls the author of *Ecce Homo* by the freshness of his thought and his fine gift of getting to the heart of his subject or the point at issue. Sometimes he fails to convince, as, for example, in his conception of the man of Bethesda as a mean wretch, who is not only debased by suffering, but is completely demoralized by his cure, which serves only to develop his ineradicable meanness. Surely his divulging the identity of the Healer to the Jews may be regarded as due to something quite different from petty spite. Still, even when we dissent, we always feel that the author's vision is singularly penetrating, his psychological analysis keen and subtle, and his spiritual perceptions lofty and pure. Not for a long time have we read so suggestive an exposition of Christ's teaching, nor one that combines so beautifully clearness of insight with intuitive reverence.

*The Last Things.* By Joseph Agar Beet, D.D. New and revised edition. (Hodder & Stoughton. 6s.)

Dr. Beet is honoured in all churches as a faithful and fearless expositor. Most of us owe him a lasting debt for the light he has thrown on the Epistles of St. Paul. We regret that in his account of the controversy aroused by this book, which he gives in his preface, he should still maintain that Mr. Hugh Price Hughes held views on the subject of the last things which were substantially the same as his own. Dr. Beet does not seem to appreciate the characteristic chivalry which made Mr. Hughes act as his champion, though he differed so greatly from him on the point at issue. We are not disposed to discuss the subject of natural immortality in these columns. Dr. Salmond has already dealt with it in a masterly fashion. But one thing is clear. Dr. Beet has no gospel for the finally impenitent. He has not found any 'assured mitigation of the punishment threatened to sinners, either in the way of hope of ultimate restoration of the lost to a better life, and to the favour

of God, or at least by silent extinction of a consciousness which will have become an intolerable burden.'

*The Psalms: Their Spiritual Teaching.* By Rev. J. Elder Cumming, D.D. Vol. I. Psalms i.-xli. (Religious Tract Society. 2s.)

Dr. Cumming's purpose has been to supply a devotional commentary to the Book of Psalms, on evangelical and spiritual lines. Three to five pages are given on each of the first forty-one psalms. Dr. Cumming's notes will not enable any one to dispense with a commentary, but they bring out the spiritual meaning, and light up the psalm in a way that is suggestive and helpful.

*John Wesley. Ausgewahlte Predigten, mit einer einleitenden Monographie.* By von J. L. Nuelsen. (Dresden: C. L. Ungelenk. 1m.)

The volume appears in a long series of volumes representing the preaching of the Church of every age. Nine characteristic sermons of Wesley are translated, such as Salvation by Faith, Free Grace, Scriptural Christianity. An introduction of twenty-five pages gives a clear, vivid picture of Wesley's life and work. Wesley's own preface to the first volume of his sermons is also translated. The translator's work is well done; his German is not unworthy of Wesley's English. We can only rejoice in the publication in Germany of so much scriptural teaching.

*The Use of the Scriptures in Theology.* By W. N. Clarke, D.D. Edin. (T. & T. Clark. 4s.)

The author is widely and favourably known from his *Outline of Christian Theology*. The object of the present work is to point out the true method of applying Scripture in theological study in presence of the results of modern biblical inquiry. The first lecture dwells on the alleged defective methods of the past, the second tries to formulate the new principle, the third and fourth develop the negative and positive results that would follow from the use of the new principle. The one fault charged against the method used hitherto is that it assumes the equality of all Scripture alike. A reader asks at once whether the charge is true to the extent alleged. Has no difference been

recognized between the two Testaments, and between different parts of either Testament? Surely the difference is too obvious to be overlooked. And the author himself, after arguing that the false method vitiates the main conclusions of the theology of the past, on p. 162 plainly states that ordinary readers, to say nothing of theologians, actually do make distinctions, and form a Bible of their own. This is virtually to acknowledge that the previous course of argument is mistaken, or seriously exaggerated. The new principle advocated is the supremacy of 'the Christian element.' And this element is left indefinite; it is everything which harmonizes with the teaching of Jesus Christ. The author shows us that the method he advocates would work havoc with old interpretations, and fails to show what would take their place. The principle of 'the element' would discriminate and select not only in the Old Testament, but also in the New Testament, not only in Paul's teaching and the Hebrews, but also in the teaching of Jesus. Everywhere we should have to distinguish the permanent spiritual truth from the local and temporal accretions and modes of thought. There is, of course, much that is true in the author's positions, but there is far more that is unguarded and open to question.

*English Churchmanship, a Charge to the Clergy of the Diocese of Exeter.* By A. Robertson, D.D., LL.D. (S.P.C.K. 6d.)

*Pro Christo, an Examination of Foundations.* By H. W. Holden. (Skeffington & Son. 2s.)

*The Views of Praxeas on the Christian Faith.* By Rev. J. C. Elgood. (Skeffington & Son. 1s.)

1. On his first visitation, Bishop Robertson clearly defines his policy in the administration of his diocese, emphasizing the *via media* note on all questions of service and ceremony. Commending the Daily Service, the care of the Sunday school by the clergy, early communion, he strongly condemns the Romanizing practices which are much in vogue in the west, adding, with some pathos, 'I am ashamed to have dwelt so long upon such matters.' We hope that the counsel, so wisely and earnestly spoken, will not be wholly without effect.

2. Mr. Holden, author of *John Wesley in Company with High Churchmen*, found his way 'from Wesleyanism to fuller

and enfranchizing truth,' and to a Yorkshire vicarage. These seven brief chapters, which are mere disconnected jottings, represent his last thoughts on disconnected subjects. We are safe in saying that the positions laid down in unlimited terms on the Bible, the Sabbath, Death by Sin, Satan, Demoniack Possession, Christ's Omniscience on earth, the Eternity of Evil, and ascribed to Puritans of the present day, are purely imaginary. The author is tilting at fancies of his own creation. It was a waste of time to spend the last days of life on such subjects; it is a worse mistake to publish the result.

3. Mr. Elgood revives the idea ('heresy') of the second-century Sabellian, which does away with the Church doctrine of the Trinity, making the threefold name simply a designation of three aspects of the Godhead, no personal distinctions being admitted. Tertullian wrote a treatise against Praxeas. Another Tertullian might confute the modern Praxeas.

*A Reasonable Faith. A reply to Saladin the Agnostic.*  
By the Rev. Angus M. Mackay, B.A. (Hodder & Stoughton. 1s.)

'Saladin' is apparently an example of the slightly informed objector to Christianity, with a trenchant and popular style. There are a good many of these, and we confess that we had never heard of this particular one. He figures so little in this book that it was a pity to advertise him at all. The objections and the refutations of them in Mr. Mackay's work are surprisingly familiar and obvious. Such work as this will nevertheless have, very probably, to be repeated afresh to each generation for some time to come. And the work is very well done by Mr. Mackay here. He is good throughout, but he is at his best on the New Testament documents. His clear statements of fact, and his cogent arguments thereupon, make the little book very useful for reference. We recommend the book to a busy man, who has not time or opportunity to refer to the authorities at first hand. The themes dealt with are such as natural religion in relation to modern science, mediaeval superstitions in relation to modern Christianity, crude theories of inspiration, literary and historical criticism of the documents of Scripture, the credibility of miracles, and the like. Mr. Mackay is rector of Holy Trinity Church, Edinburgh. Both his facts and his arguments are quite scholarly and reliable.



*The Scientific Temper in Religion, and other Addresses.*

By the Rev. P. N. Waggett, M.A. (Longmans. 4s. 6d. net.)

The author of this volume is already known as a thoughtful and well-informed exponent of the problems emerging from the synthesis of science and religion. As such, he stands among the Anglican clergy in the succession of the late Aubrey L. Moore. These chapters, with one exception, were originally given as addresses in church. The subjects discussed include the effect of evolutionary doctrine upon theology and the Bible, science and determinism, biology and the religious view of man, and kindred topics. Sometimes the argument leaves the impression of discursiveness, but its spirit is always admirable. The author is himself an excellent example of the scientific temper in religion, while he drives home the statement of his case with vigorous epigrams and telling illustrations from which it were tempting to quote. He is also up to date, and refers, for example, to Mr. Burke's famous observations of *bowllon* at Cambridge; but Mr. Waggett rightly points out that even if this be a genuine case of abiogenesis, the distinction between living and not living would not disappear. The character of life could not be reduced to terms of non-living matter. He also more than once makes the valuable point that though science tends to widen our conception of law, it does not destroy the reality of freedom; law is not inconsistent with freedom 'because we find it in the living, and because we find it more evidently in proportion to the fullness and the reality of life.' These studies may be heartily commended to those whose faith in Christianity has been shaken by the naturalism and scientific agnosticism of the day.

*The Unlighted Lustre.* By G. H. Morrison, M.A. (Hodder & Stoughton. 5s.)

This volume hardly reaches the level of Mr. Morrison's former work. It has a good deal of the old brilliance, much of the old originality and suggestiveness, but it does not strike us that the author has put into the sermons quite the same quality of thought; they seem to us to have been easily made. We could mention sermons in the previous volumes which do not seem to be equalled anywhere in this. But this volume is entirely modern, closely in touch with this real, palpitating world, full of rich sympathy and helpful inspiration,

and bringing into view some aspects of both truth and life which are so elusive as often to escape attention. But in a teacher of such distinction we could have wished for some words that would have sounded deeper places, and have struck an altogether fuller note. The volume will be helpful to all who read it with thought and sympathy, and will win for its author no small company of new friends.

*Jesus: A Book for Little Children.* By H. K. (Charles H. Kelly. 1s. net.)

Many have tried to tell the story of Jesus so that tiny children might delight in it, but no one has done it with more good taste and tender feeling than Mr. Curnock in the little volume, *Jesus*, just issued from the Methodist Publishing House. The main points are seized and lighted up in a singularly attractive way, and the child that reads these pages, or hears them read, will feel a glow of devotion and love to Christ. The twenty coloured pictures are a sacred art gallery, and they will deepen the impression made by the text. The price is one shilling net, and only sixpence more in paste grain, with gilt top. It ought to have a place of honour in every child's library.

*The Children's Book of Old Testament Story.* By Mrs. C. D. Francis. (Bemrose & Sons. 3s. net.)

These fifty stories, averaging four or five pages each, are designed for boys and girls from eight to thirteen years of age. They go to show how the Old Testament points to, and finds the fulfilment of its types and pictures in, the New. They are simply and effectively written, without either condescension or childishness, and are well calculated both to interest children and to confirm them in the love of Scripture.

*The Truth of Christianity, being an Examination of the more important arguments for and against believing in that Religion.* By Lt.-Col. W. H. Turton, D.S.O. Fifth edition. (Wells Gardner, Darton & Co. 2s. 6d. net.)

It is not necessary to do more than announce the appearance of a fifth edition of this able book. The principal changes are an improved arrangement of the chapters, and a careful

revision of each, with a resultant unity that is both attractive and effective. Col. Turton is the master of a calm and clear style. He is fair in his statement of opposing views, judicial in determining between them. The standpoint and tendency of his book are evangelical. It is a concise summary of the argument for Christianity, and is admirably adapted for the use of men of little leisure, whose taste does not incline to technical terms and phrases. There are two good indexes, of texts and of subjects.

*The Opportunity of the Church of England.* By Cosmo Gordon Lang, D.D., Bishop of Stepney. (Longmans & Co. 2s. 6d. net.)

These lectures on Pastoral Theology were delivered in the Divinity School in Cambridge in 1904. Dr. Lang describes the forces which are dissolving the traditions, customs, and habits of religion, and shows that they may become a new opportunity for men of discernment. The mass of the people are outside the pale of definite and organized Christianity. Their indifference is wholly good-natured. A working man in East London said, 'It isn't that we have anything against your religion; the whole thing doesn't touch us any closer than the moon.' The bishop gives some striking instances of the sincere, simple, brotherly piety of the converts in the East End of London, and his description of methods of work will repay careful study. It is a wise and timely book, that every worker among the people will know how to prize.

*The Better Way.* By Charles Wagner. (Pitman & Sons. 1s. net.)

Ought to have a wide circulation. It is so tender in its sympathy, so graceful in its style, so full of food for thought, that it cannot fail to charm and help every reader.

*The Church's One Foundation.* By W. Robertson Nicoll. (Hodder & Stoughton. 6d.)

We welcome this cheap reprint of Dr. Nicoll's articles, whereby a capable scholar's defence of the Bible against destructive, rationalistic criticism is brought within the reach of the plain man. One passage may be quoted as the key to the whole: 'The Church cannot, without disloyalty and

cowardice, quarrel with criticism as such. It is not held absolutely to any theory of any book. It asks, and is entitled to ask, the critic: "Do you believe in the Incarnation and the Resurrection of Christ?" If his reply is in the affirmative, his process and results are to be examined earnestly and calmly. If he replies in the negative, he has missed the way, and has put himself outside the Church of Christ. If he refuses to answer, his silence has to be interpreted.'

*Bread and Salt from the Word of God.* By Theodor Zahn. Translated by C. S. and A. E. Burn. (T. & T. Clark. 3s. 6d.)

These are the sermons of a famous professor, and if they did nothing else they would remind us that the occupant of a chair does not necessarily become insensible to practical necessities and aspirations. The sermons are bright and interesting, for the most part; they are thoroughly evangelical in tone, and at times evangelistic; and their influence would be enormously enhanced by the deep respect which those who heard them felt towards their great teacher.

*The Upward Calling.* By T. H. Darlow, M.A. (Hodder & Stoughton. 6s.)

A hundred short addresses to young men and women are given in this volume. Every one of them is marked by rich thought and happy illustration, and every one of them would furnish a busy teacher or preacher with suggestions for a profitable address. Mr. Darlow has poured the treasures of his reading and thinking lavishly into this book.

Dr. Robertson's *Venetian Sermons* (George Allen: 10s. 6d. net) are drawn from the history, art, and customs of the city in which he has spent so many years. He has a high regard for the marvellous energy and industry, the perseverance, honesty and manly piety of the Old Venetians, and finds their city full of lessons. To listen to these sermons as the sun poured into the Venetian 'upper room' where they were delivered, must have been an education in local history; but it is scarcely a smaller privilege to have the book in one's hand, and to study the splendid illustrations which enrich its pages. It is altogether delightful.

*The Expository Times.* Edited by James Hastings, M.A., D.D. Vol. XVI. Oct. 1904—Sept. 1905. (T. & T. Clark. 7s. 6d.)

This valuable monthly continues to be almost indispensable to the preacher, and full of interest for the layman. Its contents are never dull. There is no parade of learning in its criticisms and discussions, but the reader is kept well informed on all subjects that bear directly on the exposition of Scripture. Reviews of recent literature, English and foreign, are interspersed with special articles on live questions, and with pages of notes for the study and the pulpit. And the bound volume is furnished with an apparatus of indexes, that show at a glance the texts, words and subjects that are illustrated.

The Rev. D. H. D. Wilkinson, Secretary of the Church Missionary Society, has just published a little volume on *Systematic Bible Study* (C. M. S., 1s. 6d.). It is the outcome of much experience in helping missionary candidates, and gives many wise and helpful hints as to the way to use a reference Bible, and study Scripture types, doctrines, biographies and history. Many will be grateful to a guide with such strong sense and ripe knowledge.

We have received from Mr. Elliot Stock, *What is the Gospel?*—a useful little Bible study by Colonel van Someren (1s. net), and *Seeds of Light* (1s. net), a pamphlet made up of Scripture and poetry.

The price of Dr. Purves's *Sacraments of the New Testament*, which we reviewed last quarter, is 6d. net. It is published at this specially low figure to secure a large circulation for a booklet of great importance.

## BIOGRAPHICAL AND HISTORICAL

*Jabes Bunting: A great Methodist Leader.* By Rev. James Harrison Rigg, D.D. (Charles H. Kelly. 1s. net.)

*The Library of Methodist Biography*, if one may judge from the first volume of the series, will both deserve and command success. It is a most attractive booklet, well printed and tastefully bound, with an excellent portrait of 'the greatest man of middle Methodism.' Dr. Bunting died in 1858; yet this deeply interesting sketch of his character and career is written by one whose esteem for a 'great and humble-minded man' is based upon a friendship of a dozen years, and more than half a century's profound study of the development of the Church which owes much to him, though he would say it owes 'incomparably more' to the man whose 'worth and goodness' are lovingly portrayed in this little book. Dr. Rigg's clear memory and facile pen impart to these pages a unique charm. To read them is to learn Methodist history at first hand, to watch the evolution of a society into a Church, to admire the plain living and high thinking of one who was indeed 'born to rule,' but whose ideal of pastoral character and duty is set forth in the *Liverpool Minutes*, which he inspired and moulded. Dr. Rigg modestly says that he has 'done his best' within the space at his disposal; Methodism has cause to be grateful that he was able to attempt, and has completed so well, his labour of love.

*Captain John Smith.* By A. G. Bradley. (Macmillan & Co. 2s. 6d.)

Captain John Smith is a hero almost entirely unknown. All the greater, therefore, is our indebtedness to Mr. A. G. Bradley for filling, in so competent and interesting a manner, a real gap in our national biography and in the literature of heroism. The life of John Smith is itself a romance, and we feel assured that the reader who once takes up this volume will follow the story with almost breathless interest, and will hardly lay it aside until the last page is reached. Of adventure there is enough and to spare. Privateering and piracy, single combats

with redoubtable Turkish champions, captivity and slavery among Turks and Tartars, with, of course, the usual susceptible maiden, escape and wanderings through the half of Europe—these are some of the experiences of Smith while still of an age at which a modern young man has hardly left college. From Spain our hero wandered into Northern Africa; then in association with the bold but forgotten British sea-dog, Captain Merham, he shared in a forty-eight hours' combat with a couple of Spanish men-of-war, of quite Homeric character. Here, assuredly, is sufficient adventure to supply a lifetime, yet in the case of Smith it forms but the prelude to his real life-work in connexion with the founding of the Virginia Colony in the opening years of the seventeenth century. The story of Smith's efforts on behalf of that colony is as heroic and inspiring as anything we have read. The poor quality of many of the emigrants, pressure of the surrounding savage tribes, malaria and insufficient food, summer sun and winter frost, all conspired to threaten failure, while the difficulties of the situation were accentuated by the incapacity, and in some cases worse than incapacity, of the leaders of the colony. The one man capable of grappling with the situation was Smith, who as explorer, diplomatic agent, and business manager, displayed the highest qualities of leadership. Though the constant object of plotting and intrigue, such a man inevitably came to the top, and was at length installed as President of Virginia. His record is one of continued triumph over difficulties, and heroic perseverance in face of the worst possible conditions, the mere perusal of which quickens the pulse and stirs the blood, and should shame some of us who are at ease in Zion into greater activity and more self-sacrifice in the pursuit of duty.

*Leaders of the Church, 1800-1900. Bishop Wilberforce.* By Reginald G. Wilberforce. *Dean Church.* By D. C. Lathbury. (Mowbray & Co. 3s. 6d. net.)

This is a series of short lives of distinguished Churchmen written exclusively by laymen. Messrs. Mowbray hope by this means to avoid the technical and professional spirit in which such works are often written. The life of Samuel Wilberforce never loses its charm, and his soldier son tells it in a way that holds attention fixed from the Bishop's boyhood to his tragic death on the Surrey hills. In Mr. Gladstone's judgement there was no man in the three kingdoms who gave such a

powerful impulse to the religious life of the country as he did by his own indefatigable and unmeasured labours. That great tribute will be well understood by readers of this delightful volume.

Mr. Lathbury's intimate relations with Dean Church, who was his chief adviser for the first seven years of his editorship of the *Guardian*, give peculiar weight to his volume. They discussed together almost every ecclesiastical event of any importance. Mr. Lathbury says, 'With all men beside that I have known there has been something to be urged in qualification or extenuation of their conclusions; with the Dean this process seemed to have been completed in his own mind before speaking. It was the judgement of a Court of Appeal, not of a Court of First Instance.' This is an illuminating sketch of a memorable life.

*Andrew Marvell.* By Augustine Birrell. (Macmillan & Co. 2s. net.)

Marvell lives among us by a few lines of poetry, and by the memory of his unstained honour and inflexible patriotism. He was the friend of Milton, and an active member of Parliament for eighteen years after the Restoration. He wrote nearly four hundred letters to his Hull constituents, and these are still carefully preserved by the Corporation, yet as a man Marvell remains undiscovered. Mr. Birrell says, 'He rarely comes to the surface. Though both an author and a member of Parliament, not a trace of personal vanity is noticeable, and vanity is a quality of great assistance to the biographer. That Marvell was a shrewd, strong, capable man of affairs, with enormous powers of self-repression, his Hull correspondence clearly proves, but what more he was it is hard to say.' His wife is more shadowy than himself. We never hear of her till three years after his death, when she signed a certificate prefixed to the first edition of his poems, saying that the book was printed 'according to the copies of my late dear husband.' Mr. Birrell's task has not been an easy one. He has succeeded, however, in setting the man in his historic framework, though he throws little light on his character or history.

Mr. Gosse's *Sir Thomas Browne* is a piece of careful work, and it is really alive. The training of the young physician at Montpellier and Padua is well described, and a good picture is given of his professional life at Norwich, but the chief value



and interest centres in the chapters on *Religio Medici*, the *Vulgar Errors*, *Urn Burial*, &c., whose delicate and discriminating criticism will commend themselves to all lovers of those English classics. It is a really bright and helpful book.

*William Hogarth.* By G. Baldwin Brown, M.A. (Walter Scott Publishing Co. 3s. 6d. net.)

Hogarth's career 'touched the life of his times at many points, and offers an almost inexhaustible field for investigation and comment.' The estimate of his skill as an executant tends to grow higher as his best work is examined. His moral and satirical designs are by no means his only claim to remembrance. His figure-pieces and his portraits, such as the heads of his servants, to be seen at the National Gallery, give striking proof of his power.

Hogarth was the first British painter who struck out a distinct line of his own, and made his name a household word on the Continent. As a preacher of righteousness he left his mark on his age. Industry, honesty, clean living, and kindness were his themes, and 'that little man in the sky-blue coat' knew how to make the world attend to his message and remember it. He was always looking for material, and any whimsical face that caught his fancy was sketched with a pencil on his nail. This he copied on paper when he came home, and introduced into some print. His 'didactic pieces and social studies' constitute his chief claim to remembrance, and Professor Brown's chapter on them is full of interest. The book is one that appeals almost equally to painters and moralists. Its illustrations are well chosen and finely executed.

*Charlotte Brontë and her Sisters.* By Clement K. Shorter. (Hodder & Stoughton. 3s. 6d.)

This latest addition to the 'Literary Lives' Series is marked by fullness of knowledge, but not always by literary accuracy and finish. There are signs on almost every page of carelessness or haste, and the reader is not long in coming to the conclusion that the writer is engaged upon a rather irksome and perfunctory task. What is best in the book is quoted from the author's *Charlotte Brontë and her Circle*, the facts that he has gleaned since its publication being of the smallest importance. Nevertheless, to those who are not ac-

quainted with his previous work, and with the other standard lives of the Brontës, Mr. Shorter's monograph will be acceptable. They will find in it all the biographical and critical material needed for an introduction to the famous sisters and their works. That their popularity is not on the wane, as it has recently been suggested, is proved, Mr. Shorter thinks, by the fact that a dozen publishers at least are engaged on issuing their novels. Anne's talent is very well described by him as photographic rather than artistic, and he has a high opinion of the genius of Charlotte and of Emily, but we are not sure that he would not endorse the estimate of Dr. Dawson in the volume elsewhere noticed, that '*Jane Eyre* will die, and even *Shirley* and *Villette* be forgotten; it seems likely that *Wuthering Heights*, inchoate and fragmentary as it is, will survive them all.'

*The Life of Adeline Sergeant.* By Winifred Stephens.  
(Hodder & Stoughton. 6s.)

Miss Sergeant was the daughter of the Rev. Richard Sergeant, who was for six years a Wesleyan missionary in Jamaica, and afterwards travelled in English Circuits. His wife was the daughter of a Wesleyan minister, the Rev. Thomas Hall, and published ten volumes of verse and prose which were once esteemed very highly. Her elder daughter was the first wife of the Rev. Alfred Sergeant; the life of her younger daughter Adeline is told in this volume. Miss Sergeant was a wonderfully diligent writer, and her story is one which many will be glad to read. It is brightly told, though we think the account of her one personal romance would have gained by condensation. Miss Sergeant became a Roman Catholic late in life, but some who knew her well thought that at the last, when her restlessness of mind and body could no longer be worked off by travel, they observed signs of a longing for further change of faith. That does not say much for Miss Sergeant's stability of character or force of conviction.

*A History of Modern England.* By Herbert Paul. In five vols. Vols. I., II. and IV. (London: Macmillan & Co. 8s. 6d. each net.)

This is the best contribution to an intelligent understanding of Modern England that has yet been published. It never loses

the dignity that befits such a study; but its judgements of men and movements are so vigorously expressed, and Mr. Paul shows such a happy instinct in seizing on the main points at issue, that he is never dull or obscure. He follows the simple order of events without partisan spirit, but not thinking it his duty to conceal his opinions. He begins with Lord John Russell's Ministry in 1846. The Whigs were no longer prime favourites at Court. 'Queen Victoria had passed from the influence of Lord Melbourne to the influence of Prince Albert, and Prince Albert was a Peelite.' Melbourne had the rare grace of absolute disinterestedness. He thought only of England. After he had completed the Queen's political education, the public heard very little of him. Mr. Paul says, 'In private life he must have been the most delightful of companions. He was an omnivorous reader of ancient and modern authors, being both a scholar and a linguist. He had a memory almost as wonderful as Macaulay's, and far more humour. His witty, original phrases, always spontaneous and appropriate, were not mere epigrams, but the ripe and rich fruit of wisdom and experience. He had an odd taste for theology, quite unconnected with any dogmatic belief, and his love of literature amounted to a passion. There has hardly been in political history quite such another graft of the bookworm on the man of the world.' This extract may serve as an illustration of the style in which this history is written. One of the finest tributes is that to Lord Canning and his rule over India in the dark days of the Mutiny. 'His spirit never quailed, and his humanity never slumbered, while panic was throwing those about him into alternate fits of ferocity and despair.' Palmerston stood by him fearlessly, as was his wont. That great Prime Minister fills a large place in these volumes. The critiques of literary work and workers are as felicitous as those of statesmen and soldiers. Of George Meredith we read that 'since the death of Walter Scott there had been no fiction so rich in imaginative romance, in profound knowledge of human nature, and in the humour with which pathos is mysteriously allied.' Cavour is Mr. Paul's hero among the Continental statesmen of the period. When he was dying, the people of Turin waited in silence before his house. 'Every one knew that not in this world would he see again the like of that great man.' The fourth volume increases our estimate of the value of this work.

*Heroes and Pioneers* (R. T. S., 3s. 6d.) gives thirteen 'lives of great leaders in thought and action' such as General Gordon, John Howard, 'Rob-Roy' Macgregor, and Sir Henry Havelock. The sketches are vigorous and discriminating, the work of such competent men as Dr. Macaulay, Dr. Stoughton, Dr. Salmond, and Mr. W. Grinton Berry. A companion volume, *Six Heroic Men*—John Frith, the Smithfield martyr, Fowell Buxton, John Lawrence, Baxter, and Claude Brissot, is equally interesting. Young people will greatly relish these historic portraits.

*Old-Time Aldwych, Kingsway, and Neighbourhood.* By Charles Gordon. With maps and illustrations. (London: T. Fisher Unwin. 7s. 6d. net.)

This book is a fitting and a worthy memorial of the greatest transformation that London has witnessed for three generations. In his first four chapters Mr. Gordon describes the way in which it has been brought about with the aid of maps, plans, and pictures. Then he takes us over the whole area involved, pointing out the historic sites, and bringing back to their old haunts the men and women who have made the region famous. The book is splendidly illustrated, and full of good stories. Every Londoner will feel new pride in his city as he turns these pages. It describes the building of the Law Courts, and gives a most interesting account of St. Clement Danes Church and parish, and Lincoln's Inn Fields. Mr. Gordon knows his subject thoroughly, and his book seems to make the past alive.

*A General View of the History of the English Bible.* By Brooke Foss Westcott, D.D. Third edition revised by William Aldis Wright. (Macmillan & Co. 12s. 6d.)

Bishop Westcott published his first edition at the suggestion of Dr. Wright, and when he was unable to undertake the task of preparing a third edition he passed his material to his friend. Dr. Wright has verified every statement and quotation, rectified the references so as to make them bear on the actual editions which Luther and others used, and has added and enlarged notes and appendices, which bring out the latest research on the subject. It has long been a standard work on the history of the English Bible, and the latest edition has added very greatly to its value for students. Dr. Aldis Wright

has done his work with characteristic thoroughness, and every one who uses this book will feel under a deep obligation to him.

*English Church History, 1509-75.* By Dr. A. Plummer. (T. & T. Clark. 3s. net.)

Last year we reviewed in these columns four lectures by Dr. Plummer, the late Master of University College, Durham, on *English Church History* from the death of Parker to the death of Laud. Working backwards, Dr. Plummer has followed up his first volume by another dealing with the period immediately preceding. The lectures were originally written for the Exeter Diocesan Church Reading Society, and form an admirable introduction, from the Anglican standpoint, to the study of this difficult period. Whatever Dr. Plummer does is good and thorough, even when it lies outside the subjects which have given him his justly deserved fame as a scholar. We cordially commend this excellent little volume.

*Political History of England.* Edited by Dr. W. Hunt and Dr. Reginald Poole. In twelve volumes. (Longmans. 7s. 6d. each vol.)

We have received two volumes of the above very important work. We propose to keep over our own notices of them until such time as we shall be able to review the work as a whole with the care and space that it merits. Meanwhile we would draw the attention of our readers to the prospectus of this great undertaking.

Messrs. Nisbet & Co. publish the *Autobiography of George Müller* as a Centenary Memorial. It has been condensed and rearranged by G. F. Bergin, and is only 5s. net, though it has 750 pages. The marvel of the story is known throughout Christendom, and there is no school for faith and prayer so inspiring. The book has already brought unspeakable blessing to multitudes, and in this cheap form its influence ought to be largely extended. Wherever it goes it will prove a means of grace.

The penny *Events in the Life of Nelson*, published by the S.P.C.K., with a portrait and six illustrations, is founded mainly on Southey's *Life of Nelson*. It is in bold type, and is bound to be popular.

*The Diary of Samuel Pepys.* The Globe Edition. (Macmillan & Co. 3s. 6d.)

Another and admirable edition of the immortal Diary, in the form with which Messrs. Macmillan have made us so happily familiar. Clear type, good paper, careful annotations, a volume easy to handle, and a very moderate price, invite the purchase of one of the most intimate books in the world. There are some people, no doubt, who do not care for the Diary, or for Boswell's Johnson; but there are multitudes to whom no novel that ever was written can compare, in lasting interest, with either the one or the other.

*Alexander Mackennal, B.A., D.D.* By Dugald Macfadyen, M.A. (Hodder & Stoughton.)

Dr. Mackennal was known intimately to few, and those who only saw him in public did not usually appraise him sufficiently high. This biography will correct the mistakes of many. But it may be doubted whether even the biography would have set the mistaken judgements right had it not been for the remarkable series of letters printed as chapter ix.—'A Spiritual Directorate.' They were written to a sick lady who found herself bewildered in a bewildering world. For calmness, and patience and frankness, for manly sense and spiritual insight, for courage and a brave hope they have few equals. They are enough to make the fortune of this book. It is here we come to know Dr. Mackennal. When he is known, it is not difficult to understand the affection of his friends or the honours of his Church.

*Lodowick Carliell: His Life and Discussion of his Plays.*

By Charles H. Gray, Ph.D. (Chicago: The University Press.)

It may be doubted whether there is anything remaining to be gleaned, worth carrying home, from the well-searched field of our ancient dramatists. There are a few lost plays we should be delighted to recover, and no one can say there is no hope. Here a piece of work is admirably done, in the interests of a waif of the world of literature, who is now chiefly memorable for his remote connexion with our own Carlyle.

## NATURE AND TRAVEL

*The Birds and their Story.* By R. B. Lodge. (Charles H. Kelly. 5s. net.)

THIS is a truly charming book. It is worth being young again to commence the study of birds under the guidance of a volume like this. Every page is fascinating. The information is, the greater part of it, first-hand, the work of a student of living things, not a dry-as-dust arm-chair naturalist. Mr. Lodge has followed these delightful creatures into their native wilds in this and other lands. As to the numerous illustrations, they are of great excellence. The author has in many cases photographed the birds in their haunts—in the trees and bushes where they sing and build, with their wonderful nests, and the eggs or the young. Sometimes they are caught by the camera in the act of feeding their brood, sometimes swimming the mere, their graceful forms reflected in the level water with the swaying reeds; sometimes fishing in the shallows, or floating on the wing. The skill, the patience, and the enthusiasm which these pictures represent indicate a born naturalist. It is a beautiful work; colour-values and delicacy of light and shade are rendered to perfection, and the subjects seem unconsciously to have disposed themselves in such exquisite attitude and pose as to give the artist a good chance of doing his best. The illustrations from the exhibits of the British Museum of Natural History, photographed by the permission of the authorities, add greatly to the value of the volume. We strongly advise parents to get this book for their children. In the matter, in the pictures, and in the get-up, it is a triumph, and publisher and author may well be proud of it—and it is very cheap.

*The Russian Empire and Czarism.* By Victor Bérard. Translated by G. Fox-Davies and G. O. Pope. (David Nutt. 10s. 6d.)

This able work by an eminent French economist and statistician deals with the facts and causes of the Russianiza-

tion of the annexed peoples of the Czar. It was published in France just before the close of the war, and at once took its place in the front rank of books on Russia. Students of Russia, as well as general readers, will find it of great practical service in helping them to arrive at rational views and conclusions in regard to the state of that unhappy country, and its relations to the races which it dominates and strives to absorb. It is needless to say it is eloquently written; it is also masterly in grasp and treatment. Far from being an apology for Czarism, it is not blind to its best side. It is written from the point of view of a friendly nation, but it does not hesitate to cast the intense revealing search-light of knowledge and insight and candour on the condition of the empire of Nicholas II; to trace to their roots the present evils, and to show that the dire consequences of Russianization, so long as its character and principles, its motives and means and objects are what they are, must inevitably be seething underground discontent, followed by periodic upheaval. There is no passion in the book; it is calm and statesmanlike, and is well worth reading.

*India and the Apostle Thomas.* By A. E. Medlycott, Bishop of Tricomia. (David Nutt. 10s. 6d. net.)

There are two traditions with regard to the Apostle Thomas. According to the more ancient he was the missionary to Parthia, and found his grave in Edessa. A later tradition, however, originating in the apocryphal *Acts of Thomas*, makes him proceed to India, and there suffer martyrdom. This tradition has found constant favour among Roman Catholic writers, and some Protestant names, notably that of Bishop Heber, stand in support of it. Bishop Medlycott believes the tradition is reliable, and gives his book to prove it. He points out that the Syrian Christians on the Malabar coast claim Thomas as their founder, and that the Romans on the east coast affirm that his tomb is at Mylapore, near Madras. He cites the fact that Alfred the Great sent an embassy to India, to the shrine of the Apostle, and he quotes the testimony of Marco Polo, to whom perhaps the tradition owes most of its popularity. But the doubt is not quite resolved. The *Acts of Thomas*, amid much that is extravagant and unbelievable, states that the Apostle went to India under the escort of Habban, the minister of King Gondophares. That may be a solid grain of history. But what was the India over which Gondophares reigned?



There are coins, discovered in the middle of last century, and there is an inscription on the Taht-i-Bahi stone now in the museum at Lahore, and from these it would seem that the India of Gondophares included Afghanistan and the Punjab, but did not include peninsular India. So the puzzle remains. The author has written a most painstaking book, and has accumulated a mass of detail, but with his utmost endeavour he is not quite convincing.

*Rome and Pompeii.* By Gaston Boissier. Translated by D. Havelock Fisher. (T. Fisher Unwin. 2s. 6d. net.)

The charm of Boissier's works is well known, and the publishers have rendered the reading public a great service by issuing this translation of his *Promenades archéologiques* in so remarkably cheap and attractive a form. Unfortunately for the classical reader, the Latin names and quotations have been badly edited, and we find too many errors like Evandor (*sic*), Grassus (*sic*), *guomodo*, *dubritaret*, &c.; while in several cases the French form of proper names has been retained, like *Denys* for Dionysius, *Celse* for Celsus, and *Fastes* for Fasti, the title of Ovid's well-known work. But these errors, irritating though they are, hardly detract from the pleasure of reading this rendering of Boissier's fascinating work. The *Archaeological Rambles* is far from being a glorified guide-book. The author describes in a vivacious manner the remains of the Forum and the Palatine, the Catacombs, Hadrian's Villa, Ostia and the ruins of Pompeii; but while he contrives to impart a vast amount of important archaeological information, his thorough mastery of Roman literature, his close knowledge of Roman political and social life, his historical and artistic insight confer an un-failing beauty and grace on his account of classical and sacred antiquities. No one could have a better guide to Rome and Pompeii than Boissier, because he gives the reader what he rarely finds in ordinary topographies—namely, the great names, the notable events and scenes, the varied wealth of historical and literary associations which are recalled by these memorials of the past. While all the studies are of a high order, we may mention in particular the account of the Catacombs as specially valuable, in that it corrects some popular but erroneous impressions about these famous remains of early Christendom.

*The Cities of Umbria.* By Edward Hutton. (Methuen & Co. 6s.)

The longing to look once more on 'the Umbrian hills, and to see the light that never was in any Tuscan vale flooding the valley of Spoleto, and the countless indestructible cities' came over Mr. Hutton as he wandered among the hills above Fiesole. Before night fell he was in Perugia, and next morning soon after dawn found him in the market-place. Thus began the tour of the cities of Umbria which has borne fruit in this volume. It consists of chapters descriptive and historic on twelve of the chief places of the region, with eight chapters on the Umbrian school of painting, and five on 'Umbria Mystica'—studies on St. Francis of Assisi, St. Clare, and others. Twenty illustrations in colour by A. Pisa give a note of distinction to the book, and there are twelve reproductions of photographs by Messrs. Alinari. Mr. Hutton has steeped himself in the history and the painting of Umbria, and his word-pictures are themselves works of art.

*Summer Holidays among the Glories of Northern France, Her Cathedrals, and Churches.* By F. Francis Bumpus. (E. T. W. Dennis & Sons.)

This is a handsome quarto with 110 illustrations of extraordinary beauty, which almost make us feel as though we were the companions of Mr. Bumpus on his summer holidays. The subject is simply inexhaustible. The cathedrals and churches of France are, 'generally speaking, conceived on a more gigantic scale than our own, but they present fewer varieties and blendings of style, besides being less interesting historically, and it may also be added, less truthful and lovable.' All the styles seem brought to their chief perfection in Normandy. In the department of Calvados it is difficult to point to a village that does not present a specimen of Norman work. The First Pointed epoch is represented by Rouen, the most picturesque of French cathedrals; Geometrical Decorated of a very high order is found in the transepts at Bayeux, and nowhere is Flamboyant Gothic so refined and vigorous as in the churches of Normandy. Mr. Bumpus begins his pilgrimage at Dieppe and passes through Caen, Bayeux, Coutances, Rouen, to Notre-Dame in Paris, Tours, Autun and other places, which he describes in a way that is both entertaining and instructive.

We learn something new and delightful at every stage of the journey. Few books appeal so strongly to all who have a taste for architecture as this, and text and pictures combine to deepen the delight with which we turn its pages. Noyon fascinated the visitor. 'Indeed, so entranced was I with the whole place, both from a secular and an ecclesiastical point of view, that in taking leave of my readers I can only say to such of them as are in search of "fair, quiet and sweet rest," go to Noyon and study its Notre-Dame, one of the most graceful and lovable, if not one of the most awe-inspiring of the "glories of France."'

*Terres Françaises.* By W. Morton Fullerton. (Paris: Librairie Armand Colin. 3 fr. 50)

Mr. Fullerton is an American who has travelled leisurely through Burgundy, Franche-Comté and Narbonne, and put down his impressions of places and things in a bright and lively fashion. As a boy of twelve his love of France awoke whilst he looked over the St. Lawrence from the fortifications of Quebec. He now gives the experiences of his rambling over three famous provinces of France. He left Paris on the ninth of May, 1901, and soon found himself at Sens, wondering at the glorious cathedral which seems to dominate the city like a fortress. It is the solitary witness to the ancient glories of the town, and Mr. Fullerton spent a never-to-be-forgotten day among its tapestries and its relics. Then he moved on to Joigny, Pontigny, Auxerre. This is a volume that can be heartily recommended to any one who wishes to study French in the most pleasant fashion.

*With the Abyssinians in Somaliland.* By Major J. W. Jennings. (Hodder & Stoughton. 10s. 6d. net.)

Major Jennings was the principal medical officer of the force operating in Somaliland under the command of General Egerton in 1903-4. Happily there was no fighting, the objects of the expedition having been secured without actual conflict. His volume is therefore occupied with records of travel and sport, descriptions of the country, of its natural history, and of its people, their manners and customs and religion. His camera was in constant use, and the narrative is embellished by sixty-five illustrations and an excellent map. The shooting of wild

game, big and little, for 'pot and sport,' rhinoceros, wild-boar, leopards, lions, guinea-fowl and sand-grouse, antelopes and hares, furnished much exciting incident, and the incongruous elements in the mixed force, British, Abyssinian and Somali, afforded scope for the exercise of firmness, tact, and ingenuity on the part of those in charge of it. The narrative is always instructive and often amusing, and the descriptions of the flora and the fauna of the country are exceedingly interesting.

*Rambles in Bible Lands.* Edited by C. Lang Neil, and illustrated with a series of photographs. By Rev. G. Robinson Lees, B.A., F.R.G.S. (Charles H. Kelly. 5s. net.)

This exceedingly handsome volume is as interesting and as valuable in its contents as it is attractive in its form. Fresh light is poured on Scripture at every turn, while the illustrations, especially the coloured ones, will convey to many quite a new idea of the springtide beauty of the Holy Land. The editor, while selecting his material from the best sources, has added much from his own observation, and in an excellent index of texts has made his work of service to the student of the Word. As a gift-book, it will doubtless be in great demand, and as a book of travel, which is also a delightfully instructive commentary on the land and life of Palestine as they appear in Holy Writ, it will be highly prized. At the price, we know of none to equal or approach it.

*Shrewsbury: A Historical and Topographical Account of the Town.* Written by Thomas Auden. (Methuen & Co. 4s. 6d. net.)

Shrewsbury owed its early importance to the Severn. At the point where it stands two arms of the river almost meet, and the ground rises to a fair height above the valley. 'It was an ideal spot for a semi-civilized race to take possession of.' Mr. Auden is Vicar of Condover, and Chairman of the Shropshire Archaeological Society, so that he is eminently fitted to write such a volume as this. Shrewsbury, or Pengwern, as it was first called, never was a Roman city. Uriconium, six miles away, not far from the foot of the Wrekin, was the Roman centre for something like 500 years, and in connexion with its

destruction about 584 A.D. we have our first trustworthy reference to Shrewsbury—the settlement among the shrubs.

The most interesting part of the volume is that devoted to famous people associated with the place. Ordericus Vitalis, the historian, went to school there as a boy of five, and was taught 'psalms and hymns, with other necessary learning,' till at the age of ten he was sent to the monastery of St. Evroult, in Normandy, where he spent more than fifty-six years. Dr. Burney, the historian of music, and father of Fanny Burney, was born at Shrewsbury in 1756. Dr. Johnson visited the town in 1774, and was shown its sights by the architect of the English Bridge which was then being built. Clive was member of Parliament for the town after his return from India as the victor of Plassey, and when a storm of obloquy burst over him the faithful town re-elected him at the head of the poll a month before his tragic death. There is no lack of incident in this volume, and Mr. Auden tells his story well.

*Selborne.* By H. W. Tompkins, with illustrations by Henry J. Howard. (J. M. Dent & Co. 1s. 6d. net.)

The lovers of Gilbert White, and they are a growing host, will welcome this dainty little volume. It takes us round the famous village, and gives six chapters about the place, its antiquities, Gilbert White, his famous letters, St. Mary's Church, and the neighbourhood. It is all so pleasantly told that we are sorry there is not more. The illustrations are very happily chosen and beautifully executed.

Messrs. Seeley have published a new and cheap edition of Mr. Lang's *Oxford* (6s.). Its fifty illustrations make a portfolio of the city and its colleges, and the story is brought down from the earliest times to the present in a series of graceful and vivacious chapters such as only Mr. Lang can write. It is a delightful study of the place which has been for centuries 'a microcosm of English intellectual life.'

The S.P.C.K. publish a second edition of Mr. Codrington's *Roman Roads in Britain* (5s.). Some slight changes have been made in the text and an appendix added, which embodies some facts which have been brought to light since the first edition was printed. It is the best book on the subject, and gives a wonderful view of the activities of the Romans in Britain.

## BELLES LETTRES

*The Hymns of Prudentius.* Translated by R. Martin Pope, M.A., and R. F. Davis, M.A. (Dent.)

MR. MARTIN POPE is one of the most cultured of our younger Wesleyan ministers, and, as he showed by his translation of the *Letters of Hus*, has a special aptitude for rendering into good nervous English the great masterpieces of history and literature. The present volume is a further proof of his ability. In the *Letters of Hus* the difficulty lay in the mediæval Latin; in the present volume he and his colleague have attempted the greater task of rendering a Latin poet into poetic English. The result is a distinct success. Prudentius has never received in the Church at large, at any rate in England, the attention which he deserves. His *Peristephanon* 'Concerning the Crowns' is a most valuable, if at times unhistorical, triumph-song of the martyrs, chiefly the martyrs of Spain, bringing before us most vividly some of the scenes and experiences of the age of persecution. The present volume is limited to the *Cathemerinon*, or 'Christian Day.' There is here a 'morning hymn,' a hymn for 'those who fast'; 'a hymn after fasting,' 'a hymn before meat,' 'a hymn at cock-crow,' as well as a 'hymn for Christmas Day'—this last the sole link between the volume and Keble's *Christian Year*, with which Prudentius' work has sometimes been compared. The translations catch the spirit and force of the original, and succeed in bringing before us in English dress the work of this first Christian poet. A few judiciously selected notes at the end of the volume make the obscure places plain, and furnish apt illustrations from other sources of certain customs and allusions. The whole is got up with the taste which always characterizes Messrs. Dent's 'Temple Classics.'

*The Earthly Paradise: A Poem.* By William Morris.  
In four vols. (Longmans & Co. 3s. 6d. each vol.)

Mr. Mackail, the biographer of Morris and the son-in-law of Burne-Jones, writes a six-page introduction to this edition. He points out that Morris did great work in many other things

as well as in literature, and had beliefs of his own about the meaning and conduct of life, about all that men think and do and make, very different from those of ordinary people. Those views he carried out in his writings as well as in all the other work he did throughout his life. Morris became famous as a maker and adorer of stories both in prose and verse. He regarded this 'as a relaxation from the harder and more constant work of his life.' Verse came naturally to him, though he found it hard to write in prose, and only succeeded after long practice. The tales which make up his *Earthly Paradise* were composed between 1865 and 1870. Twelve of its twenty-four stories are drawn from ancient Greece, twelve are mediaeval tales current in different countries of Western Europe, in French and German romances, Norse or Icelandic sagas, and Arabian tales. Morris is the most delightful story-teller among our modern poets, and these volumes of *The Silver Library* will give deep and lasting pleasure to all who embrace the opportunity to enter these enchanted realms of fancy and adventure.

*Half-hours with The Methodist Hymn-Book.* By Mary Champness. (Charles H. Kelly. 2s. 6d.)

Nothing could be less morbid than the fresh and breezy style of this quite unconventional work. Its criticism is always frank and often very shrewd. Occasionally the writer is a little obscure; for instance (page 24), "'Give me the faith which can remove'" was written for a lay preacher, not a minister!' is a remark which needs some elucidation. Miss Champness has done a very valuable service in perpetuating the original titles of some of the hymns, indicating the occasion or purpose of the writing of them. It is easy to find a flaw in her work here and there. The story of the perpetuation of Charles Wesley's last hymn is not told exactly as Sir F. Bridge told it at the Sheffield Conference. Whittier's pathetic 'Who fathoms the eternal thought' has a history which we are sure she would have told if she had known it. It is easy to point out such flaws as these when they happen to occur, but it is not easy to do justice to the writer's generally careful and accurate work, her orderly and lucid arrangement, her cheerful and wholesome teaching, and her diligent and admirable selection of material. The book is infinitely superior to all work of the sort done for the earlier hymn-books.

*Spring in a Shropshire Abbey.* By Lady C. Milnes Gaskell. With eighteen illustrations. (Smith, Elder & Co. 9s. net.)

Wenlock Abbey gives a somewhat sedate background to these records of a child's sayings and the homely story of humble folk. Little Bess is an original lady. 'Mamma,' she said in her clear bird-like voice, 'I worry a little about something every day.' At last it comes out, 'I worry about something every day, and that is, wasting so much good time on lessons, when I might be quite happy, and do nothing but play.' It is delightful, and it is Bess all over. Burbidge, the gardener, is a rugged character full of homely wisdom. His wife was a skilled herb-doctor. As Burbidge put it, 'My missus mostly does her kindnesses by nastiness. Her will fair poison a body to keep her alive.' He did not allow others to criticize, and the way he brought one of his boys to swallow a gigantic draught of ales-hoof and mallow, flavoured with camomile, is singularly edifying. Lady Gaskell has much to tell us of old customs and superstitions. The cock-fighters tried to get some consecrated bread from the Sacrament, for they believed that if a cock ate that before he went into the ring he 'war bound to win, as the devil fought for 'im himself.' Such a book is one of the most pleasant of companions for a leisure hour, and on every page one finds something to ponder and to delight in.

*The Fall of the Grand Sarrassin.* By William John Ferrar. (S.P.C.K. 1s. 6d.)

This interesting story is a happy blending of fact and fiction. It purports to be the chronicle of Sir Nigel de Bessin, and it tells, in an attractive style, of stirring deeds 'that happed in Guernsey Island,' just before the Norman Conquest. Brief notes give all needful information in regard to the leader of the Saracen freebooters, &c. In pleasant form much information about the history and antiquities of Guernsey is imparted.

*The Makers of English Fiction.* By W. J. Dawson. (Hodder & Stoughton. 6s.)

In his time Dr. Dawson has himself been a novelist, and is evidently familiar with the principles of the novelist's art. In this attractive volume he gives us a series of sketches and appreciations of all the English writers who, in any way, have advanced or illustrated the development of the English novel.



The essays vary in interest and value, and the author's judgments are not always consistent; but, taken as a whole, the volume is a fine, comprehensive, and well-balanced body of literary criticism animated by a richly gifted and assiduously cultured soul. Its high estimates of Fielding, Thackeray, Jane Austen, George Eliot, &c., are none the worse for embodying and representing that which is finest and soundest in the criticism of the day; nor do they lose anything in colour and attractiveness in passing through the author's ardent and imaginative mind. It is a long way from Defoe to Mark Rutherford, but with a guide so well-instructed and discriminating the journey is as safe as it is delightful, and as educative as it is exhilarating. The least satisfactory part of the book is that which deals with 'Religion in Fiction,' and the most attractive that which describes the 'Characteristics of Thackeray.' What could be better than the description of Thackeray's religion as 'the ideal of the average Englishman of culture—a religion grave, sober, reticent, careful of decorum, averse to enthusiasm, respectful of usage, and in the main built up upon solid virtues rather than speculative dogmas'? The whole volume makes excellent reading, and will take its place among our literary standards.

*A Son of the Sea* (Nisbet & Co., 6s.) is a piece of Frank T. Bullen's bright and wholesome work. Its improbabilities are great, but its tone is delightful and its adventures wonderful. Its pictures of the sea are, of course, the work of an artist and an expert.

*A Cumberland Vendetta*, by John Fox, Junr. (Constable & Co., 3s. 6d.), shows a practised hand. The love story is striking, but its grim framework in the bloody feud between the two families which live on opposite sides of the river will be too forbidding for most readers. As a realistic sketch of untamed human passion it is masterly. Hatred and revenge are here in all their terrors, and the way love conquers is almost startling.

*Rose o' the River*, by Kate Douglas Wiggin (Constable & Co., 5s.), is really a lovely story. Rose has many lovers, and she deserves their homage, but she is in sad danger of losing Stephen by her girlish vanity and blindness. The engagement is broken off, but the maiden's eyes are opened in time, and she makes delightful amends. The thrilling description of the

way in which the logs of timber are shot down the river on whose banks in York County these young folk live gives a fine dash of excitement to the story, and Mr. Wiley, with his exaggerations and his unconquerable distaste for work, is a character to make a writer's fortune.

*Shakespeare's Christmas, and other Stories.* By Q. (A. T. Quiller-Couch). (Smith, Elder & Co. 6s.) Shakespeare's father is the hero of the first story. He suddenly appears at Shoreditch Theatre on Christmas Eve, 1598, to enjoy his son's prosperity. Mr. Couch uses the visit to introduce his readers to the dramatist's world. It is a picture that lives in the memory. Each of the other stories has its own interest.

*Dick Pentreath*, by Katherine Tynan (Smith, Elder & Co., 6s.), is one of the writer's best books. The eclipse of Dick's fortunes is almost too pathetic, but deliverance comes after some terrible years. Lady Sylvia is a noble woman, and Dorothea and Dick are both stronger and braver for their trial. The grace and freshness of the story make it very attractive.

*French Nan*, by Agnes and Egerton Castle (Smith, Elder & Co., 6s.), tells how the country squire tamed his little bride and won all her heart. Day of Queen's Compton is a splendid fellow, and though Lady Anne gives him many a bitter hour she learns to know his value, and goes back to her country home after her London escapades a wiser and better woman.

*In a Country Town.* By Charlotte Hunter (Elliot Stock, 3s. 6d.). These are really pretty stories, which it is a pleasure to read.

Miss Edith Fowler's last book, *For Richer, for Poorer* (Hodder and Stoughton, 6s.), has already reached a second edition. Its heroine is a girl who carries sunbine with her everywhere, and though the squire nearly wins her from the curate, she is true to her first love, and finds a rich reward in a good man's love. This is a book that appeals to the family circle, and it is pleasant to read, though some of its incidents strike us as distinctly improbable.

*Visions.* By Coulson Kernahan. (Hodder & Stoughton. 5s.) Many will be glad to have Mr. Kernahan's best imaginative work gathered together into one volume. It includes his latest dream-sermon—*A World without a Child*—which has been so eagerly discussed, *God and the Ant*, *The Lonely God*, and other

favourite pieces. Mr. Kernahan is a seer, and his gifts are used in the service of truth and purity.

*Saints in Society* (by Margaret Baillie-Saunders: third impression: T. F. Unwin, 6s.) shows considerable dramatic power, but it is not of the highest order, and the author has not yet learnt to discipline either her imagination or her pen. Both faults may be looked for in a novel of this class. The great thing is to have an imagination and a pen. Without doubt the writer has both. *On the King's Service* (by Harry Lindsay: Charles H. Kelly, 3s. 6d.) is an ideal picture of a Methodist local preacher, and it could not have been better drawn. Such stories as this cannot be too widely read. *Tongues of Gossip* (by A. C. Sherwood: T. F. Unwin, 6s.) tells its secret on the very title-page. The subject is a perilous one, and is not handled with conspicuous success. Jane Austen might have managed such a theme. It requires a great deal of sweetening, and here one is distressed by the sourness of all mortal things—which is a false impression. *Ida Llymond and Her Hour of Vision* (by Hope Crauford: Skeffington, 6s.) attempts to tell things that can hardly be uttered. Her book is mystical, full of affection, and makes for charity and hopefulness.

*The Last of the Whitecoats*, by G. I. Witham (Seeley & Co., 5s.), a story of Cromwell's time, will greatly interest all boy readers.

*The Little Colonel in Arizona*, by Annie F. Johnston (Seeley & Co., 5s.), is a lively tale of a happy family who shape their lives by the Vicar of Wakefield's maxim: 'Let us be inflexible, and fortune will at last change in our favour.'

*The Crown of Pine*, by the Rev. A. J. Church (Seeley & Co., 5s.), is a good story of Corinth in the time of St. Paul. The Apostle holds a place of honour in it, and so do Aquila and Priscilla.

*The Ambitions of Jenny Ingram: A True Story of Modern London Life*. By Flora Klickmann. (Religious Tract Society. 2s.) Jenny Ingram wrote a poem, that was accepted for publication by an editor of doubtful reputation for probity. The poem was never published; but its acceptance so fed Jenny's literary ambition that she left her home in the country, and went up to London in the confidence that a great and sudden success in journalism was awaiting her. The story of her painful disillusionment is told in detail by Miss Klickmann, without ex-

aggragation and without concealment. The book is well fitted for presentation to any girl who is bitten by the same passion; and the happy ending of the course of true love after the intervening miseries enlivens the picture, and may make the reader 'content to remain in typeless obscurity.' Miss Klickmann is an easy and attractive writer, natural in style, sensible and sympathetic; and her work is marked by qualities, both technical and moral, of a high order.

*The Novels of Laurence Sterne* have just been added to Newnes' dainty 'Thin Paper Series' (3s. 6d. net). *Tristram Shandy* and the *Sentimental Journey* are English classics, though we do not wonder at John Wesley's judgement: 'For oddity, uncouthness, and unlikeness to all the world beside, I suppose, the writer is without a rival.' How a clergyman could so far forget himself as to soil his pages as Sterne does is a marvel to all of us.

Messrs. Methuen's Shilling Novels are wonderful value. The books are printed in good type on thick paper, and the turkey red binding is strong and neat. The stories seem well chosen, and such tales as *A Gallant Quaker* and Miss Adeline Sargeant's *Master of Beechwood* are just what one wants for family reading.

The Wesleyan Sunday School Union publishes a set of bright and attractive story books. Mrs. Robson's *Densil Stowe* is a really charming tale of a Quakeress who marries a Methodist preacher. *Who's to blame?* by F. Spenser, reveals the secret of lives spoilt by intemperance. It pulls hard at one's heart-strings. *The Darlings of the Nations*—Nelson, Napoleon, Washington and others—tell the story of their lives to an eager boy in the raciest fashion. *A Kid of the Goats*, by Sarson C. J. Ingham, is a tragedy of wasted lives. *Caspar's Find* is a shipwrecked girl, a rich merchant's daughter. It is a book which children will greatly relish. Mr. W. J. Forster is responsible for five entertaining volumes which teach the best lessons. *A Straight Furrow*, by Mrs. Spratling, tells how love of work saved Charlie Stewart from shipwreck, and in *Helen's Sacrifice* she shows how a girl gave herself to foreign missions. *Our Boys and Girls*, with its stories and little papers, will be welcome in all nurseries. In the annual volume of the *Sunday School Magazine* wise provision is made to equip our teachers for their work. There is so much information and so many

wise hints as to every kind of lesson, that all who use this magazine well will be thoroughly furnished for their work.

*Her First Term*, by Olivia Fowell (Gall & Inglis), is a story for school-girls written by one who really knows them. Joan Maydew has been brought up with her two brothers, and it cost her many tears to make her first venture among girls, but before the term is over she has learned to love her school and her companions. The story is full of life and incident, it is brightly written, and it will help school-girls to love their work and their teachers. Miss Fowell is the daughter of a much esteemed Wesleyan minister, and many will be glad to welcome this first book for his sake as well as its own.

*Tangam's Prize* (Kelly, 1s. 6d.) is a missionary doll which Miss Vincent allows to describe life in Batticaloa in the most attractive way. The book will keep alive the memory of a gifted young missionary worker. It is most entertaining.

The S.P.C.K. sends us an attractive set of story books. *Rupert Dudleigh* (3s. 6d.) is a tale of old Brighton, with a gipsy, who is like a fairy godmother, and some exciting adventures with a gang of robbers. *Duchenir* (3s. 6d.) is a reprint of Dr. Neale's famous story of the French Loyalists and their sorrows in 1793. *Hugh the Messenger* (2s. 6d.) is a spirited tale of the Siege of Calais, with a fine boy-hero. *The Log of the Scarlet House* (2s. 6d.) is the most astonishing and entertaining record of a young couple and their domestic economy. Every young wife ought to read it. *Ben Pipe's Sowing* (2s.) has some peculiarly racy characters. *The Mysterious City* is an exciting tale of adventures in Africa. *The Pied Piper of Hamelin* (2s. 6d.) is a handsome quarto with very effective colour illustrations by Van Dyck. The text is printed in capitals. It will fill the minds of little people with wonder and delight. *The Sleeping Target* and other stories told in pictures is a remarkable sixpenny book. There is real humour in it.

Messrs. Nelson & Sons publish *Smouldering Fires* (5s.), by E. Everett-Green. A family feud caused by a broken engagement is healed by the love of two young people. The most exciting part of the story is in Martinique at the time of the eruption of Mont Pelée. It is a powerful and a pleasant tale. *The Ghost of Exlea Priory* (5s.) is no ghost, but a bright girl who is sorely disturbed by family misfortunes. All the clouds vanish in due time, and the young people gain in strength of

character by their sharp discipline. *Uncle Boo* (1s.) is a very pretty tale for small people by E. Everett-Green, and astonishingly cheap.

We know of no single-volume edition to compare with *The Oxford Shakespeare* (7s. 6d.) just issued by the Clarendon Press. Mr. W. J. Craig has edited the text with sound judgement and has supplied a glossary. The type is very clear, and the India paper makes a light and compact volume. It has a good portrait and is very neatly got up. Every lover of Shakespeare ought to add this edition to his library, and those who have no copy will find none to equal this.

Sir George Newnes has done us all good service by his tasteful reprint of Miss Winkworth's *Lyra Germanica*. It is in his 'Devotional Series' (2s. 6d. net), bound in lambskin with tasteful end papers and a finely executed frontispiece from a wood engraving of Albrecht Dürer's. The first and second series (1855 and 1858) are both included, with Miss Winkworth's delightful prefaces. Dr. Martineau said the translations were 'only a little short of "native music,"' and we are in hearty agreement with him.

The *Souvenir of Sir Thomas Browne* issued by Messrs. Jarrold & Sons (2s. 6d. net) has twelve full-page illustrations, a fine portrait of the doctor, his family group, his house, his grave, the Norwich statue; and excellent descriptive notes by Charles Williams, F.R.C.S.E. It is timely and most attractive. Every lover of his books ought to set them in this historic framework.

Messrs. Gibbings publish a very neat edition of Sir Thomas Browne's *Religio Medici*, *Christian Morals*, *Hydriotaphia*, &c. (2s.). There is a brief but good biographical introduction. It is printed in clear type and has wide margins. Such a compact edition will be a boon to many.

Mr. Allenson's *Heart and Life Booklets* are gems of the printer's art, and it is a boon to have John Caird's memorable sermon on *Religion in Common Life*, Browning's *Easter Eve*, and other treasures of prose and verse in such a form. 6d. net paper, 1s. net cloth.

*The Christmas Shepherd*. By H. L. Ogle. (Elliot Stock, 6d. net.) A beautiful little story woven round the Nativity.

## GENERAL

*The Boy and his School. What it can and what it cannot give him.* By Robert L. Leighton. (Murray. 2s. 6d. net.)

MR. LEIGHTON is Head Master of the Bristol Grammar School, and wishes to lift educational discussion to the level of a sound logic, with its terms clearly and rigorously defined. He gives some interesting results of his own observation as to dullness, stupidity, and idleness which will be very suggestive to other teachers. 'The boys, plus the choice of friends made from among them, exercise far more influence, both moral and intellectual, than any master that ever lived.' The work of mother and nurse is discussed in another important section. If the foundation of 'originality, observation and Christian charity' has not been laid before the Higher Form or the University is reached, bad habits must be eradicated, and how difficult that is is plain to the least observant. Unwise repression, which accounts for so much artificial stupidity and idleness, is helpfully discussed, and the opportunity of short impromptu lessons begun 'with the assent, if not actually on the invitation of the pupil' is well brought out.

*Counsel for the Young.* Edited by Louise Creighton. (Longmans. & Co. 2s. 6d.)

These extracts from the letters of Bishop Creighton make a charming volume for the young. Mrs. Creighton says that all through his life her husband loved those younger than himself. As a big boy at school he made friends with the small boys, and proved himself a wise and faithful counsellor. As Vicar of Embleton he knew all the children of his parish, and when he became a bishop intercourse with young people was his chief refreshment. 'A few moments would be seized for a walk round the garden, a day off would be spent in a long ramble in the country or in a visit to a picture gallery.' The majority of these letters appeared in the bishop's biography, but a good many are new.

*Christian Beneficence, with special reference to Systematic and Proportionate Giving.* By Rev. T. Mitchell. (Charles H. Kelly. 2s. 6d.)

This is one of the best and most timely of the Hartley Lectures. Its real subject is human stewardship in relation to personal income; and this is illustrated from various points of view, and urged on both scriptural and ethical grounds. Mr. Mitchell advocates systematic and proportionate giving, but wisely refrains from fixing a uniform proportion for all men. Starting with the tithe as the basis of voluntary assessment, he is prepared to recommend a smaller fraction in cases of poverty, but does not hesitate to claim that the proportion should rise with the income. 'Proportion thy charity to the strength of thy estate,' is the principle as enunciated by Quarles, and a conscientious man will have little real difficulty in deciding what part of his income should be earmarked for charitable and religious uses. Every business consideration is in favour of the adoption of method in giving, and every perplexity as to amount or object disappears with a little thinking. With system thus applied in a double way both to the duty itself of giving and to the settlement and allocation of the amounts, not only would every sensible philanthropic institution or enterprise in the country be blessed with financial ease, but also the instinct of stewardship for the use of one of God's gifts would be satisfied. On this matter there have been published already many tractates and treatises. Mr. Mitchell's will rank with the best. It is simple and reverent in spirit, neither exaggerated nor thin, and distinctly practical in its aim and details.

*Religion and Politics.* By A. S. Crapsey. (New York : T. Whittaker.)

This little volume appears to be a series of sermon-lectures on the relation through the centuries of Church and State. The chapter on the 'Fall of the Mediaeval Church,' for instance, was delivered, we are told, 'before the Church Club in New York.' Lectures of this sort, unfortunately, are rarely accurate in detail, and Mr. Crapsey is no exception to the rule. James Duèse (John XXII) should not be called 'Cardinal D'Eusa' (p. 195). Prignano is three times on one page written Pignano (p. 199). To call Peter Philargi 'Peter Candia' may perhaps pass; but when the author calls this Greek 'a Muscovite friar'!



(p. 204), he shows that he does not know the A B C of his subject. No Pope of Rome can belong to the Russian Church, to say nothing of a Russian Franciscan friar! On p. 208 we are told that Sigismund went to Spain. He really went to Perpignan, which to-day is in France, and at that date was in the county of Roussillon. On the same page we are told that 'Gregory XII ceded his rights to the papacy for a cardinal's hat'! As a matter of fact, Gregory was a cardinal years before; what he obtained was a good pension. And so we might go on. These are little matters, but it is only accuracy in detail that gives us confidence in a writer's generalizations. You cannot make bricks without straw, or sermon-lectures on Church history without deeper knowledge of the subject than Mr. Crapsey gives us evidence that he possesses.

*The Religious Controversies of Scotland.* By Rev. H. F. Henderson, M.A. (T. & T. Clark. 4s. 6d. net.)

Scotland has, ever since the Reformation, been 'the home and the battlefield of theology'—the latter at least as much as the former. But if Scotsmen have fought over theology, it has been because they loved it passionately and have been jealous over its utmost minutiae with a godly jealousy. Mr. Henderson has done well to present in one volume an account of some of the more recent controversies, extending from 'the Simson affair' early in the eighteenth century to the 'Dods-Bruce case' at the end of the nineteenth. The most interesting chapters in the volume are those which concern the 'Marrow Men,' the 'Row Heresy,' and the Robertson-Smith controversy concerning Old Testament Criticism. Of M'Leod Campbell, the central figure of the 'Row Heresy,' Mr. Henderson very justly says: 'For the finer orthodoxy of the heart, for supreme and untainted loyalty to Christ, for singular sweetness and charm of disposition, no Church in Scotland has produced his equal.' The reader must understand that the word 'heresy' is applied from the point of view of strict Calvinism; and the Erskines, Campbell, and Morison were guilty of no more serious departure from the faith than a belief in the universality of the atonement of Christ.

*Our Brief against Rome.* By the Rev. E. S. Isaacson, M.A. (Religious Tract Society. 2s. 6d.)

In his two books, *Roads from Rome* and *Rome in many*

*Lands*, Mr. Isaacson has done good service by his careful statement of facts, and his plain but unexaggerated descriptions of the practical effects of Roman Catholic doctrine. The same qualities are manifested in his latest work, in which he shows the full extent of the claims of Rome. On such subjects as Papal Infallibility, the Sacrifice of the Mass, Mariolatry, &c., the book is an armoury from which Protestants may select weapons of precision, which will not fail them in the strife.

*The Harmsworth Library* is as good a set of books as a young man could find. *The Pilgrim's Progress*, *Vanity Fair*, Darwin's *Voyage of H.M.S. Beagle*, and similar classics dressed in bright cloth covers can be had for a shilling each. The type and paper are good; really it is a wonder how so much can be given for so small a price.

*The Romance of Modern Electricity*, by Charles R. Gibson (Seeley & Co., 5s.), is an introduction to a world of wonders, and the wonders are not dreams but realities. Boys and their fathers will take equal pleasure in this volume. It is brightly written, full of pictures, and is the work of a practical electrician who knows his subject from top to bottom. It is one of the books that everybody ought to read.

*The Romance of Insect Life*, by Edmund Selous (Seeley & Co., 5s.), describes strange and curious things about ants, bees, wasps, spiders, locusts and other insects. There is no page which has not its marvel, and all tend to increase a child's reverence and wonder. It is well illustrated and beautifully got up.

Messrs. Routledge publish a very neat edition of Archbishop Trench's *Proverbs and their Lessons*, with additional notes, translation of foreign proverbs, and a Bibliography of Proverbs by Dr. H. Smythe Palmer. The book never loses its interest. There is nothing on the subject so pleasantly instructive, and Dr. Palmer has done his work as editor with sound judgement and ample knowledge.

The Cambridge University Press has just added Bunyan's *Life and Death of Mr. Badman* and *The Holy War* (4s. 6d. net) to its 'Cambridge English Classics.' The story of Mr. Badman was intended as a counterpart or companion to *The Pilgrim's Progress*, but the public would not look on it in that light, and Bunyan published his story of Christiana and her children in 1685. Dr. Brown of Bedford supplies a

prefatory note, and has edited the text with the care and skill we should expect from our chief Bunyan expert.

*River, Sand, and Sun*, by Minna C. Pollock (C.M.S., 3s. 6d.), is a record of the Church Missionary Society's work in Egypt. It describes the Nile, and the desert on which it performs its miracles of fertility; then it introduces us to the people and shows how the river of life is bringing blessings to the children and healing and light to the people. It is a book full of hope and brightness.

*The Class-leader's Companion* (Charles H. Kelly, 1s. net) is a very handy little volume, with a subject for each week of the year and appropriate hymns. The Rev. James Feather has edited the work with much skill, and the notes are just what a class-leader will find most useful. They are racy, practical, stimulating. We hope that the Companion will have a great circulation. It deserves it.

*The Conquest of Appetite*, by the Rev. S. R. Henry, B.A. (Belfast: Mayne & Boyd, 1s. 6d.), is the work of a total abstainer who thinks that the 'expediency' doctrine is the only sound basis for temperance reformation.

*Terrestrial Magnetism and its Causes*. By F. A. Black. (Gall & Inglis. 6s. net.)

This work offers an explanation of the various and changeeful deviations of the magnetic needle from the true north. We ourselves know nothing about the matter, and are the less hesitant to say so, because it seems that nobody knows any more than we do. But Mr. F. A. Black engenders confidence for his theory by his clear thinking and his luminous English.

*The Poor and the Land: Being a Report on the Salvation Army Colonies*. (Longmans. 1s. 6d.)

The title adequately indicates the contents and aim of the work, and the Introduction of thirty pages further discusses the bearings of the Report on the most urgent question of the day. It would be difficult to exaggerate the value of the work, which deserves the best study of all who are interested in social reform.

*Psychic and Nervous Forces*. By J. Turtle Cooke. (Sealy, Bryers & Walker. 2s. 6d.)

An attempt to explain such phenomena as telekinesis, the

divining rod, hypnotism, crystal-vision and the like by 'psychic force'; a purely spiritual function of the subliminal consciousness; and further, to account for such effects as healing by touch, &c., through the exercise of 'nervous force,' which the writer claims to be unlike psychic force in being purely physical. Those who are interested in such studies will find in this little work some novel speculations.

The S.P.C.K. sends us a little volume on *The New State of Matter* (1s.). It is a translation of an address delivered by Professor H. Pellat of the Sorbonne. It is a profoundly interesting study of recent investigations into the nature of matter.

*Seed-Corn for the World*, the popular illustrated report of the British and Foreign Bible Society, will excite interest in this noble work of spreading God's Word over the world wherever it goes. It is full of delightful incidents, which show how the Bible transforms human hearts and lives.

*The Jewish Literary Annual* (1s. net) contains five suggestive papers which throw considerable light on Jewish character and history.

*My Cat Book* and *My Dog Book*. (Charles H. Kelly. 1s. each.)

A really entertaining set of pictures and stories. Mr. Louis Wain, the great friend of the cat, is represented by some of his best pictures, and there is a gaiety and humour about the volumes which will win them a warm welcome in every nursery.

*Early Days* contains everything that a child desires to find in such a magazine—bright stories, sparkling verse, lively papers on subjects of special interest, and a delightful set of pictures. It is a volume that will give many pleasant hours by the fireside, and make boys and girls better as well as happier.

*Golden Sunbeams*, 1905 (S.P.C.K., 1s. 4d.). A bright, varied, readable little magazine for Church of England households. It will always be sure of a welcome.

*The Dawn of Day* (S.P.C.K., 1s.) is a good and cheap volume, full of bright reading.

The annual volume of *Home Words for Heart and Hearth* (2s.) is very attractive. Dr. Bullock knows how to cater for the needs of evangelical churchmen, and there is much pleasant

variety in this magazine. Its pictures are good, and some very amusing.

The S.P.C.K. almanacks, pocket-books, and forms for the prayer-desk and for keeping a return of the parochial offertory, are exactly what clergymen, churchwardens, and laymen will prize. They are very neat, and some of them will stand the strain of daily wear well. They are cheap and complete.

*The Nineteenth Meaning of Character*, by W. B. Fitzgerald (Charles H. Kelly, 1s.), is an ingenious title for a racy study. 'Character is what you are.' That is the text, and from it many a useful lesson is brightly taught.

*In Salisbury Square*, by Irene H. Barnes (C.M.S., 2s. 6d.), will be more instructive than even a personal visit to the head quarters of the C.M.S. It takes a reader from department to department, explaining the work of the Society and the daily round of duty pursued by its officers. It does one good to look into such a hive of industry and to feel that all this is the working out of our Lord's command. Here is information about the literature of the house, its finance, its committees, its secretaries, its subscribers, its women workers that fills one's heart with thankfulness and hope. Long may the C.M.S. grow and prosper!

*Christus Liberator: An Outline Study of Africa*. By Ellen C. Parsons, M.A. (Macmillan & Co. 2s. net.)

It was a good idea to get Sir Harry H. Johnston to write the introduction to this little volume of missionary pleadings on the behalf of Africa. It runs to about fifty pages, and is packed with information. The rest is a trifle more discursive. The whole is an earnest plea and a very interesting exposition. Where it finds its way interest in African missions is sure to be quickened.

*The Illustrative Lesson Notes, 1906*. By John T. McFarland and Robert Remington Doherty. (Charles H. Kelly.)

The Sunday-school teacher has all—or nearly all—his needs met in a volume like this. It is a book that local preachers might well desire to possess. From far and wide the best has been gathered, and all is admirably woven into an instructive and luminous comment.

## Periodical Literature

---

IN this section it is not intended to attempt the impossible task of summarizing or reviewing the contents of even a portion of the numerous current reviews and magazines. But, in days when so much excellent work appears in ephemeral form, it is desired to draw the attention of our readers to selected articles which appear from time to time in periodicals sent to us for notice, as well as others which appear to be of general interest and importance.—ED.

### BRITISH.

'THE nineteenth century,' says Mr. Garnet Smith, in an article on *Recent Literary Criticism in France*, in *The Quarterly Review* for October, 'may come to be styled the Age of Criticism.' During that period, at all events, criticism has become both a science and an art, and in France pre-eminently, literary criticism has taken its full share in the investigation into man and nature which has marked that century. It is indeed a noble art, and no mean equipment is needed by the critic who is worthily to fulfil his office. He must 'at once be artist and philosopher, historian and moralist, with the most open of minds, and the richest possible store of guiding knowledge and principles.' Like every wise man he must endeavour to reconcile the beautiful, the true, and the good. 'In the middle of the century,' says Mr. Smith, 'Sainte-Beuve was the acknowledged prince of critics; since then Brunetière, who has added the moral to the aesthetic and historical methods, has risen to supremacy. This remarkable fact is shown to be of happiest augury for the future of European literature.' Another article of more than ordinary interest deals with *The Rights and Limits of Theology*. It is based on Dr. Andrew Dickson White's *History of the Warfare of Science with Theology*, Sabatier's *Religions of Authority and the Religion of the Spirit*, and Professor James's *Varieties of Religious Experience*; and its aim is to show that there is no real conflict between science and theology. The conflict has been and is between science properly so called and the 'pseudo-science' which we call dogmatic theology. The change now in process is described as the transition from dogmatic to scientific theology, and the issue, the writer thinks, will be, not the discrediting of either revelation or theology, but the establishment of a better relationship between them. The article is Ritschlian in its spirit and methods, and on

this and other accounts is a noteworthy sign of the times. 'Whatever be thought of their lapses or their extravagances,' says another writer, on *The Poetry and Criticism of Mr. Swinburne*, 'their total effect will be, for most of us, that of a poet who not only has successfully appealed from the nineteenth to the twentieth century, but will as surely appeal from the twentieth century to the high court of time. He has continued into our day the heroic tradition in poetry, and has been the last true rhapsodist carried away incontinently without appeal upon the lyric stream. His criticism has been an ecstasy of homage, an idolatry—his Victor Hugo a Titan, his Shakespeare a deity. . . . He may be, as he has been termed, a Greek, an Elizabethan, an ancient Hebrew; he is in no respect an Edwardian. But anomaly and incongruity as he must be accounted, he is a master, a great poet, an "immortal," one of the last of those men of force who still arose in our last-century literature, and whose type the present century hardly seems able or inclined to perpetuate.'

*The Novels of Miss Yonge* are described by *The Edinburgh Review* for October as 'rice-pudding, perhaps—yet rather, say, wholesome bread with fresh butter and the best of home-made jam.' At all events, after fifty years they are still popular, which speaks well for the taste of the English novel-reading public. In an elaborate article one or two of her chief works are analysed, and a careful estimate is made of her literary powers. The comparison between Miss Yonge and Jane Austen, 'an infinitely greater artist,' is specially instructive, as is also the comparison with Anthony Trollope. Both she and Trollope possessed 'in amazing measure the gift of shaping in their minds a large group of individuals, for the most part neither witty nor in any way exceptional, yet interesting as a group just because their creators are so profoundly alive to their idiosyncrasies and realize so thoroughly their impact on each other.' Hers was a wise and generous mind, and her lack of humour, as well as the narrowness of her outlook, was amply compensated by her Christian charity and missionary zeal; a zeal 'tempered by a love for all that is venerable and comely.' A masterful study of the Japanese Trafalgar, an appreciative description of *Garden City and Garden Suburb*, and a powerful plea for *The Preservation of Big Game in Africa*, are other papers well worth notice in a number of much weight and worth.

*The Fortnightly Review* for November contains a paper on *Life and Literature in France*, by Mr. W. Lawler-Wilson, which on no account should be missed by those who wish to understand the *entente cordiale*. The writer finds the French superior to us in refinement but not in civilization, with greater delicacy but far less tenderness or compassion, with broader conceptions of humanity

and more charming manners but less successful in dealing with the various races of the world. 'Their intellect shines with a more brilliant light, but lacks the English richness, maturity, and depth of colouring. . . . In brief, each nation seems providentially designed to be the complement, the corrective, and the fascination of the other.' The writer also notes the striking change in the character of French fiction in the course of the last ten or fifteen years, and speaks in the highest terms of the 'innocent' school of novelists represented by such charming authors as Henry Gréville, Jean de la Brète, Henri Ardel, André Lichtenberger, and Champol. Recapitulating, he sees in the French a 'people of superb achievement, and of pride not below its history, slowly recovering from a rankling sense of undeserved, or at least not wholly deserved, suffering; a race defeated in arms and out-distanced in commerce by another, its inferior in the finest qualities of the mind. At the moment when its wounds are healing, and its eyes are turning towards its glorious past, another nation, long its enemy, unexpectedly awakes to a new friendliness, and endeavours to learn, to analyse, and to admire the almost infinite resources of its character; to be infected by its beauty, and to remodel many old and unfair judgements passed upon it. The picture is pleasing, and the hopes it inspires may all be realized; but that there are elements of danger in sight is indisputable. To us, in any event, no part of the spectacle need cause either alarm or jealousy, even though France, mistress of herself, and confiding in her own strength, means France, queen of the Continent.'

The invidious task of depreciating Dante has fallen upon Mr. Howard Candler, who, in the October number of *The Contemporary*, treats the poet to a 'black-washing' such as he might have received from one of his bitterest enemies in Florence. Where, in all the literature of ancient or modern times, he asks, can you find passages as 'fantastic, irreverent, gross, prosaic, unnecessarily illusive' as the examples he quotes? Artificiality and want of proportion are charged to the account of Dante's poetry, and as for Dante the man, says this latest *advocatus diaboli*, has it not been proved that he was guilty of the grossest immorality in youth and age, and of the deeper and more deadly sins of pride and arrogance, of scorn and hate? And yet the writer takes his place among the multitude of Dante worshippers, and will no doubt be happier now that he has laid his big black brush aside. The November number has a valuable article on *Old and New Lights on Shakespeare's Hamlet* by Mr. J. Churton Collins, who treats his subject in a widely different spirit. Hamlet, he says in effect, is 'not one but all mankind's epitome.' He is 'not so much an individual as humanity individualized, not so much man in integrity as man in solution. He exhibits all that is implied in the emotional and aesthetic, and



all that is implied in the reflective and philosophic, temper; he is Sterne and Rousseau; he is Montaigne and Pascal; he is Byron, Clough, and Coleridge.' So says Mr. Collins, and he ought to know, for he has been a life-long student of this 'marvellous and many-sided masterpiece.'

Those who have not access to Signor Rosadi's great work on *The Trial of Jesus* may find an excellent review of it in *The Nineteenth Century* for October by the Rev. Septimus Buss, who treats the subject freshly and acutely, and brings to it the fruit of independent study and research. He clearly shows that our Lord was tried for high treason and acquitted by Pilate, who, however, allowed himself to be overborne by the clamour of the priestly party, and earned eternal infamy by his unjust condemnation of the innocent. He also throws new light on the Gospel record from the methods of Roman law.

*The Dublin Review* for October contains a beautiful and instructive article by Miss J. M. Stone on *Joseph Goerres*, the eighteenth-century Roman Catholic poet-philosopher and theologian, whose genius 'amounted to inspiration.' He was a born leader, of great eloquence, and a writer of great versatility and power. His *Asiatic Myths*, the fundamental idea of which is the unity of all historic mythology founded on the universal idea of God and the oneness of the human race, is a remarkable contribution to the philosophy of religion. His best study is said to have been his monograph on *St. Francis of Assisi, Troubadour*, and his *Introduction to the Life and Works of Suso* 'deals with the manifestations and laws of mysticism in the most comprehensive manner.' There is also an acute and timely article by the Rev. A. B. Sharpe on *The Conscience of Rationalism*, in which Haeckel's theory of conscience is criticized from a theistic and Roman Catholic point of view.

The first two articles in *The Hibbert Journal* for October strengthen and supplement one another. Professor Anesaki, of the Imperial University of Japan, describes *How Christianity appears to a Japanese Buddhist*, whilst the Editor answers the question *Is the Moral Supremacy of Christendom in Danger?* by pointing to Japan as likely to contest it. Both writers appear to regard Buddhism and Christianity as kindred religions co-operating for the welfare of mankind. Professor Anesaki thinks they may preserve their respective traits, whilst sharing in the deep root of religious faith; Mr. Jacks says that the two religions 'in their highest expressions are not estranged. They are approaching each other, and their approach is the dawn of a better age.' We do not quite know what is meant by 'approaching'; is Christianity becoming more Buddhistic or Buddhism more Christian? If it be meant that

some Buddhists and Christians are coming to understand better the nature of each other's religion, we quite agree, and hold that such increased mutual knowledge cannot but be a benefit. Dr. Forsyth's article on *Authority and Theology* covers similar ground to that taken by him in an article in the October *Contemporary*, and the two instructive deliverances should be read together. Sir Oliver Lodge writes a brief, but very suggestive paper on the *Nature of Life*, and Professor Henry Jones contributes the first of a series on *The Working Faith of the Social Reformer*. Professor James Ward's treatment of the relation between the world of science and the world of history will prove very helpful to those who are conscious that it is difficult to harmonize the scientific and the historical views of the world, but do not see how to set about such a task. The general principles of Professor Ward's masterly work on *Naturalism and Agnosticism* need to be better understood and applied to various aspects of current controversy. This paper is an example of the way in which the useful work of popularization may be carried out. We have not been impressed by the ability or usefulness of Dr. M'Taggart's description of *The Inadequacy of Certain Common Grounds of Belief* or Professor Keane's *réchauffé* of stale objections to the moral teaching of the Old Testament. The answer to much that is alleged by the latter writer for the thousandth time is too obvious. But this number of the *Journal* as a whole is excellent and the value and usefulness of this important quarterly do not depend upon the reader's agreement with the opinions of the several writers. One of its most important features is an open 'forum' in which free criticism from all sides is encouraged.

The *Church Quarterly Review* for October opens with an article on *Liberal Theology* which is apparently the first of a series on a very fruitful subject. The writer deals not with books, nor with men, but with the actual conceptions of a school of whom Professor Percy Gardner, Dr. Rashdall and the writers in *Contentio Veritatis* are fair specimens. He inquires into the value of their fundamental ideas and asks how they would, if adopted, affect the Christian Faith. It is hardly fair to judge from one article, for in it the critic scarcely gets to close quarters with his subject. But a well-reasoned defence of the conservative position in Anglican theology would be of no small service at the present time. The writer of the article on *Hymns and Hymn-Books* deals out generous praise to the new Methodist compilation, though he is chiefly occupied with the new edition of *Hymns Ancient and Modern*. In his commendation of the former, he evidently sees the advantages of a hymn-book 'written in bulk by two of the finest English hymn-writers at the time of one of the greatest outbursts of spontaneous hymnody.' The third article in a series

on the Fourth Gospel deals with its relation to the synoptic tradition. The subject is a timely one, especially in view of Dr. Drummond's and Dr. Sanday's expositions of it, but it is somewhat too large for effective treatment in a review article. Other topics handled in this number are *Creighton and Stubbs*, *Heinrich Suso*, and *Weismann's Theory of Descent*.

*The Liberal Churchman* for September contains, in addition to a few pages of Editorial notes, *The Liberalism of Anglican Laymen*, by Professor Percy Gardner; *Liberal Churchmanship*, by Rev. W. R. Inge; *The Problem of the Higher Criticism*, by E. H. Blakeney; *The Causes of Religious Apathy*, by the author of *Evil and Evolution*; and *Liberal Catholicism*, by a Catholic Priest. All the articles are thoughtful and well written, but there is nothing very inspiring about the advocacy of negatives, and a magazine on the lines laid down in Dr. Morrison's programme is bound to be largely negative. Mr. Inge announces that 'the nutriment which the religious public most appreciates and most greedily devours consists of thick slabs of superstition floating in a turbid wash of emotionalism.' We suppose he knows, for he appears to be very sure. But it may be said that the majority of religious people in this country certainly do not desire to feed upon the east wind, which is all the nutriment that some critics provide for them. Mr. Inge himself is not one of these, and we are more in sympathy with him when he pleads that liberalism in religion, understood as meaning 'open-mindedness to receive new revelations of divine truth,' is no bar to 'the highest spirituality, the most resolute faith, the humblest and heartiest self-devotion.' But then the representatives of 'liberalism' must illustrate this principle by the tone of their own teaching.

*The Journal of Theological Studies* for October contains hardly a page that will interest a 'general reader,' but it is full of matter which will delight close theological students. Mr. M'Neile replies to Professor Kennett on the Aaronite priesthood. He thinks that as time went on, Moses was thought of more and more exclusively as a lawgiver, and when Joshua had become a warrior hero, 'the priestly work was gradually ascribed to another subordinate.' Mr. M'Neile indulges largely in conjecture and handles his authorities with a freedom which is not to us any the more attractive because it is now so common. Mr. Hart's short essay on Apollon contains an attempt to reconstruct in outline his work in Corinth, for which the scriptural materials at our disposal are all too scanty. Another article deals with the German provinces in the time of Boniface the missionary, whilst Mr. G. St. Clair gives an account of serpent mythology—if we mistake not, a subject on which he has written before at some length. The *Notes and Studies* contain the text of the treatise *Liber Ecclesiasticorum Dogmatum* attributed to

Gennadius, with an illuminating introduction by Mr. C. H. Turner, also a short account of the Codex Corbeiensis interesting to palaeographers, and a description of the Litany of Saints in the Stowe Missal.

The *Review of Theology and Philosophy* for October contains no notices of outstanding interest. Many will watch with curiosity Canon Cheyne's treatment of Stade. That advanced critic is not advanced enough for the Oxford Professor, who mingles with his commendation of Stade's sweeping theories concerning the rise of Old Testament religion some gentle advice to study the elements of textual criticism as now expounded by the real leaders in Old Testament study, among whom he does not specify himself by name. As a matter of fact Stade has yet to learn the Gospel of Jerahmeel, and if the text of psalms and prophets is to be re-written à la Cheyne, it is certainly premature to be basing any theories of Israelitish religion on the documents as we know them. Professor Buchanan Gray of Oxford writes on Johns' *Babylonian and Assyrian Laws*, and Principal Donaldson reviews Dr. Bigg's *The Church's Task under the Roman Empire*. We are pleased to see that Mr. Wardell's *Studies in Homiletics* is well commended by Principal Stewart of St. Andrews, but the number as a whole is somewhat scrappy—a fault which the plan of the Review makes it difficult to avoid.

In *The Expository Times* for October one of the chief articles is on *The Person of our Lord*, by Principal Oswald Dykes. It was given as a lecture in Glasgow at the Summer School of Theology, and is to be followed by three others. We refrain from comment at present, except to say that few things are more necessary than the removal of current popular misconceptions concerning the Trinity and the Person of Christ caused by the theological use of the technical metaphysical terms 'substance,' 'person,' 'nature' and others. We are glad that Dr. Dykes is undertaking this task. Other papers are by Professor Iverach on Stade's *Old Testament Theology*, Rev. J. Kelman on *Worldly Wiseman and Evangelist*, and Sir J. C. Hawkins on *Dante as an Illustrator of Scripture*. Professor Geden gives a short account of that *rara avis*, a Muhammadan scholar and convert to Christianity. In the November number Dr. Hastings draws attention to Professor Peake's article on the Fourth Gospel in the last number of this review. Dr. Oswald Dykes' papers on the Person of Christ are continued, but they necessarily suffer somewhat from piecemeal publication. Mr. Gwilliam's sermon on *The Prophet Like Unto Moses* illustrates the difference that has come over the mode of constructing apologetic arguments drawn from the prophecies of the Old Testament. The many shorter articles in this number are full of interest. A regular reader of this excellent periodical is kept well abreast of current literature.

The **Primitive Methodist Quarterly Review** for October presents as usual a varied bill of fare, including no fewer than fourteen articles. These deal chiefly with subjects which lie on the borderland between theology and literature, such as *Latin and German Hymns as Poetry*, by Dr. Jas. Lindsay; *Peter Sterry, a Puritan Mystic*, by Dr. Powicke; *Jeremy Taylor*; *The Psalms in Human Life*; and *Bible Interpretation*. Mr. J. T. Horne contributes a timely paper on the Permanent Value of Revivals, whilst the Hartley Lecture for this year on Systematic Beneficence receives an appreciative notice. It is not to the credit of the Christian Church of to-day that so much of the beneficence which distinguishes it is impulsive and uncertain, rather than based upon principle and regularly proportioned to the means of the givers. Other articles in the Review deal with Björnson's *Tales*, the writings of W. E. Henley, and William Knibb, the missionary and emancipator. Professor Peake's brief notices of recent theological books are excellent.

Cornhill is always worth reading. Mr. Quiller-Couch's story maintains its interest, and *From a College Window* we get some views of life and character that we should be sorry to miss.

#### AMERICAN.

The **American Journal of Theology** nearly always contains some substantial *pièces de resistance* for readers who bring a hearty theological appetite. The chief articles in the number for last October are *Anticlericalism in France*, by Dr. Réville; *A New Chapter out of the Life of Isaiah*, by K. Fullerton; *The Sojourn of the Apostle John at Ephesus*, by Professor Clemen of Bonn, and *Metaphysical Presuppositions of Ritschl*, by W. C. Keirstead. The most valuable of these is Dr. Clemen's reply to the increasing number of critics who are disposed to deny that St. John spent the closing years of his life at Ephesus. Their ranks have recently been swelled by the adhesion of Schmiedel, Bacon and others, and Professor Clemen's re-statement of the traditional view, supported by arguments drawn from the most recent sources, is very timely and able. Apart from the controversial issues immediately raised, this paper is full of instruction and suggestion. We are glad to see that a sequel to it is promised. The forty long pages devoted to Ritschl are not wasted. The influence of this school is now so considerable and widespread that it is important for the metaphysical position of its adherents to be thoroughly understood. The controversy as to Ritschl's own views will probably never be quite settled, because there is undoubtedly a measure of ambiguity about some of his utterances which have made it possible for his disciples to diverge very considerably from one another. There is a Ritschlian, as there is a Hegelian 'Right' and 'Left,' each claiming to

represent their common leader and master. The writer of this article claims that Ritschl in his philosophy was nearer to Lotze than to Kant. He makes out a good case and displays a full knowledge of his subject.

The *Baptist Review and Expositor* for October is hardly so interesting as usual. Principal Mullins republishes his address at the Baptist World Congress under the characteristically American title of *The Theological Trend*, and the article is for many reasons better adapted for readers across the Atlantic than for English students. A French Professor of Vassar College discusses the Separation of Church and State in France, Dr. Dargan of the Southern Baptist Theological Seminary describes *John Knox, Preacher*, whilst the last article deals with *Gladstone as John Morley saw him*. More and more it becomes clear that the character of the great statesman has been and will be more influential than his actual political achievements.

The *Methodist Review* (Nov.-Dec.).—Dr. Goodsell of New York, in an article entitled *Preaching the Evangel*, maintains that it is the heart note that rises above every other in preaching. 'Only the man with the yearning soul is of any account with the evangel.' He rejoices in the changed attitude of the ministry in Greater New York, and holds that if the old evangel, which is ever new, is preached with a loving heart, 'the world, which has been cold to you, will crowd once more to listen.' There is another suggestive paper on *Thackeray, the Week-day Preacher*, and a bright account of *Saint Francis of Assisi*.

#### FOREIGN.

*Theologische Literaturzeitung*.—In No. 19 the first article is a significant criticism by Dr. Giesebrecht, of Dr. Cheyne's *Bible Problems and the New Material for their Solution*. It soon becomes evident that the reviewer can distinguish between rashness in theorizing and 'thoroughness of investigation' for which the book is a plea. Dr. Giesebrecht fails to see that 'a flood of light' has been poured upon the Old Testament, either by Winckler's conjectures in regard to the influence upon the religious life of Israel of 'the hitherto completely vanished North Arabian (or South Arabian?) Kingdom of Musri,' or by Cheyne's unearthing of the remarkable people—Jerahmeel. A journal edited by Dr. Harnack and by Dr. Schürer cannot be suspected of obscurantism; its attitude on this question is, therefore, noteworthy. Dr. Cheyne is compared to an ardent and enthusiastic Columbus, who exhorts his readers 'not to be led astray by deplorable prejudices,' but to accept 'advanced criticism,' which in the interests of truth 'politely ignores cries of Caution!' uttered by 'the uninitiated.' In reply Dr.

Giesebrecht refers to the uncertainty of the premisses from which many of Dr. Cheyne's inferences are drawn; it is 'not so easy, as he thinks, suddenly to date the appearance of the horse in Arabia 2,000 or 1,500 years earlier'; it is by no means clear that the interesting inscriptions brought to light by Glaser are in favour of the Winckler-Cheyne hypotheses. 'We, Old Testament students, are not so foolish and unreceptive as Cheyne tries to make out. . . . Perhaps many theologians, and amongst them Cheyne himself, have shown themselves to be far too receptive. For more than thirty years he has followed the course of German criticism. One is disposed to wish that in his mature years he had a little less youthfulness.'

Dr. Schürer (No. 21) writes a eulogistic notice of a recent publication of the Palestine Exploration Fund, in which Dr. Peters and Dr. Thiersch describe *Painted Tombs in the Necropolis of Marissa (Marêshah)*. 'A discovery of the greatest interest is described in exemplary style. The graves, of which an account is given, teach us—what hitherto was unknown—that about B.C. 200, that is to say, in the last decade before the Maccabean revolt, Hellenism had established itself in Idumaea.' Dr. Schürer thinks that the paintings and inscriptions on No. 1 grave are the most instructive, and selects for special notice (1) the representation of a hunting-scene with the names of animals in Greek, though the names of persons are sometimes Semitic (Phoenician and Idumaeans); and (2) the inscription over one of the doors in a sarcophagus chamber, which proves that in Marissa there was a colony of Sidonians, whose education had been Greek. The evidence of Egyptian influence is thus explained: 'Both Sidonians and Idumaeans were under Ptolemaic rule until the beginning of the second century B.C. The occurrence of Idumaeans proper names by the side of Phoenician is probably due to the intermarrying of members of the colony with natives.' The notice closes with high appreciation of the historical value of the work that is being done: 'only now do we understand why Marissa received its freedom from Pompey. Generally this privilege was reserved for Greek communes, which were freed from Jewish rule in the interests of Greek culture. Marissa's interest in Greek culture, doubtless, accounts for the action of Pompey.'

**Theologischer Rundschau.**—In the November number Professor Otto Ritschl brings to an end a series of informing articles on *The Present Position of Ethics in German Philosophy*. In the characterization of modern writers, Friedrich Paulsen is described as 'more careful than Gizycki and more cautious than Höffding.' Paulsen's point of view is teleological, not eudaemonistic nor utilitarian. Christianity has not evolved from the morals of nature; nor is Christian altruism a tree which has grown from the root of natural sympathy. In defining 'the good' the teleological principle is of great value; goodness implies adaptability to an end or task.

Ethical laws can be described as natural laws, 'only in the sense that well-being depends upon following them.'

Hugo Münsterberg resembles Paulsen in that he ascribes to the sense of duty 'rather a limiting than a productive significance.' Ritschl grants that there are elements of truth in this theory, inasmuch as morality does largely consist in the suppression of actions that are detrimental to human perfection, but he rightly points out that in actual life morality, even when its action is limiting, is 'inseparable from the positive productivity of beneficent personalities who promote the welfare of mankind.' Moreover, it is by positive moral attainments in their own inward life that such persons become sources of blessing to others.

**Bibliotheca Sacra.**—To the October number the Rev. Jesse Hill contributes a salutary and timely article, entitled *A Plea for the Family*. Some reformers express disappointment because our Lord was almost absolutely silent on many social questions. 'The notable exception to this rule is Christ's attitude on the nature and obligation of the family.' On both sides of the Atlantic influential writers have recently warned us that there is a 'decadence in the definitely religious life of the home.' Mr. Hill appeals for a more general recognition of the divine element in marriage, and preaches sound doctrine when he says that the family and not the individual is the unit of the social fabric. He mourns that 'on many family altars in Christian homes the fire has been permitted to grow dim and disappear.' Of more than five thousand convicts in the Elmira Reformatory not more than six per cent. came from homes that could be described as 'good.' Doubtless, 'the secret of all sociology' is the preservation and improvement of the home; whilst on the christianizing of the family 'the future of the state, the welfare of the Church and the extension of the Kingdom of God depend.'

There is much that deserves to be pondered by Christian thinkers in Rev. W. M. Lisle's paper on *Intellectual Arrest in Relation to Philosophy*. Activity in psychical research is proving that 'we touch on an unseen and unknown universe . . . of which the intellect can give no account.' But when the mind reaches the limits of its power to know, 'the Holy Spirit becomes the guide into all truth.' But His guidance is conditional upon obedience to the commands of Christianity; hence spiritual failure arrests man's progress in his search for truth. 'Christ's spirit and life in man are self-evident truths which are attested not only by the testimony of those who have experienced great inward illumination, like the Friends, but also by such a distinguished philosopher as Lotze.' Those who realize that they 'live in the environment of the Holy Spirit' should remember that this implies that they are 'in close and constant touch with God Himself.'



In *The Revue de Deux Mondes* for October 1 there is a valuable article which is probably part of M. Alfred Fouillee's forthcoming work on *Les Eléments Sociologiques de la Morale*. The writer exposes the attempt which is being made in France and Germany, largely under the influence of Nietzsche, to oust the science of ethics in favour of a mere 'sociological physics of manners,' and shows that ethics is not the science of social practice so much as the science of the ideal motives, aims, and rules of conduct. 'Man is not a pure sociological machine; he acts under the pressure of ideas and feelings; it is the psychology of the will and of thought that forms the basis of moral theory.' In the same number there is an article by M. Louis de Somerard embodying the latest inquiries and researches into the career of Julian the Apostate. The conduct of the emperor is accounted for by the fact that in his youth the Christians that he had known had been Arians such as Eusebius, afterwards Patriarch of Constantinople, hard, worldly, and self-seeking. He saw nothing of the better and more attractive side of Christianity, and was very naturally drawn to the refined minds of those who trained him in Platonism and imbued him with the Greek spirit. 'The result of this, combined with the constant state of terror in which he lived under the rule of a nominally Christian uncle who had put to death most of the members of his own family, was to make him bitterly contemptuous of Christian pretensions.' The article is a capital *résumé* of M. Allard's masterly work on Julian, which is regarded as 'a final deliverance' on the subject.

*The Mercure de France*, like the *Revue de Deux Mondes*, is a bi-monthly publication of a lighter and more comprehensive character. It has over forty co-editors, and keeps its readers *au courant* with all that is being said and done in art and literature, science and philosophy in almost every country in Europe. It is the best epitome known to us of current ideas in all these departments, and, but for certain elements in some of the lighter articles which would make it impossible for it to enter English homes, it would be a pleasurable duty to recommend it to our readers in preference to almost any other French Review. The bulk of its matter is of the greatest interest, and most of its pages make delightful and informing reading. In the numbers for October and November we have been greatly taken by the series of articles on Japanese art by Tei-San, as well as by several valuable papers on such subjects as *The Idea of an Eternal Cycle in the Religions of India*, *Jewish Prophetism*, *The Fables of La Fontaine*, *The Present State of French Literature*, *The Portuguese Poet Guerra Junqueiro*, &c. *The Mercure* is the best organized and most brightly written of the French Reviews, and comes as near as possible, within its limits, to presenting a picture in miniature of contemporary Europe.