
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

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CONTENTS.

THE

LONDON QUARTERLY REVIEW

JULY 1907

PROGRESS IN THEOLOGY

The Substance of Faith allied with Science. By SIR OLIVER LODGE, F.R.S. (Methuen. 1907.)

The New Theology. By R. J. CAMPBELL, M.A. (Chapman & Hall. 1907.)

The Old Faith and the New Theology. Edited by C. H. VINE. (Sampson Low & Co. 1907.)

What about the New Theology? By W. L. WALKER. (T. & T. Clark. 1907.)

MORE than a generation has passed since Matthew Arnold wrote, 'At the present moment two things about the Christian religion must surely be clear to anybody with eyes in his head. One is, that men can't do without it; the other, that they can't do with it as it is.' But two things concerning Mr. Matthew Arnold have become tolerably clear by now; one, that he did not understand Christianity as it really is, the other that, as Mr. Gladstone said of him, while he had a real reverence for the Christian religion, he had a genius for so representing it that it could be recognized by neither friend nor foe. The words of the accomplished critic, who did not understand dogma as well as he understood literature, have been adopted since his time by many would-be religious

reformers. In the last thirty years many have made their voices heard who have been persuaded that Christianity represents a permanent need of man, whilst strongly convinced not only that it is not now what it ought to be, but that the very lines along which it is advancing need to be altered. Any man who claims to speak on such a subject undertakes no holiday task. In order to accomplish it, he ought to be prepared adequately to answer two of the deepest religious questions that can possibly be raised—What is the real essence of Christianity? And along what lines should its development proceed if its innermost character is to find full manifestation and ultimate realization in the world?

Signs are multiplying around us that these two great questions must now be faced more frankly and fully than ever before since the infant religion was fighting for its very existence; or at least since the time of its re-birth in the sixteenth century. That the present is a time of considerable theological unrest is obvious to every one. A demand for liberation from what are styled the fetters of dogma is as strenuous and urgent as was the outcry against ecclesiastical bondage four hundred years ago. The tide of change had been rising during the latter part of the nineteenth century somewhat as it surged through northern Europe in the fourteenth and fifteenth centuries; and, under the influence of similar causes—the rise of Humanism and the New Learning—it is alleged that we are, or should be, on the eve of a new Reformation. Evidence of this is to be found in unlikely, as well as in likely, places. The movement within the pale of the Roman Catholic Church represented by Loisy, Tyrrell, Fogazzaro and others, may mean no more than the futile remonstrances of Lamennais, or the open revolt of Père Hyacinthe, or the speedily repressed 'Americanism' of Father Hecker. On the other hand it may, as some well-informed observers believe, presage the development and progress of a Neo-Catholicism, the end of which none can see. In Great Britain, the decision of the House of Lords in the Scottish

Churches case was not only held to be grossly unjust in itself, but it stirred serious questioning in many minds concerning the dogmatic bonds which, with the aid of the State, threatened to strangle the freedom, if not the life, out of communities essentially evangelical and free. An earnest plea, signed by influential and representative ministers, has recently been issued for the revision in the Scottish Churches of the Westminster Confession. In the Church of England, Dr. Rashdall and other writers in *Contentio Veritatis*—recently supported by Dr. A. V. Allen in his *Freedom in the Church*—are attempting to vindicate the rights of Anglican clergy to a greater measure of liberty of thought; a freedom, we may add, which a large number of clergymen have already taken without leave asked or granted. Auguste Sabatier, in his *Religions of Authority and of the Spirit*, represents a widespread tendency on the Continent which demands release from ecclesiastical and dogmatic control altogether, and perhaps high-water mark in this direction has been reached in America by Professor Burman Foster's much discussed book on *The Finality of the Christian Religion*. Other smaller and less ambitious volumes recently published in this country, show that many whose names are comparatively unknown are occupied with the same problems and looking for solution in the same direction. Finally, two of the books named at the head of this article have for different reasons awakened unusual interest—Sir O. Lodge's 'Catechism,' and Mr. R. J. Campbell's exposition of the now notorious 'New Theology.' The cause of the excitement created is not to be found in the books themselves. As Mr. Compton Rickett said from the chair of the Congregational Union in May, such a spark would not have set the heather on fire had it not been dry as tinder before. They are cited here as signs of change and disquiet, as indications that progress in theology is being represented from divers points of view as an urgent necessity, and perhaps that a new era of advance has already dawned.

It is hardly necessary to point out the reasons for this restlessness. If religion in any country is living and active, it must be influenced by all that affects the real life of the nation. If intellectual or social movements pervade the whole of Western civilization, no one can wonder if religion feels the heaving of the subsequent tidal wave. It would be a bad sign if this were not the case. When great ideas emerge and deepen and spread, ideas which affect men's view of the universe and their whole outlook upon life, then if religion is not correspondingly deepened and widened, this is a proof that it is amongst the things which wax old and are ready to vanish away. Such movements of thought as are represented by the names of Hegel in one direction and Darwin in another are like volcanic disturbances, the full effect of which is not discernible till some time after the original seismic shock. In the departments of physical science, of philosophy in general and psychology in particular, the changes during the last fifty years have been momentous. The effect of recent discoveries in relation to the ultimate constitution of matter cannot as yet be estimated. Biblical criticism has produced changes in the mode of viewing the Bible—partly as regards its contents, but still more as regards the method of understanding, interpreting, and applying its doctrine—the significance of which is visible to all with eyes to see. Finally, social movements are advancing with almost incredible rapidity, and religion and theology are feeling the impact as of an incoming tide of revolution.

The relation of some of these subjects to religion may seem sufficiently remote, but all these changes, and many others that have not been named, have exercised a potent though indirect influence upon it, especially in the minds of educated men. Dr. Fairbairn, in an interesting chapter of autobiography published in a recent number of the *Contemporary Review*, has shown how utterly different were the theological questions agitated in his childhood, sixty years ago, from those which disturbed his mind, and

for a time imperilled his faith, twenty years later. These were different again from the doubts and inquiries which he had to meet in training students for the ministry in the closing years of the last century. The heart-searchings and debates in the professor's theological classes no longer concerned the extreme fringe of dogma, but the very vitals of the faith. Instead of discussing whether the decrees of God were absolute or conditional, universal or partial, what original sin was and what depravity signified, the young men during the latter half of the century were wrestling with fundamental problems. 'Whether God was and what? Whether revealed truth could be verified and known as divine, and whether the process of verification involved an appeal to an authority, outer or inner? What was Jesus Christ and His work? What security had we that the Gospels narrate the history and report the words of Jesus? What has Christianity done for man, and what can it still do for him, whether considered as an individual, a society, a state, or a race?' Dr. Fairbairn says that as a result of this thoroughgoing inquiry, 'theology was re-born, and with it a new and higher faith.' Advance came through apparent retrogression, and through the pangs of sore mental travail fresh religious knowledge was gained and new religious life appeared. A similar period is upon us to-day. The questions are even more searching, the fire of critical inquiry is still hotter and more severe. What is the position at this moment, how is it being faced, and what may we expect as the immediate and proximate issues? Such are the large questions to the answering of which a very small contribution may be made in this article.

It is obvious that the first issue raised is fundamental and far-reaching. Is there such a thing as progress in theology, and what does it mean? What is, and what is not, legitimate 'development' in religion? In the course of history the religion called Christianity has assumed very diverse forms, and changes have arisen through the operation both of centripetal and centrifugal forces;

development may take place, and has taken place, either by accretion or diminution, by accumulation or simplification. The Roman Catholic Church has steadily and consistently exhibited the former method, while the latter has been illustrated by Protestantism in very various forms, the substance of the faith becoming sometimes so attenuated, that it has been 'defecated to a pure transparency.' The striking contrast between the brothers J. H. and F. W. Newman, starting together with Evangelicalism and ending, the one in Romanism and the other in a Theism as nebulous as that of Theodore Parker, will readily recur to the mind as an example of contemporary 'development' in opposite directions. Lives of eminent men in the nineteenth century unfortunately represent the phenomena of a dwindling faith in a remarkable degree. Martineau, who began with Unitarianism, shed before his death a large part of his pure and lofty, but scanty creed. Jowett, Leslie Stephen, Frederic Harrison, Allanson Picton are only a few of the names that suggest themselves of men beginning in orthodox Christianity and ending in bare Theism, Agnosticism, Positivism, or Pantheism. On the other hand, W. G. Ward's idea of happiness was said to be that he should find a new Bull of the Pope, making fresh definitions of 'faith,' on his breakfast-table every morning. The charm of precision, definiteness, accuracy, and the complete intellectual mastery of doctrine is specially attractive to many active minds, provided that the foundation be secure and the method of procedure sound. Others are fascinated by freshness and freedom of thought and by the simplification of theological creeds. They are attracted by the idea of casting aside 'old clothes,' making an 'exodus from Houndsditch,' and disporting at ease, emancipated from conventional beliefs which have ceased to possess reality for them. That there are tremendous dangers in both directions history has abundantly proved. Pharisaism arose from nothing but the desire to safeguard the law, by putting first a hedge round it, then a hedge round the hedge and another round that, making

void the law they honoured and wished to conserve, till a heart-penetrating voice cried, 'Woe unto you, scribes and Pharisees, hypocrites!' Whilst, in an opposite direction, the gradual crumbling away of pure and purifying beliefs, under the corroding action of a critical rationalism without any constructive power, has been the cause of innumerable mental and moral tragedies in the last two generations, and a ruinous disintegration of faith is going on in our midst to-day.

Are these widely diverging processes of development entirely without law and order? Is there no criterion by which their legitimacy can be tried? The test of validity cannot be found in the measure of comfort brought to the soul, for Cardinal Newman tells us that ever after he joined the Church of Rome he was 'in perfect peace and contentment,' and 'never had one doubt,' whilst Mr. Frederic Harrison, at the opposite pole, has found Positivism afford him perfect intellectual and spiritual satisfaction, and wishes that the words should be inscribed on his urn, 'He found peace.' Does legitimate development mean the addition of dogma to dogma till the whole intellectual man is completely swathed in garments which cover him from head to foot and protect him against all changes of climate, but perhaps prevent him from ever taking active exercise? Or are those rather to be commended whom Bacon describes as 'certain self-pleasing and humorous minds, which are so sensible of every restraint, as they will go near to think their girdles and garters to be bonds and shackles'? When these subjects are discussed, metaphors are apt to be misleading. The 'philosophy of clothes' is no exception to the rule. But we may ask, Is the history of religion in the world like the growth of a plant from seed to flowering shrub, followed by a corresponding process of decay? Or is the faith once for all delivered to the saints rather like a treasure, or sacred deposit, which must at all costs be preserved from being tampered with, covered up by dogma as by a husk or shell, or protective covering? Or is pure

religion in a naughty world like the progress of a clear stream from its fount among the hills on its way to the sea, the tiny brook being swollen by heavy rains and by tributaries of all kinds among the cities and in the plains, till it becomes a mighty, but turbid and sadly polluted river? Is the progress in question the steady march of a conquering army, or like the development of a planet from a mass of fiery marl to the orderly habitation of plants and animals and men? Is it to be compared with the growth of a child from a period of simplicity and innocence to a maturity which knows no decline, but rather a steady advance from dawn to perfect day? Or is it perhaps like none of these things? And if so, what is meant by progress in theology?

It is highly necessary for the Churches to know their own minds in this matter. A demand is often made for the 're-statement' of the Christian creed, which may mean much, little, or nothing. Sometimes 're-construction' is called for, which might imply a change of site and foundation, and which at least denotes the re-building of the sacred structure. Alterations such as Matthew Arnold and others have suggested or adopted implied nothing less than a surrender of the vital elements of the Christian creed, such as was sure to bring in its train a revolution in worship and in conduct also. Various replies have been made to these demands by different Christian teachers and communities. The claim for modification is sometimes met by a rigid *non possumus*. Theology, it is said, never changes. Other sciences may develop from youth to maturity, but the material of religion is given once for all in revelation, the method of treating and using it remains the same, and 'progress' in a fixed science is nothing but a misnomer. On the other hand, in some quarters to-day the largest concessions are made to assailants of the faith, on the slightest pretext; the cargo and gear of the ship are jettisoned with a light heart as if every surrender of traditional belief meant an advance towards the freedom of the truth; the authority of the

past is contemned and new religions are being born in a day, regardless of the fact that such lightly fashioned creeds are tolerably certain to perish in a day and to vanish ere the dawning of to-morrow.

The Evangelical Free Churches are here especially exposed to danger. Roman Catholics and State-established Churches possess defences of their own—such as they are. Free-lances in religion have nothing to defend. But the Protestant, who cannot fall back on the unquestioned authority of the Bible as could his ancestor of two or three generations ago, is apt to be taken at a disadvantage. Mr. Compton Rickett, to whose excellent address as Chairman of the Congregational Union we have already referred, warned his hearers that if evangelicals did not know their own minds on the great questions of religious belief, the Churches of sacramental grace on the one hand would draw bewildered souls to them by the confidence of their utterances, and on the other hand religious sentimentalism and superstition would manifest themselves, fresh Dowies founding fresh Zion cities, mushroom growths of folly springing up in the uncultivated and neglected soil. Mr. Rickett spoke as a layman from the standpoint of the pew, but he showed an insight into the present situation and a measure of theological knowledge such as is too seldom attained in the pulpit. He warned his Congregationalist brethren that successive sacrifices of doctrine would not soften the heart of the Secularist, but would certainly weaken the allegiance of the faithful. Almost every week that has passed since the delivery of his address has furnished fresh proofs of its timeliness and wisdom.

Let every man be fully persuaded in his own mind, and let every community understand the grounds of its own action. To our thinking the attempt to meet the demands of to-day by a mere *non possumus mutare* attitude is suicidal. Arrest in the progress of theology means arrest in the progress of the human mind in its appreciation of divine truth, ending in obscurantism, superstition, and

spiritual death. The stream that does not flow stagnates, the plant that does not grow and develop decays or dies. But on the other hand, rejection of vital spiritual authority means bewilderment, confusion, anarchy and the return of chaos. Faith and reason are not opposed to one another, nor are authority and spiritual religion. The process of education in a child implies both authority and freedom, and the religious development of an individual, a Church, or a race should unite these truly indissoluble elements. The Evangelical Free Churches of to-day find their guide and norm in the New Testament, their principle of growth in the free play of reason and conscience round the unchanging principles of their religion and the ever new application of old truths to new needs and conditions. The Bible is still the religion of Protestants. Not, perhaps, precisely in the way that Chillingworth meant it. The Bible is no volume of magical formulae, nor a collection of mechanically infallible utterances upon all subjects of human knowledge. It is the record of a long, progressive revelation of God to men, culminating in Jesus Christ, Son of Man and Son of God. It is not a series of framed dogmas, it does not contain any theological catechism with question and answer, nor any elaborately prepared code of ethical details. As a human composition it is open to inquiry and 'criticism,' i.e. examination, of all kinds. Whether as regards its text, or the date and authorship of its documents, or the sound interpretation of its words, or the relation of its parts to each other, it permits and invites the fullest investigation. But when thus reasonably treated, it still furnishes a norm for Christians of all times and types. It is a living guide, and does not grip its disciples with the 'dead hand' of a Koran. None the less—rather all the more—does it furnish, when rightly interpreted, a touchstone by which new doctrines can be most certainly tested, and by which the progress of theology can be satisfactorily regulated and determined. Our guide is not in a code, but in a history. A history furnishes not dogmas, but principles.

The human shapes in which the principles are embodied will change as men change, as languages change, as philosophical modes of expression change, as man's outlook upon the universe changes, his horizon widening and his eyesight improving as the generations advance. But:—

> Still glides the stream and shall for ever glide;
> The Form remains, the Function never dies.

It is a part of the education to which God subjects man, —perhaps we should rather say, which God in Christ is imparting to man through His indwelling Spirit—that he should learn what is meant by the continuity of doctrine and of spiritual principle under ever varying conditions and amidst the continuous development of the race.

Hence what is needed in these times is not exactly restatement, nor revision, still less reconstruction, in theology. What is wanted is *revitalization*. It is not the substitution of new doctrine for old truths that are worn out and obsolete: spiritual truth never wears out. It is not the coining of new phrases, though sometimes the use of a new name for an old principle will shed a flood of light upon its meaning, and the re-interpretation of old terms in the light of new knowledge is continually needed. It is the filling again of old teaching with new spiritual vitality, derived partly from a fuller understanding of the meaning of Scripture—partly from new discoveries concerning the universe in which we live, for these are veritably a new manifestation of God to man in nature—partly from the moral progress of the generations under the guidance of Divine Providence—and partly from other sources whence new light streams on the path of mankind without and the mind of man within him. Reverence for the authority of God in that highest revelation of Himself which He has made in Christ is thus combined with the assertion of legitimate freedom for the human reason; for the Christian consciousness, when guided by the Divine Spirit, has the power of adapting the funda-

mental principles of the Christian religion to new needs and of enriching the unchanged content of the Christian faith by means of new knowledge and ever deepening and widening experience. In this sense there is a clearer and stronger call for the revitalization of theology in our time than in any generation for centuries past. At the same time there is, as in the Church of the early centuries, a need for 'evolution by antagonism,' the development of the significance of the true faith by the determined and strenuous rejection of elements which, if admitted, would lead to disintegration, dissolution, and death. This work of discrimination—described in Jeremiah as a 'taking forth of the precious from the vile,' which was to make the prophet as God's mouthpiece—is one of the ways by which God educates His Church and enables it to be His witness to the world. If the process is sometimes a trying one, it is distinctly ennobling, and in precise proportion to the fidelity with which the Church performs her share in it will a resulting benefit to the community and a true progress of theology be realized. One or two illustrations taken from the books named at the head of this article may help to make clear the practical working of this principle.

Sir Oliver Lodge's catechism deserves the attention it has attracted. It should of course be estimated for what it is, not for what it does not profess to be. It is put forward not by a theologian, but by an eminent authority in physical science, who deeply values religion and religious influence, as a tentative sketch of the elements of such a religious faith as a man of science may, in his judgement, intelligently hold to-day. It is from this point of view that the volume is so valuable. It ought not to be criticized as if it expressed the mature judgement of a trained theologian on the highest subjects, else it might be pronounced erroneous on some points and defective in more. It is not intended for children, but is 'a catechism for parents and teachers.' The author has more recently allowed to be published a few extracts from a

shorter and simpler catechism suited for children's minds, but at present this is only in course of preparation.

Sir Oliver Lodge repeatedly asserts that he has no desire to trespass on the work of the Churches, that he aims at providing only 'a fundamental substratum of faith, on a basis of historical and scientific fact, interpreted and enlarged by the experiences of mankind.' From this point of view the book is sure to be very useful, and those who follow its outline closely will perhaps be surprised to find how nearly a devout man of science may approach to religious orthodoxy, so far as certain fundamental principles are concerned. In a short creed, which is given on p. 132 of his volume, we find what may be called a pure and lofty Theism, conceived in a truly Christian spirit. Theologians would of course notice what the creed does not, as well as what it does contain. But the first clause carries us a long way: 'I believe in one Infinite and Eternal Being, a guiding and loving Father, in whom all things consist.' The second clause runs as follows, 'I believe that the Divine Nature is specially revealed to man through Jesus Christ our Lord, who lived and taught and suffered in Palestine 1,900 years ago, and has since been worshipped by the Christian Church as the immortal Son of God, the Saviour of the world.' The author does not assert that such 'worship' is justifiable, and there is no mention of the Virgin Birth, the miraculous works, or the Resurrection of Christ. The third clause is finely suggestive: 'I believe that the Holy Spirit is ever ready to help us along the Way towards Goodness or Truth; that prayer is a means of communion between man and God; and that it is our privilege through faithful service to enter into the Life Eternal, the Communion of Saints, and the Peace of God.' The articles on prayer in general and the Lord's Prayer are also excellent, and the definition with which the catechism closes is worth quoting entire. 'The kingdom of heaven is the central feature of practical Christianity. It represents a harmonious condition in which the divine will is perfectly obeyed, it signifies the

highest state of existence, both individual and social, which we can conceive. Our whole effort should, directly or indirectly, make ready its way—in our hearts, in our lives, and in the lives of others. It is the ideal state of society towards which reformers are striving; it is the ideal of conscious existence towards which saints aim.'

The subjects upon which it is natural specially to examine the teaching of the catechism are the Immanence of God, the Fall and Sin, and the Divinity and Atonement of Christ. On all these Sir Oliver Lodge has instructive remarks to make, but we cannot now deal with them in detail. It is very noticeable that a man of science, reasoning without any reference to Revelation, holds that 'the multifarious processes in nature, with neither the origin nor maintenance of which we have had anything to do, must be guided and controlled by some Thought and Purpose, immanent in everything,' and that to the higher members of our race this Intelligence and Purpose, underlying the whole mystery of existence, elaborating the details of evolution, are 'revelations of an indwelling Presence, rejoicing in its own majestic order.' Sir Oliver does not deny a 'Fall' of man, though he considers it to have been at the same time a Rise, and he thus describes it. 'At a certain stage of development man became conscious of a difference between right and wrong, so that thereafter, when his actions fell below a normal standard of conduct, he felt ashamed and sinful. He thus lost his animal innocency and entered on a long period of human effort and failure; nevertheless, the consciousness of degradation marked a rise in the scale of existence.' Evil, however, we are told, is not an absolute thing, and 'the possibility of evil is the necessary consequence of a rise in the scale of moral existence.' Again, as contrast is an inevitable attribute of reality, 'goodness would have no meaning if badness were impossible or non-existent.' On Christianity in general some of the chief pronouncements are these: 'The most essential element in Christianity is its conception of a human God; of a God, in the first

place, not apart from the universe, not outside it and distinct from it, but immanent in it; yet not immanent only, but actually incarnate, incarnate in it and revealed in the Incarnation. . . The Humanity of God, the Divinity of man, is the essence of the Christian revelation.'

These may serve as specimens of the teaching of a book that is noteworthy as containing the utterances on religion of an eminent scientific authority. He presents the outline of a faith concerning the significance of the universe and especially of the world we live in, which commends itself as reasonable to a student who does not accept the idea of Revelation and hardly mentions any sacred scriptures. But he here lays down a foundation which it is surely possible for those who do acknowledge scriptural authority and a revealed religion to accept as ground on which they can meet him and compare notes. We do not suggest at present how far the two parties could agree, or where their paths might begin to diverge. Enough if this interesting catechism practically proves that there need be no irreconcilable conflict between physical science and true Christianity. The great fundamental doctrines on which Sir Oliver Lodge and the Christian theologian of to-day do most certainly agree, form in reality the very pivots of religious energy in heart and life, in doctrine and practice.

Of the utterances of the Rev. R. J. Campbell it is unfortunately impossible to speak in the same strain. At certain points there is considerable similarity between the volume we have been describing and the 'new theology,' but the conditions are so different in the two cases that our judgement is correspondingly affected. Mr. Campbell is a Christian minister, a prominent representative of the Congregational Churches. In putting forth his own creed he is as confident and dogmatic as Sir O. Lodge is modest and tentative, and he speaks contemptuously of evangelical doctrine generally, misrepresenting and caricaturing—we are sure not wilfully—views with which he must, nevertheless, have been familiar. The adoption by him of the

'new theology' appears to have been somewhat sudden, since long extracts from his sermons and addresses of only four or five years ago have been published which are quite orthodox in their evangelicalism, and in some of them he even denounces the views he now holds as injurious to foreign missions. Mr. Campbell's present opinions had been expressed in sermons from time to time during the last year or two, and when he was challenged as to the exact meaning of his deliverances, he produced as a full statement of his position the volume described at the head of this article. Its style proclaims its origin and the rapidity with which it was composed. It is familiar, colloquial, often careless in composition, and it reads like a prolonged extempore address at the City Temple. It contains many crudities and inconsistencies, if not positive contradictions; and at least some indications that the writer has not fully thought out the bearings of the ideas propounded. No critic should bear hardly upon the work of a comparatively young man to whom a traditional creed has become untenable and who is feeling his way towards a new expression of faith. But a different estimate must be formed of a volume which sets forth the carefully considered opinions of a Nonconformist minister of high standing who assumes to lead the whole Christian Church into new doctrinal fields, and who does not hesitate to pour contempt upon the faith in which he was brought up and which till very lately he earnestly professed. If such a man does not thoroughly know his own mind and has not mastered the full meaning of the doctrine he now expounds, his responsibility as a teacher is very serious. The purity of his motives cannot relieve him from the condemnation which attaches to one who removes landmarks that have long served as guides to wayfaring men, without being able himself to guide them in the wilderness.

So much discussion has already taken place concerning Mr. Campbell's opinions that it is unnecessary now to describe them in detail. But whilst criticism has been

freely passed upon the second and third words in the title, 'The New Theology,' the first is perhaps the most question-begging of the three. It is only *a* new theology that has been propounded, if indeed the doctrine be new, and if it be a theology and not a hybrid philosophy. There are many other new doctrines besides that of Mr. Campbell, though it happens that his has been more vociferously sounded forth in the gramophone of the newspapers. So far as we have been able to gather, he is not the head of any considerable school of disciples; few have exactly echoed his words or supported his position, though many have sympathized with the man and his effort to secure greater freedom of thought in the pulpit and the pew of evangelical Churches.

But we are chiefly concerned with Mr. Campbell's book so far as it claims to mark progress in theology. And we are bound to point out that in certain important respects it shows exactly the direction in which true progress is *not* to be realized. Its publication has probably retarded instead of advancing the cause which we believe Mr. Campbell has at heart. The general condemnation pronounced upon his speculations has disheartened many who felt that some measure of theological reconstruction was called for, but that Mr. Campbell's ill-conceived and ill-executed attempt has done more harm than good. Without professing to analyse Mr. Campbell's doctrine or criticize his exposition of it in detail, we may briefly remark that:—

1. His method is fundamentally vicious, since the basis of his whole doctrine is not religious but philosophical. He describes his fundamental tenet as monistic idealism, and announces his intention of reconstructing the whole of theology in terms of its main principle, the immanence of God. But he never defines this phrase—especially as regards the relation between the Infinite and finite spirits—he does not explain clearly whether he accepts divine transcendence as well as immanence, and if so, what is the relation between the two. On the other hand, beginning

with a crude question, 'How can there be anything outside God?' Mr. Campbell lays down doctrines of sin and salvation, of human freedom and ultimate destiny, which are drawn from the root-idea of a relation between God and His creatures so close that nothing can be 'outside' Him. A careful thinker would have bestowed his utmost attention upon this cardinal point, and a religious teacher who begins with an ill-defined tenet of philosophy and attempts to construe his whole faith in terms of this, is hardly likely to be a safe guide in any theology, new or old, that he tries to expound.

2. The lines of Mr. Campbell's development are further erroneous and misleading, because he practically renounces the authority of the New Testament. His doctrine of the Person of Christ, such as it is, is his own. 'Jesus was God, but so are we.' 'Jesus did nothing for us which we are not also called upon to do for ourselves and for one another.' Mr. Keir Hardie in the House of Commons is engaged in work which is 'a part of the Atonement,' and Mr. Blatchford shows his 'Christhood' in the *Clarion*, whether he knows it or not. If these expressions sound blasphemous in Christian ears, and the objection is made that they do not describe the Christ of the New Testament—the Christ either of the Synoptists, or of St. John or of St. Paul—Mr. Campbell replies that 'Paul's opinion is simply Paul's opinion.' 'If your mother's way of stating truth is not necessarily yours, no more is Paul's.' And just as no man would make light of the religious opinions of a pious mother, but yet would not 'allow them to fetter him in the exercise of his own mature judgement,' so with the reader of St. Paul and other Biblical writers. We are bound to say that the unfettered exercise of Mr. Campbell's 'own mature judgement' has not impressed his readers with his ability to improve upon the utterances of St. Paul or St. Paul's Master.

3. The view taken by Mr. Campbell of sin and salvation is, whether right or wrong, fundamentally opposed to that which is ascribed to Jesus of Nazareth and which

has been taken by His followers from the beginning. 'Evil is a negation only; it is not a principle at war with good.' 'Instead of asking how evil came to be in the universe, we should recognize that nothing finite can exist without it.' Mr. Campbell admits that through Christian history 'the tendency has run to look upon the world as the ruins of a divine plan marred by man's perversity and self-will.' 'It is time we got rid of' this idea, for 'it has had a blighting, deadening influence upon hopeful endeavour for the good of the race.' We should have said that the most earnest and hopeful endeavours for the good of the race have been inspired by a gospel based upon that very view of sin and evil—but we need not press the point. We may compare, however, Sir O. Lodge's careful and guarded statements on the subject of the Fall with Mr. Campbell's jaunty remark that 'the doctrine of the Fall is an absurdity from the point of view both of ethical consistency and common sense,' and also with such ill-balanced statements as that 'the coming of a finite creation into being is itself of the nature of a Fall,' and that the sin of man, which is a part of 'the imperfection of the finite creation, is not man's fault but God's will, and is a means towards a great end.' Every being, therefore, however evil, must ultimately be saved, for 'the one unthinkable supposition is that any kind of being which has ever become aware of itself, that is, has ever contained a ray of the eternal consciousness, can perish.'

It is true that it would not be difficult to select from Mr. Campbell's book some statements which are not easily reconcilable with the above. Our quotations, however, have been fairly made and are characteristic of the main line of his teaching. If inconsistencies are here and there discernible, this would only go to show that the would-be leader of a new theology has not fully assimilated his fresh material and not thoroughly discarded his old associations and ideas. Is it too much to hope that Mr. Campbell may see his way in some degree to retrace his steps and withdraw from some of his extreme statements?

For the new doctrine as it stands in his writings is not a restatement or an improved version of evangelical Christianity, but a fundamentally different religion expressed in terms of idealistic monism. In his views of God, of man, of sin, of Christ, of the Atonement, of salvation, and of inspiration and authority in religion, Mr. Campbell does not reform, but revolutionize. There seems little probability that many of his own community will take their stand by his side. Mr. Rhondda Williams of Bradford forms almost a solitary exception to this rule, though Mr. Wallace and Dr. Warschauer of Anerley declare themselves in partial agreement with him.[1] On the other hand, in the volume entitled *The Old Faith and the New Theology*, uncompromising opposition to the new teaching is declared by such leading and representative men as Dr. Goodrich, Dr. Simon, Dr. Forsyth, Dr. Barrett, Dr. Adeney, Dr. Rowland, Dr. Vaughan Pryce, and Revs. J. D. Jones, Silvester Horne, and Dr. Horton. Whatever sympathy some of these eminent Congregational ministers may feel with Mr. Campbell as a man, they unsparingly condemn his doctrine. The sermons and addresses in this volume should be carefully read by all who desire to understand the real character and tendencies of this latest attempt to improve upon the old faith. Though the several subjects are somewhat slightly dealt with, the treatment of them is quite as thorough as Mr. Campbell's, and the volume as a whole shows how the trained thinkers of his Church regard the new departure.

Mr. W. L. Walker's critique mentioned at the head of this article is able, searching, thorough, though never unkindly. He is an expert in philosophy and theology. He has known what it means to lose faith and to find it

[1] Since this article was written a volume by Dr. Warschauer, entitled *The New Evangel*, has appeared. Whilst occupying a position very similar to that taken up by Mr. Campbell, Dr. Warschauer's work is abler and more carefully reasoned out than its predecessor, and much more guarded in its expressions.

again in more assured fashion. Therefore we are not surprised to find him somewhat impatient with Mr. Campbell's crudities and inconsistencies. Mr. Walker shows what the doctrine of Divine Immanence in the world ought to mean, and what it never can be allowed to mean, by a true Theist. He points out the unethical character of Mr. Campbell's primal thesis and the shallowness of his views on sin and atonement. Whoever desires to read a close and thorough examination of the scope and bearings of Mr. Campbell's doctrine as declared in his last volume will find a very complete one in Mr. Walker's short but carefully written volume.

It would be a serious mistake, however, if this specimen of a new theology were to be met simply with hostile criticism. Such criticism is sure to be aroused by teaching which assails truths and principles that are vital to Christianity. But two lessons at least may be learned from the attempt to reconstruct theology which has been made with obvious sincerity and earnestness by Mr. Campbell. One is, to appreciate the full significance and importance of Christian doctrine at the points where he deserts it. 'Orthodox' beliefs are apt to be held mechanically, and new life may be put, for example, into the abstract doctrine of the Personality of God by the rise in our midst of quasi-Pantheistic theories and the necessity of opposing them to the utmost. In the same way a fuller understanding of the real meaning of the Person and Work of Christ may be gained in resisting an attempt to assimilate His divinity to that of John Smith, and His atonement for sin to the attempts at social reform of Mr. Blatchford and Mr. Keir Hardie.

The other lesson is of a different kind. Such controversies as have recently arisen may draw attention to deficiencies—not in Christianity itself, but in current modes of presenting it. Mr. Campbell's protests would never have been made, or if made would have perished stillborn, had there not existed in the Churches generally an uneasy impression that some elements of religious truth

needed fuller recognition and stronger emphasis than they were receiving. The true doctrine of the immanence of God in creation and His indwelling by the Spirit in those who trust and obey Him, is the best antidote to errors caused by the one-sided application to religion of a tenet of philosophical monism. We hold that Mr. Campbell's view of sin is altogether inadequate and at some points terribly misleading, but we are not prepared on that account to deny that Scripture doctrine on this subject has been misrepresented by evangelical teachers who have inherited more of the Calvinistic view of human nature than they were aware of. The mode in which Christ saves men has indeed been seriously misapprehended by the minister of the City Temple, but the best reply to him is not merely to point out his deficiencies and inconsistencies, but to reapprehend, revitalize, and reinterpret in the light of the best thought of to-day the old gospel truth which has been for generations past the power of God unto salvation for millions. And it may be said, we believe, with truth, that this has been done in scores and hundreds of pulpits during the last few months by men who have seen that the best way of denouncing error is to proclaim countervailing though comparatively neglected truth.

Such harmonizing of old faith with new knowledge cannot be done in a hurry. It is not by brilliant journalism, or effective pulpit rhetoric, or by the publication of some 'epoch-making' book commanding 'phenomenal' sales, that the vast, complex, and at the same time infinitely delicate work of bringing old truth to bear with new power upon new conditions is to be achieved.

> Thou who Thy thousand years dost wait
> To work a thousandth part
> Of Thy vast plan, in me create,
> With zeal, a patient heart.

It is the impatience of the age, with its craze for self-assertion, notoriety, and immediate stage-effects, that is

responsible for many 'new theologies.' A complete re-mastery of old and imperishable truth in the light of an almost bewildering flood of new discoveries is not to be carried out in a few minutes to the accompaniment of a blare of trumpets. The Bible is not obsolete as a religious guide and authority because a Congregationalist minister in the twentieth century thinks that he knows more about sin and atonement than St. Paul. The New Testament with its gospel of grace, when illuminated by the Holy Spirit and interpreted by a living Church, contains 'all the truth' needed for man's salvation. Its riches are inexhaustible, and theology needs continually to go to school to it afresh. Such different men as the Puritan John Robinson and the Anglican Bishop Butler have alike reminded the Churches—largely in vain—of this fact. Only 'by *the continuance and progress of learning and liberty*, and by particular persons attending to, comparing, and pursuing intimations scattered up and down in the Scripture,' says Butler, can improvements in knowledge be made and progress in theology gained. 'Nor is it at all incredible,' adds the bold, yet cautious Bishop, 'that a book which has been so long in the possession of mankind, should contain many truths as yet undiscovered.'

But patience and humility are needed for this work, as well as sincerity and earnestness. No doubt a flash of genius may work wonders in a short time. The chemical process that has been long preparing may be quickly consummated, and the salts that have been for months in solution may be precipitated in a moment by the addition of a single drop of potent acid. Here and there a single writer may be of great service. We may perhaps mention in this connexion a work by Dr. Adams Brown of Union Seminary, New York, entitled *Theology in Outline*. This volume shows the kind of work that needs to be done in theology, and in some respects the way to do it. But growth of the best and most lasting kind is slow and gradual. We distrust any clever writer who undertakes to perform the 'mango-trick' in the development

of religious thought. We know that if a tree is produced at a few minutes' notice, it is by sleight of hand, not by the operation of nature. We may trust to the guidance of the Spirit if the Church is faithful to her calling. Theology is not at a standstill. The great task of reapprehending, reinterpreting, and revivifying the old gospel in the light of new truth and new needs is going steadily forward. It was the work which Paul the apostle himself had to do, reminting the truth that was delivered to him and fusing the metal in the white-hot furnace of his own soul under the immediate influence of the Divine Spirit. Though no St. Paul be found in the Church to-day, this generation can, and we believe will, carry on his work. Χαλεπὰ τὰ καλά. 'Great is the glory, for the strife is hard.' The age thirsts for truth to satisfy the pressing needs of mind and heart and life in a period of increasing storm and stress; and only the gospel of Christ, revitalized in the souls of His living messengers, can provide it.

W. T. DAVISON.

THE IMPERIAL CONFERENCE, 1907

1. *Minutes of the Proceedings of the Colonial Conference*, 1907. (London: Wyman & Sons, Fetter Lane, E.C. 1907.)[1]
2. *Proceedings of the Colonial Conference at London*, 1887. (London: Wyman & Sons, Fetter Lane, E.C. 1887.)
3. *Report by the Earl of Jersey on the Colonial Conference at Ottawa, with proceedings of the Conference and certain Correspondence*, 1894. (London: Wyman & Sons, Fetter Lane, E.C. 1894.)
4. *Proceedings of a Conference between the Secretary of State for the Colonies and the Premiers of the Self-governing Colonies at London during June and July*, 1897. (London: Wyman & Sons, Fetter Lane, E.C. 1897.)
5. *Papers relating to a Conference between the Secretary of State for the Colonies and the Prime Ministers of Self-Governing Colonies. June to August*, 1902. (London: Wyman & Sons, Fetter Lane, E.C. 1902.)

HOWEVER much opinions may differ with respect to the value of its results—a point on which it seems somewhat premature to dogmatize—it will be generally admitted that the Imperial Conference of 1907 exceeds all those that have preceded it in importance. As was pointed out by the Prime Minister in his opening address, it was not, like former conferences, a conference between the Colonial Premiers and the Colonial Secretary, but one 'between the Premiers and members of the Government under the presidency of the Secretary of State for the

[1] The papers laid before the Conference are printed separately in [Cd. 3524], and cf. the précis of the Proceedings, printed in [Cd. 3404] and [Cd. 3406].

Colonies.'[1] In other words it was, to quote Sir Wilfred Laurier, 'A conference between the Imperial Government and the Governments of the self-governing Colonies of England,'[2] and the favourable conditions under which it was held combined with this fact to render its proceedings of exceptional interest to the public at large.

When the first conference met in London twenty years ago, few, except the members of the Imperial Federation League, founded two years previously, cared to trouble themselves with Colonial questions, and the agenda paper which the delegates were called on to consider was of very modest dimensions. Though other questions—such as those relating to the Pacific Islands, merchandise marks and patents, and foreign bounties on Colonial sugar—were, entirely without notice, eventually discussed, the only subjects officially submitted for consideration were Imperial defence and postal and telegraphic communications. Subjects relating to Political Federation were expressly excluded from the agenda on the ground that, as stated in the despatch of Mr. Edward Stanhope, then Colonial Secretary, 'there had been no expression of Colonial opinion in favour of any steps in that direction'; and that 'the informal discussion of a very difficult problem before any basis has been accepted by the Governments concerned' might prove 'detrimental to the ultimate attainment of a more developed system of united action.'[3] 'Expressions of opinion,' with respect to Political Federation, were at that time equally inarticulate in the mother country, and as Imperial Federation was still little more than the earnest aspiration of a small body of enthusiasts, the conference of 1887, though it was in point of fact the first important step towards the realization of that aspiration, excited little or no public interest.

Though public interest has since 1887 continued steadily to increase, the increase has been slow, and circum-

[1] *Proceedings of the Colonial Conference*, 1907, p. 5. [2] ibid., p. 7.
[3] *Proceedings of the Colonial Conference at London*, 1887. Parl. Pap. vol. lvi. 1, pp. vii, viii.

stances have proved largely unfavourable to the manifestation of such as existed at each of the three succeeding conferences. Though two important resolutions respecting preferential trade were passed at that held at Ottawa in 1894—one of which, objecting to provisions in foreign treaties militating against the conclusion of agreements of commercial reciprocity between the mother country and the Colonies, led subsequently to the denunciation of the treaties with Belgium and Holland[1]—it attracted, probably, less attention than the conference of 1887, on account of the distance of the seat of its deliberations from this country. The conference of 1897 is notable for the discussion for the first time of the important subject of the political relations between the mother country and her Colonies, besides those of defence, commercial relations, ocean cables, an Imperial penny postage, and alien immigration;[2] but public attention was then too occupied with the celebration of the Diamond Jubilee—which illustrated the more attractive aspects of Imperial Federation—to interest itself much in the technical details of the first of these subjects, and all the others had been exhaustively discussed at the Third Congress of the Chambers of Commerce of the Empire held in the preceding year.[3] Lastly, the conference of 1902 was, similarly, so much 'overshadowed' by the coronation of His Majesty King Edward, that little notice was taken of the important resolutions passed at it respecting the political and commercial relations and naval and military defence of the Empire, or of the innovation introduced by Mr. Chamberlain of inviting the Colonial Governments to suggest additional subjects for discussion—a proposal resulting in the submission of eight by the New Zealand Government and of

[1] *Report by the Earl of Jersey on the Colonial Conference at Ottawa.* Parl. Pap. 1894, vol. lvi. 337, pp. 27, 29, 30.

[2] *Proceedings of a Conference between the Secretary of State for the Colonies and the Premiers of the self-governing Colonies at London during June and July*, 1897. Parl. Pap. 1897, vol. lix. 531, pp. 5–14.

[3] Cf. Art. on Imperial Commerce and Free Trade, *London Quarterly Review*, April 1897, p. 84 et seq.

seven, two, and one respectively by those of the Commonwealth, the Cape, and Natal.[1]

No distracting influences of this description have, however, interfered with the success of the conference of 1907. The mother country has done its best to manifest its good-will towards the great self-governing Colonies by the cordial reception and hospitality which has been accorded to the representatives of their Governments both in the metropolis and in all other parts of the United Kingdom which they have visited. The Press has devoted a lion's share of its space to describing the careers and personality of, and chronicling the entertainments provided for, the Colonial Premiers, who have now also become Freemen of the City of London, and, with one exception, members of His Majesty's Privy Council. The proceedings of the conference have been reported as fully as has been permitted, and have been still more fully discussed in all the leading journals and periodicals throughout the country; and a striking evidence of the interest felt in them is shown in the fact that no less than 766 resolutions passed at meetings, varying in importance from that held at the Albert Hall, on April 25, to those held in small villages, were sent to each of the Colonial Premiers during the session of the conference, amongst which—in addition to 259 from branches of the Tariff Reform League or other Tariff Reform associations —were thirty-eight resolutions from working men's clubs and forty-five from women's clubs.[2] It has, in short, been generally realized that the mother country and her self-governing Colonies 'stood,' to quote the current phrase, 'at the parting of the ways,' and the conference was welcomed throughout the country for the possibilities it offered of ensuring that these two travellers shall continue, as heretofore, their journey together. It would be impos-

[1] *Papers relating to a Conference between the Secretary of State for the Colonies and the Prime Ministers of the self-governing Colonies, June to August*, 1902. Parl. Pap. 1902, vol. lxvi. 451, pp. ix, x.

[2] *The Times*, May 27, 1907.

sible within the limits of this article to attempt adequately to determine how far the conference—which dealt with seventeen different subjects and whose Report contains 622 pages—has fulfilled these expectations. Some slight estimate on the subject, however, may be arrived at by examining the results of the discussions on the four most important questions—Imperial Defence, Preferential Trading, the formation of an Imperial Council, and Emigration—and in considering these it is necessary to bear in mind the constitutional status of the self-governing Colonies, and the results of previous conferences.[1]

Since the first conference was held in 1887 the problem of Imperial Federation has to some extent been simplified, while the facilities for separation have also been increased, by the conversion of the Australian Colonies into a Commonwealth, and of those of South Africa into Federations which, by placing these aggregations of Colonies on the same footing as Canada and New Zealand, has invested them with similar capacities for expansion into independent communities. Despite their importance, however, the self-governing Colonies, the united area of which is nearly two-thirds of that of the total area of the British Empire, and which, as pointed out by Mr. Deakin,[2] possess greater potentialities for expansion than any other portion of it, are constitutionally subordinate dependencies of that Empire, without any direct share in its supreme power. Though entitled to the protection of the Home Government, both in a military and diplomatic sense, they are not, from an international point of view, independent political societies; and, though they are in constitutional practice excluded from treaties affecting their internal laws unless their

[1] The other subjects were:—The organization of the Colonial Office; Treaty Obligations; an Imperial Court of Appeal; Reservation of Bills; the Pacific Islands; Shipping Questions; International Penny Post; Imperial Cable Communications; Naturalization of Aliens; Suez Canal Commission of Control; Barristers and Land Surveyors; Double Income Tax; Stamp Charges on Colonial Bonds; Merchandise Marks and Patents; and Currency and Metric System.

[2] *Proceedings of Colonial Conference*, 1907, p. 9.

Governments consent to their inclusion, they are bound by all treaties made by the Home Government with foreign countries. As the Crown has the sole power with respect to them, as to all other British possessions, of raising and regulating forces by sea and land throughout its dominions, it is only, primarily, in virtue of Imperial legislation that the Colonial legislatures have been enabled to raise the local forces which have replaced the regular troops maintained in them till 1870.[1] The grant of responsible government has made them practically independent as regards their internal affairs, and has also—though the point is perhaps difficult of exact legal proof—invested them with the power of excluding British as well as foreign emigrants from their vast territories; but they are still dependent for the defence of these territories and of their rapidly growing commerce—the total trade of New Zealand and Australia already amounts to between £140,000,000 and £150,000,000 per annum[2]—upon the mother country.

In view therefore of its importance it is not surprising to find that the subject of Imperial Defence was the first raised at the conference of 1887, which resulted in an arrangement for the maintenance of a squadron of the Imperial Navy in Australian waters.[3] This was further extended by the conference of 1902, when the contributions of Australia and New Zealand for this object, and for the establishment of a branch of the Royal Naval Reserve, were fixed at £200,000 and £40,000 respectively; while the Cape agreed to pay £50,000 and Natal £35,000 towards the general maintenance of the Imperial Navy, and Newfoundland £3,000 towards that of a branch of the Royal Naval Reserve.[4] It was also arranged that both the naval and military authorities should provide for the

[1] Cf. Art. on Principles of Colonial Government in *London Quarterly Review*, Oct. 1903, pp. 278 et seq.

[2] *Proceedings of Colonial Conference*, 1907, p. 26.

[3] Cf. *Proceedings of Colonial Conference*, 1887, vol. i. passim, and vol. ii. *Papers*, nos. 62, 76.

[4] Cf. *Proceedings of Colonial Conference*, 1902, p. ix.

allotment of a certain number of commissions for naval and military cadets in the dominions beyond the sea, and otherwise facilitate the admission of young colonists to the services.[1]

The conference of 1907, at which the question of naval defence was raised by New Zealand, has left these arrangements unaltered, though it was stated that the interchange of views which has taken place between the First Lord of the Admiralty and several of the Colonial representatives—on the understanding that the extent to which the Colonies would assist in its provision by subsidy or by local defence was entirely a matter for the Colonial Parliaments—will be followed by further communications from the latter on the subject.[2] An important discussion, however, instituted by Australia and Cape Colony on Colonial co-operation in a general scheme of Imperial Defence resulted in the passing of two noteworthy resolutions. One of these 'recognized and affirmed the need of developing for the service of the Empire a general staff, selected from the forces of the Empire as a whole,' for the study of military science, the collection and dissemination to the various Governments of military information and intelligence, and the preparation of schemes of defence on a common principle.[3] The scheme embodied in this resolution, which was suggested by Mr. Haldane,[4] seems well adapted for ensuring the defence of the Empire by the co-operation of all its component parts; and this object will also be materially furthered by the proposal adopted in another resolution, that the Colonies shall refer, through the Secretary of State, to the Committee of Imperial Defence for advice on local questions requiring expert aid, a representative of the Colony asking for advice being summoned, if desired, to attend as a member of the committee during the discussion.[5]

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[1] *Proceedings of Colonial Conference*, 1902, p. ix.
[2] *Proceedings of Colonial Conference*, 1907, p. 469.
[3] ibid., pp. 116–19, and cf. pp. 100 and 128 et seq.
[4] ibid., pp. 94–9. [5] ibid., pp. 83, 120.

The question of the commercial relations between the mother country and the Colonies has been probably more fully discussed than any of those raised at the conferences. At that of 1887 it took the form of a proposal by Mr. Hofmeyer, a representative of Cape Colony, for creating a defence fund by placing a two per cent. duty on all foreign imports into the Empire.[1] In that of 1894 it was, as already mentioned,[2] raised both in resolutions respecting preferential trade and in those with respect to foreign treaties hampering commercial relations between Great Britain and the Colonies, and at that of 1897 such treaties were again protested against.[3] The most important expression of Colonial opinion respecting it is, however, embodied in five resolutions of the conference of 1902, which, while recognizing that the general adoption of preferential trade would stimulate commercial intercourse and promote 'the development of the resources and industries of the several parts of the Empire,' but was then impracticable, urged the expediency of the grant of preferential treatment to British products and manufactures by such Colonies as had not yet adopted this policy, and also of similar treatment to those of the Colonies in the United Kingdom.[4] That Australia, New Zealand and Cape Colony are now desirous of advancing a step further is shown by resolutions moved at the recent conference by their representatives, which reaffirmed that of 1902 with amendments urging the grant of preferential treatment by the United Kingdom to Colonial produce and manufactures.[5] These amendments were, however, not supported by the Canadian representatives, who adhered to the original resolutions, and were opposed by the Government and Sir James Mackay, the representative of the Indian Office; and the resolutions of 1902 were eventually reaffirmed by the Colonial delegates, Lord Elgin

[1] *Proceedings*, 1907, p. 281. [2] Ante, p. 27.
[3] *Proceedings, Confce.*, 1897. [4] *Proceedings, Confce.*, 1902, pp. ix-x.
[5] *Proceedings, Confce.*, 1907, pp. 229, 265-75, 281-8. Cf. as to Canadian views, pp. 228, 229.

dissenting on behalf of the Government from any alteration in the fiscal system.[1]

Of the two questions which remain to be considered, that raised by the proposals of Australia and New Zealand for the formation of an Imperial Council consisting of representatives of Great Britain and the self-governing Colonies for the discussion at regular conferences of matters of common Imperial interest, and of a permanent secretarial staff charged with the duty of obtaining information for the use of the council and of attending to the execution of its resolutions, will probably appear to many the most interesting of those raised at the conference. It is noteworthy not only as an indication of the desire of the Colonies for closer union with the mother country, and as thus marking a distinct advance in the movement for Imperial Federation, but also for its eminently practical character. Such a council could not, however, be termed, strictly speaking, Imperial, since it would include representatives of only some portions of the Empire; and the omission from it of those of the Crown Colonies and other Imperial dependencies suggests constitutional questions of the relations of these to the self-governing Colonies of a far-reaching character. The proposal was, moreover, objected to by Lord Elgin on the ground that the establishment of such a body with independent authority might be a danger to the autonomy of all the component parts of the Empire.[3] The discussion of the resolutions proposing it has, however, had the valuable result of ensuring that an Imperial Conference, of which the Prime Minister of the United Kingdom is to be *ex officio* President, and the Prime Ministers of the self-governing dominions and the Colonial Secretary will be *ex officio* members, will be held every four years; and that a permanent secretarial staff will be established for keeping the several Governments represented informed respecting matters which have been or

[1] *Proceedings, Confce.*, 1907, pp. 94–9. General Botha did not support the motion.

[2] ibid., pp. 26–34, and cf. [Cd. 3524].

[3] ibid., pp. 37, 69.

may be subjects for discussion. It has also been provided that subsidiary conferences should be held between representatives of the Governments concerned for the consideration of subjects of a minor character which cannot be conveniently postponed to the next conference, and the objects of the Colonial resolutions appear to have been thus substantially attained.[1]

Though it has probably excited less interest than any of the subjects under consideration, that of emigration is, from a practical point of view, one of the most important in the whole scheme of Imperial development, and it is to be hoped that some impetus may be given to British emigration from the adoption of the resolution, moved on behalf of the Commonwealth, requesting the Imperial Government to co-operate with any Colonies desiring immigrants in assisting 'suitable persons' to emigrate.[2] As the mother country, whose area is only one-sixtieth of the total area of the self-governing Colonies, has more than double their total population, her refusal hitherto to entertain any proposals of this kind is evidently not due to any want of capacity to comply with them.[3] On the other hand, Canada, with an area almost as large as Europe, has a population a little larger than that of Belgium; and that of Australia, which is equal in extent to European Russia, Austria, Germany and France combined, is less than that of Greater London. The population of New Zealand—which is a little smaller than the United Kingdom—is a little larger than that of Cornwall, and the total number of white people in South, South Central, and East Africa together is hardly equal to the population of one of our greater provincial towns.[4] If these vast territories are to be retained as portions of the British Empire they must be mainly peopled by the British race, and it seems, therefore, a primary duty of the mother country to respond to this appeal from her Colonies for fresh

[1] *Proceedings, Conference*, 1907, p. v.
[2] ibid., p. vi.
[3] Cf. *Statesman's Year Book*, 1907.
[4] Cf. an article by Mr. Sidney Low in the *Standard*, May 29, 1907.

reinforcements of that race to aid in the development of their rich natural resources. Mr. Burns, in his address on the subject at the conference, laid stress on the value of child emigration on the lines followed by the late Dr. Barnardo,[1] and, as has been urged in this REVIEW,[2] one of the best forms of State aid to emigration would be the establishment of training schools of this description in rural districts throughout the United Kingdom.

It is to be regretted that want of space prevents any consideration of the valuable work done by the conference with respect to the numerous other subjects under its consideration, such as Treaty Obligations, an Imperial Court of Appeal, Shipping Questions, Imperial Cable Communications, and Merchandise Marks and Patents, &c. Setting this aside, however, the fact that its labours have resulted in the conversion of the conference into a permanent consultative body for the consideration of questions incident to the relations between the mother country and the self-governing Colonies, and in the initiation of a comprehensive scheme of Imperial Defence, is a sufficient evidence of their value. Though it has left the question of Preferential Tariffs unsettled, it has furnished valuable evidence of Colonial opinion on the subject; and, having regard to its results, even those most disappointed with the outcome of its discussions on this point must admit that it can hardly fail materially to advance the progress of Imperial Federation.

URQUHART A. FORBES.

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[1] *Proceedings, Conference*, 1907, p. 172.

[2] Art. on Overcrowding and Emigration, Oct. 1902, p. 236; and cf. art. on Britannic Confederation, REVIEW, Jan. 1893.

GIOSUÉ CARDUCCI: THE MAN AND THE POET

Poesie di Giosuè Carducci, 1850–1900. Sesta Edizione. (Bologna: Nicola Zanichelli. 1907.)

Prose di Giosuè Carducci. Seconda Edizione. (Ditta: Nicola Zanichelli. 1906.)

> Two foes he had, and both of them o'ercame,
> In those his thirty years of strife and storm,
> The warrior Luther. With the gloomy Fiend
> He waged that war, and with the jovial Pope.
> The Fiend he drove away with feast and song;
> But made his master Christ, divinely stern,
> The Captain of his warfare 'gainst the Pope;
> With strength he girt his loins, and his soul
> With lofty calm.
> 'God is our sword and stronghold,'
> His people sang around him, in that hymn
> Full of the future, which he gave to them.
> But, looking back upon himself, he sighed;
> 'Lord, call me to Thyself; my soul is weary;
> I cannot pray without a malediction!'

THUS, 'midway in the journey of his life,' wrote (in most musical Italian which our version but faintly echoes) Giosué Carducci, the fiery-souled singer of Italy and Freedom, who passed away on February 15, 1907, full of years and honours; mourned, commemorated, glorified, from the day of his death to the present time, with singular unanimity and impassioned sincerity, by that great majority of intelligent Italians who have shared his convictions and delighted in his eloquent and dauntless expression of them.

'He was ever a fighter,' in very deed; but the war-

fare he sustained during the long life which began on July 27, 1835, was bitter to him. For, says one who knew him, 'he was kind, he was gentle, he was made for tenderness—for tried friendships, for homely festivities.' This archer who shot sharp arrows of song had no sooner heard the hum of his bow-string than he would fain have recalled the shaft that went irresistible and unfailing to its mark! He suffered more from the hatred he was compelled to feel than from the hatred which others bore to him. His own heart-grief throbs in that sigh which he attributes to Martin Luther—

> Weary I am;
> I cannot pray without a malediction!

He deplored his own inevitable conflict with others in words repeated by his friend Chiarini: 'Here' (in his native country) 'are good, simple, hard-working people. What would I not give to be one of them and not to be myself! I could have been such; a small peasant proprietor, a good worker in one's own fields, and not one who, for example, has to contend with—such a one.' We will leave the 'example' on one side, and add the mournful 'Ah!' with which he closes his genuine longing after his rural birthplace; a longing which is glimpsed here and there in his songs, in his dreamings of 'the long lines of poplars whispering to the wind,' and of that lonely country graveyard where was buried the kindly, stately grandame, 'Nonna Lucia,' who had watched over his poverty-stricken boyhood. 'He had glory. . . Yes, glory; and contumely, and calumny, and that chilling envy and hate which freezes the blood more than did the wintry cold he had to bear in his youth. He could fling back hate for hate, he could parry the blows aimed at him; but what speechless sadness lay in the depths of his heart!'

Portraits of Carducci abound, and have been reproduced profusely since his death; some from photographs taken at almost every stage of his public career, some from

oil-paintings and busts which represent him in ripe manhood and in vigorous old age. It is always a grandly leonine, combative face; the forehead broad, upright, square, under a thick crest of hair flung back as in defiance; the eyes intense, deep-set under massive brows; the nose strong, fine, yet broad, with the ample nostrils said to betoken strength of will; the mouth sensitive, but strong, and much compressed. Yet with all the lion-like energy of type there is, from youth to age, an expression of sadness that is almost like a voiceless cry for sympathy, like an appeal against misconception and misrepresentation. One fancies those lips re-echoing the lament of the Hebrew seer: 'Woe is me, my mother, that thou hast borne me a man of strife and contention to the whole earth!'

Without doubt the warrior felt more of the 'delight of battle' in his earlier years, before bitter experience had taught him that the most successful warfare brings, even in the hour of triumph, inevitable woes. The *Marzocco* of February 24, 1907, devoting the entire number to the commemoration of Carducci, published some letters of the poet which had never before seen the light, letters addressed to the comrade of his soul in study and enthusiasm, Torquato Gargani. The letter devoted to the impassioned praise of the dramatic poet Niccolini ('one of the rare Italians who think and feel in the "high Roman fashion,"' says young Carducci, who rated the author of *Arnaldo da Brescia* much more highly than the world has consented to do) is distinctly amusing for its outburst of exaggerated patriotic frenzy against the foreigner; a frenzy that one forgives in considering what was the wretched plight of Italy at the date—1853—when this letter was written; how—her high hopes trampled in the mire under the horse-hoofs of the foreign foe, her sons withering in the dungeons of the foreign masters who had divided her lands among them, or toiling hopelessly, yoked to the car of the foreign conqueror, or of the Church which had betrayed her high hopes—she lay

writhing in dumb, helpless rage, 'a slave indeed, but a slave always quivering in wrath,' as one of her poets had written.

Carducci, in this letter, breaks away suddenly from his praises of Niccolini to abuse, with even comic exaggeration, the impotency, the effeminacy, of contemporary Italians.

'I believe,' says he, 'that not even "Shaspeare" (*I don't know how that barbarous name should be written!*) has had so grand, so eloquent a vision of Roman life and Roman customs. . . . What patriotism, divine, sublime, celestial, in that Themistocles, in that Cato, in that Regulus! My God! And yet Italy—infamous, most cowardly, filthy, bastard, coquettish, womanish, with the real soul of a harlot—has forgotten them! Accursed the most infamous century in which I was born; a century germanized, gallicized, anglicized, biblicized, orientalized—everything that is not Italian. Here, indeed, it is our duty to be Italians; and here we are Italians in no single thing. Where have we left our great men? . . . With Giusti I call aloud, proclaiming myself *paesano paesano*' (phrase hardly to be translated; but meaning 'verily of my own land') . . . 'and I burn with a very great, immense, superhuman hate for everything foreign. And may God keep me always an old-fashioned *Italianist*, while all Italy is new-fashioned and foreign! I don't know whether I shudder or scoff most—but I burn with disgust for every foreign-idea-monger. I have never felt hate; but these people I do hate. And I hope, if God, and Time, and my mind which, though most weak, will gather strength from wrath, shall aid me, to prove it aloud.'

So wrote, in fantastic yet sincere indignation, the young man of twenty-eight. His mind was to express itself in more noble fashion, on subjects much worthier of its ripened powers, than he yet dreamed.

Carducci's family history, carefully detailed by Pascoli in his commemorative address, explains a little of the poet's characteristic thought and feeling. His grand-

father, Giuseppe Carducci, 'a friend of the poet Fantoni, a skilled violinist, cherished domestic traditions of family descent from the last-but-one Gonfaloniere of the Florentine Republic, who was beheaded after the siege of Florence. To his son Michele he left only this memory of blood and glory'; for though once possessed of a little property and holding the position of postmaster in his native Pietrasanta, he lost all his little wealth before his death. 'Perhaps the paternal traditions availed to kindle in young Dr. Michele Carducci, father of our poet, the love of freedom and fatherland.' Assuredly he threw in his lot with the 'conspirators of Romagna' in 1831, was imprisoned on that account in Volterra, and compelled to dwell there a year. In Volterra he learned to love; and it was from prison and from exile that he led home the bride who, on July 27, 1835, bore him the son that we know; and, the next year, another less famous.

Humble enough, yet not despicable, was the house where Giosué Carducci was born; it has the air of a rustic farmhouse of moderate dimensions, nestling under a vast wooded hill—Val di Castello, where this house stands, being a scanty cluster of modest dwellings and well-tilled fields lying at the knees of great mountainous heights, wooded almost to their highest summits. The scene wears an Alpine air, closely resembling many a similar valley town in Switzerland, and one feels that little Val di Castello was no unfit cradle for the impassioned lover of liberty, 'the poet of resurgent Italy.' It was a happy chance which ruled that he should see the light amid these mountain peaks where the winds sang of Freedom and aspiration. A Frenchman named Boissart had bought the rich lead-mine of 'Bottino under Ruosina,' and, wishing to provide as far as might be for the health of his miners, had summoned Dr. Carducci to act as his medical officer. But after very few years of honoured service, the young doctor was compelled to seek 'a refuge' elsewhere; police persecution seems the impelling motive. He found this refuge in Maremma, then savage and unwholesome,

'a country of buffaloes and wild boars,' and with Maremma, henceforward, is linked the fame of Giosué Carducci.

He himself said, 'My sad yet tender memories, my childish ideal, all my love—is for Maremma.' The new paternal home was in Bolgheri, a fraction of the Commune of Castagneto, and having the Counts of Gherardesca as over-lords. Here Doctor Michele dwelt four or five years; here died his mother, 'Signora Lucia, whose hair rippled in white waves; from whose mouth the sweet Tuscan speech flowed musically sad.' That Tuscan speech, dear to his childhood on the grandame's tender lips, became a pure-toned powerful instrument with Giosué in later life. From Bolgheri the Carducci removed to Castagneto; and here some modest prosperity seems to have been theirs; but the year of revolution, 1848, was at hand; and Doctor Michele, with his fiery soul, his keen intellect, his personal and inherited passion for freedom, his formidable eloquence, which old Castagnetani still love to dwell upon, took such part in the national uprising as did much to mar his fortunes. A popular revolt against the Counts Della Gherardesca, about certain ancient rights of chase and forestry arbitrarily withheld from the Castagnetani, was so actively prompted by Dr. Carducci that, when the Roman Republic fell, in 1849, he had no choice but to exile himself anew.

At this date Giosué Carducci was fourteen years old, with an eager mind prompt to receive and tenacious to retain the memories of that stormy period of wild hope and of acute disappointment. The fiery temperament of his father had descended in full force to this his first-born son, and the ability for which Doctor Michele is still remembered was Giosué's in fourfold portion. Deeply graved on the soul of him who was to be the true 'Vates' of his fatherland, were all the trials, the oppressions, the ever-renewed struggles he witnessed in those boyish days. And *this* boy's outlook was wide enough to take in all that was befalling Italy at large.

Writing his 'Decennial of the death of Giuseppe Mazzini,' Carducci says—

'I remember, as though it were yesterday, the March day of 1849, when at Castagneto in Maremma Pisana the newspapers announced Mazzini's arrival in Rome. Through the passes of the hills of the Gherardesca the furious wind of March, after its wont, howled as it whirled the dust; and from afar was heard the roaring of the Tyrrhene sea foaming white. And I took delight in lifting my voice above the howling wind, shouting aloud to the wild olive-trees and to the rocky steeps these two lines from the *Arnaldo*—

> O holy Republic, thy banner waves to the winds
> On the castle of Crescentius!'

It is a wild and moving picture that is suggested by this passage, of the boy Giosué—'little of stature but strong-limbed, with locks wildly tangled,' as his contemporaries describe him at this period—shouting his tempestuous joy in emulation of the mad tumult of wind and sea, and already passionate in his patriotic exultation —too soon, alas! to be abased by the disasters of Italy. Let us add yet another and another touch to the portrait of the boy, truly in this case the father of the man. 'He was shy, a little wild, a lover of solitude; clad in a jacket of soldier's cloth he roamed the wilds, followed by a wolf-cub, which he had tamed easily, but which was the terror of both boys and dogs in that neighbourhood,' —so much a terror, indeed, that to the infinite regret of its young master, the savage pet had to be sold to a dealer in wild beasts.

Sad was Carducci's blossoming time in Maremma. Poverty did more than look in at the father's door; the grim guest set his foot within the home. Outside were political tumults; reactionary persecutions raged even in obscure Tuscan villages after the reverses of 1849. The father's professional work kept him ever on horseback, hurrying from one poor hut to another to tend fever-

stricken peasants; not often could he give the needful time to the education of his children; his brother lent his aid in that task when he could. The melancholy of those days in Maremma colours much of Carducci's verse. Witness that brief poem so steeped in a rich sadness, 'Una Sera di San Pietro' (An evening of St. Peter)—

I remember. Tawny amid red vapours and glowing clouds
The sun sank into the sea, like a vast brazen clypeus
Which in barbaric hands glitters and wavers and falls.
Aloft, amid clumps of oaks, Castiglioncello laughed, a red-lipped fairy laugh of mockery from the crimson reflections of its windows.
But I, languishing and sad, (scarce was I set free from the fever of Maremma, and my sinews seemed of lead,)
Gazed from the window. Swift as a weaver's shuttle the swallows winged their flight around the eaves,
And the brown sparrows chirped in the unhealthy twilight.
The hills and valleys showed thickets here, and fields there,
Part shorn by the sickle, part still golden and waving.
And through the damp air came the song of the reapers,
Long and remote and wailful and weary.
Then I gazed at the sun.—'O proud light of the world,
Thou look'st down on our life like a Cyclop that's drunken.'
Amid the pomegranate-trees the peacocks screamed mocking me,
And a wandering bat brushed my head as he passed me.

This poem is no unfair sample of the 'Odi Barbare,' the work of Carducci's matured powers. Only in its extreme irregularity and lack of rhyme does our imperfect version give an idea of the rhythm and movement of the original; the imagery and the peculiar tone of feeling are more easy to render faithfully.

We have said enough to show what influences of heredity and circumstances helped to mould the mind and soul of the poet, and, in a measure, to indicate how he grew into the memorable man he was. There is sufficient evidence, in certain friendly reminiscences, that even in boyhood his character had a stamp all its own, indocile, original in good and in bad, and very resentful of injustice.

It were unjust to attribute the strong anti-clericalism of Carducci the man to the wrongs endured by Carducci the boy at the hands of certain priestly pedagogues; yet even this intimate acquaintance with odious clerical traits doubtless told. There was one, wickedly nicknamed Prete-Naso (Priest-Nosey), who is memorable for having stirred the boy to such frenzy that good Dr. Carducci, not wishing his son to stain his young hands in the blood of the school-master, promptly removed the boy, who had already revenged an unjust flogging by flinging an inkstand at the priestly head, with an aim only too accurate. Another priest lives embalmed, like a fly in amber, in his rebellious pupil's verses, as—

> The black-clad priest
> Who in his hoarse voice repeated 'Io amo' like a curse,
> And his face was a weariness to behold.

This potentate of the school-room, Don Giuseppe Millanta, had ordered young Carducci to compose an anti-revolutionary 'Dies Irae,' a command perversely obeyed by the production of an anti-Austrian 'Dies Irae,' wherein Prince Metternich and other Austrian generals were depicted as going linked with as many fiends of hell. From this boyish versifying to the memorable 'Hymn to Satan' was no very far cry in a moral sense; though an infinite distance separates the artistic and poetic perfectness of that strange production from the earlier verses (graceful, thoughtful, brilliant, but not so superbly and supremely masterly and original as to proclaim the coming poet-prophet of a wild creed) which Carducci produced while laboriously and adoringly following those classic models always dear to him, though he learned at last not to cramp his strong limbs with those shackles, but to dare to be himself.

Needless to say this 'Hymn,' which must have frozen all good Roman Catholic souls into horror, was not produced till Italy was enfranchised, and became

> A land where, girt with friends or foes,
> A man may say the things he will,

if he be prepared to reap the bitter fruit of open daring speech, and meet the 'contradiction of sinners' (and also of would-be saints) that will surely ensue, with the proper composure.

The 'Hymn' was a most audacious defiance of Rome, and of all pseudo-Christianity that follows Rome in the essentially Manichaeistic tone of her teaching. It is a trumpet-blast of defiance to those who will not allow that the world and the manifold life peopling it are, as the Maker pronounced them, 'very good,' but consider the body of man to be merely a demon-haunted ruin, whence the foul spirits can only be expelled with ceaseless torture of the flesh; and hold also that the natural affections, blessed and consecrated by the Almighty Father and the divine Son alike, are, in man's fallen state, only so many malignant cancerous growths to be cut out of his flesh with unsparing knife.

This teaching lurks, now almost hidden, now boldly enforced, behind all the pomp and pageantry of Rome; it is the real motive for her insistence on the Perpetual Virginity and Immaculate Conception of the Mother of the Lord; it slanders vilely the tender love of our Father in heaven, and turns the 'light and easy yoke' of Christ into a galling, intolerable burden; representing Him who died to save us as a wrathful, relentless Judge, hardly to be placated by the pleadings of His mother towards the wretched human race, whose every desire is a sin. In *this* light did Rome exhibit the Christian religion to men like Carducci.

'Well,' is his counter-stroke, 'so be it! This fair earth—you tell me—and all that is good and desirable in it, is the property of Satan. Hail then, Satan, lord of the visible earth, lord of the senses five, lord of the world of art, of music, of poetry! I will serve thee, and not the gloomy, tyrannic potentate painted to me by the priest as the proper object of my adoration.' But ere long the poet breaks away from this theme, and—still accepting Rome's classification of the hero-worshippers of Truth

as servants of Satan—he exults in claiming fellowship with—

> Wyclif and Hus, whose prophetic voices were not quenched by the flames,

and chants how, as the New Age passed from its spring into its summer, 'mitres and thrones trembled, the cloister uttered a voice of resentment, Savonarola in his monkish gown fought and preached, Martin Luther flung off his cowl,' therefore fling off thy fetters, Human Soul! And in strophes of almost delirious ecstasy the poem rushes to its close in the triumph of 'Satan'—the Satan abhorred of Sacerdotalism—otherwise Free Speech, disenthralled intellect, enfranchised humanity.

That there is something almost terrifying, something daemonic, in the mad headlong rush of this hymn, in its supremely audacious irony and apparent pagan glorying in defiance of the false Christianity that sits enthroned on the Seven Hills and bids all the world worship, we could not, if we would, deny. But it helps us to measure the violence of revolt which drove Carducci, and drives to-day men like him, into what Rome calls 'Paganism.' It helps us, too, to estimate the daring of that Italian humorist who kindly made a present to every Roman Cardinal of a snuff-box, adorned on its lid with the 'vera effigies' of Pope Leo XIII—but enclosing, instead of snuff, a copy of the 'Hymn to Satan.'

It seems eminently unfair not to give other more attractive samples of the noble lyrics of Carducci; the difficulty is to choose. Should it be one of the hymns in praise of Garibaldi—the daring general who freed Southern Italy, the Dictator who resigned his uncontrolled powers to King Victor in order that Italy might be *one* and also *free*, the martyr whose failure to capture Rome, whose wound at Aspromonte and hermit-retreat to Caprera, actually did more for the complete liberation of his land than his victory could have done? Him Carducci was not soon weary of singing. Or should it be the Ode to Victor

Hugo, 'the infinite Soul of France,' the poet who has 'triumphed over Force and over Fate, and with shining feet has trodden down the Empire and the Emperor'? Or that mystical poem 'War,' a lyrical meditation on the 'fatal sublime insanity' which drives nation against nation, man against man; which asks the insoluble question, 'When shall Peace on her white wings soar out of and above all this blood? When?' And the poet attempts no answer.

We can but give this hurried glance at the poems—all noteworthy, many magnificent as verse and noble as thought—which were the fruit of fifty laborious years. In those years Carducci also produced much memorable prose, of which no small part was purely polemical. And since, from the year 1860 onwards, he filled a professorial chair of Bologna—that of Italian Literature—and devoted to his pupils the fullness of his powers and of the vast acquirements which he owed to no professor but himself, it will be seen that this was no slothful servant, and that the five talents he certainly possessed were nobly put to profit, so much so that it is impossible now and must be difficult ever rightly to estimate the influence he wielded. Taken altogether, that influence must be rated as largely beneficent. The sacred fire of his soul burned with a pure flame; melancholy ever, he was no pessimist. 'I am a pagan, perhaps,' he once said, 'but a Socratic pagan'; one, therefore, who believed in no arbitrary tyrannic Jove, but in a Father of gods and men who was indeed a Father, one who held that for the just man death might be better than life, and that it was better to perish in the cause of Truth than to sit enthroned with lawless Iniquity; one, also, who believed in a divine Power guiding the soul of man into the right path. Nor are there lacking indications that the loveliness of true Christianity had its lawful power on this poet-soul.

Bereaved in early manhood of wife and child, Carducci had to find his best substitute for domestic joys in the many ardent and faithful friendships he inspired. These

undoubtedly helped to soothe the native sadness of soul which was his dark if tranquil comrade to the end.

Many and grateful testimonies to his valiant services were not lacking in his life, and must have ministered some satisfaction. Of all the tributes offered to his memory since his death, none is more pleasing than that described in the *Mattino*, May 29, 1907.

'This morning at Florence, in the Church of Santa Croce, a solemn memorial service was held for those who died battling for Italian Independence. The Count of Turin was present. After this Funeral Mass, there was inaugurated a shield (targa), offered to the memory of Giosué Carducci by the Municipal Council of Florence. On the shield was placed a wreath of fresh flowers. It bears this inscription, composed by the Senator Isidoro Del Lungo—

To Giosué Carducci,

Poet of Resurgent Italy,

And destined by the Parliament to the Italian honours of Santa Croce.

Bologna with unconquerable love guards his Tomb, and Florence guards with maternal love his Memory.'

It was fitting that the Italian soldiery should attend, as they did, in all their bravery on this occasion, to honour the Italian who loved Italy with 'unconquerable affection' exceeded by none of her sons.

Anne E. Keeling.

THE NEW INDIA

A Vision of India. By SIDNEY LOW. With Illustrations from Photographs. Second edition. (London: Smith, Elder & Co. 1907.)

Progress of India, Japan, and China in the (19th) Century. By SIR RICHARD C. TEMPLE. (Chambers. 1902.)

The History of Protestant Missions in India. By REV. M. A. SHERRING, M.A. New edition. (London: Religious Tract Society.)

Indische Missiongeschichte. Von JULIUS RICHTER. Mit 65 Illustrationen. (Guetersich, Bertelsmann. 1906.)

JUNE 23 of the present year was the 150th anniversary of the battle of Plassey, one of the decisive battles of the world, striking the last blow at the Mohammedan empire of Delhi, which had long been the paramount power in India, and laying the first stone of British rule there. Clive hesitated long before attacking Surāja Dowlah, the emperor's viceroy in Bengal, not so much because of the smallness of his own mixed British and Sepoy force, as because he realized that even if he gained the victory he could not stop there. No one then could have foreseen the issues involved in the struggle, which was soon over. The world has witnessed no more striking instance of vast results from small beginnings. At the end of a century and a half we see how a nation on Europe's western edge has stamped itself on an Eastern continent with an ancient civilization and marked type of character. The nearest analogy is Alexander's incursion into the East in the fourth century B.C. That conqueror penetrated as far as the Punjab, but was then forced by his army to retrace his steps. Alexander died soon after at Babylon. As it was, his raid effected great changes

in the moral and intellectual life of the countries he touched. The difference between his enterprise and the British influence in the East is, of course, in the permanent and far-reaching character of the latter. No intelligent reader of history will minimize the change that has taken place in India. For good or evil India is being transformed, and we have no doubt it is for the good both of India and Britain. East and West are being fused together in a wonderful way. Were the English to quit India to-morrow, they would leave a new India, so great are the changes which a comparatively short period has brought about.

The process of change has been most rapid during the fifty years that have elapsed since the great Mutiny of 1857, exactly a century, be it noted, after the victory of Plassey. The old East India Company, which had undergone many changes since 1600, when it received its first charter from Queen Elizabeth, and which, with all its faults, had done splendid work, was superseded in 1858 by the direct rule of the Crown. Ever since that time England and India have been in the closest touch. Indian government has come under the direct gaze of Parliament and people without any mediating power. The entire spirit of British civilization and religion has been pressing on the life of India at every point. Commerce, education, missionary activity have been expanding every year. The opening of the Suez Canal in 1869 greatly accelerated the rate of progress. The East India Company first assumed political functions in 1773; it became less exclusive every time that its charter was renewed, once in twenty years; in 1833 it finally ceased to be a trading company. It is the only example we know in history of a commercial body entrusted with such high powers. That it discharged imperial responsibilities on the whole so well is due to the great servants it trained and supported—Clive, Warren Hastings, Wellesley, Lord Hastings, Lord Bentinck, Malcolm, Elphinstone, Dalhousie, Canning, Lawrence, and a host beside, all born

rulers of men. But its work outgrew its power. The Mutiny was the breakdown of the old system. Out of that great convulsion was born a larger, freer, juster commonwealth.

Any one who thinks that we exaggerate the extent of British influence would do well to read Mr. Low's brilliant volume. The author accompanied the party of the Prince and Princess of Wales on their visit to India in 1905 as correspondent of the *Standard* newspaper. Very wisely, instead of detailing particulars of the journey, Mr. Low groups impressions and observations of all kinds under heads which cover the greater part of the life of the country. The twenty-four chapters supply graphic pictures of as many different aspects of Indian life—camp, railways, frontiers, army, irrigation, pilgrimages, capitals and courts of ancient rajahs, relics of Hindu and Moslem splendour. The whole pageant of the East is unrolled before us. The writer is enraptured with the great independent or semi-independent States of Western and Central India, which are the heirs of the Mahratta power. The Mahratta princes are the old Hindu Rajputs, the royal, martial caste, the Highlanders of India. On the decline of the Mogul power at Delhi, the Mahrattas under their famous leader, Sivaji, had built up an independent kingdom, which promised to restore the glory of the Hindu rule, a promise which would probably have been fulfilled but for the advent of the British power. Collision between the fiery Mahratta and the growing British sway was inevitable. The conflict was almost as stoutly fought as the conflict with the Sikhs of the Punjab at a later date, and it had the same result. In the end the Mahratta States were either annexed or made tributary. These are the countries on which, under the heading 'Mediaeval India,' our correspondent lavishes his most glowing eulogies. 'Udaipur, the City of the Enchanted Lakes, Fairyland, An Illumination, A Palace in a Desert, the Rose-red City of Jaipur, Pasteboard and Paint,' are among the titles of the pictures. Undoubtedly these countries, to a great

extent, preserve to us India as it was before even Moslem invaders trod its soil. The descriptions of Delhi, Agra, Benares (the Mecca or Jerusalem of India), with its countless thousands of pilgrims, are equally vivid. The insight shown into the manifold changes everywhere going on is full of instruction. We cannot complain if the intellectual, moral and religious side of modern India is scarcely touched on. The subject is too great and complex to be grasped in a brief visit. One or two hasty opinions in the concluding chapters would have been better omitted. The author thinks that 'the higher education in India has been upon the wrong lines from the outset.' Those lines were drawn mainly by Dr. Duff and Macaulay in the thirties. The latter is described as 'the most brilliant and cocksure of all middle-class English Liberals.' 'What India needs is modern education in the true sense: that is to say, modern science.' Mathematics, physics, biology, chemistry, applied mechanics are what we should give 'the clever young native,' a very limited, one-sided course. Physics and biology without history and morals would do little for the highest interests of India, and are little in keeping with India's devotion to philosophy. Slight reference is made to Christian progress in India. The influence of Christianity in promoting social improvement receives no acknowledgement.

The Moslem rulers of India, whom we displaced—the Akbars, Aurungzebes, Shah Jehans—were famous rulers and builders. They were kinsmen of the Arabs of Egypt and Spain, not of the barbarous Turk. North India is covered with the monuments of their architectural genius. They thought little of lavishing untold sums on fairy palaces and gardens, and then, when the whim passed, deserting them. Fatehpur Sikri, near Delhi, is such a 'dead city' of forsaken palaces. 'There is no mould of decay upon its walls, no broken arches or ruined columns or crumbling ornaments. It lies too far in the wilderness for vandalism or barbaric spite to have wrecked it; and the clear dry air has dealt so lightly with the red sand-

stone of its fabrics that it stands to-day intact in its desolation—an island fragment of the vanished Moghul empire. Dead and still it lies; bare and cold its audience-halls, its council-chambers, its galleries, its temples, its baths and playing-grounds, and the cages of chiselled stone where Akbar's women lived. It seems as if the Destroying Angel had breathed upon it in a night and swept all life out at a blast, leaving the cenotaph of empty courts to stand in petrified perfection through the ages.' The flawless beauty of the Taj Mahal of Agra is reflected in other tombs and mosques and forts without number. The mausoleum of Hyder and Tippu, two of the fiercest enemies of British arms, near Seringapatam in Mysore, is a gem of simple grace. A famous monument is the Kutab Minar, Tower of Faith, at Delhi. 'It soars 240 feet aloft, decked out for ever in a bannered pomp of red and orange and purple and creamy white. . . . Slender, graceful, defiant, the brilliant shaft rears itself skyward, with all the triumphant symbolism of that Moslem art, which had learnt to express by line and tint the passions and emotions it was forbidden to illustrate on the human face and form.' It should be added that the Moslem conquerors did not lag behind in works of public utility. Their great works of irrigation compare well with those of Hindu rulers before and British rulers after them. Some monitory inscriptions at Fatehpur Sikri are quoted. One carved in Arabic characters on a doorway runs: 'Said Jesus—on whom be peace!—The world is a bridge, pass over it, but build no house there'; on another: 'He that standeth up in prayer and his heart is not in it, does not draw nigh to God, but remaineth far from Him. Thy best possession is what thou givest in the name of God; thy best traffic is selling this world for the next,' a strong sanction of the asceticism indigenous in Moslem and Hindu faith and not unknown elsewhere.

It must be confessed that the benefits of British rule in the East are mostly of the utilitarian order; still, benefits which include not merely material gifts but the higher

education, modern medicine and surgery, Western sciences and literature, Christian ideals and aims, are utilitarian in the highest sense. It is not pleasant, perhaps, to read of cotton mills and factories pouring forth clouds of smoke in Bombay, in Cawnpore of tragic memory, in Delhi, Agra and elsewhere. But these are not the only novelties even of a material kind. The great trunk roads are among the best in the world. The State system of railways makes India one as it never was before. Natives make full use of the railways for pleasure as well as profit. The more crowded the passengers the greater the enjoyment. The people are sublimely indifferent to time and time-tables, thinking nothing of coming to the station the night before. Not uncommonly they try to bargain with booking-clerks about the fare, at first bidding half the charge, then going away and coming again with a higher bid. Mr. Low gives a wonderful description of a station for generating electric power at Sivasamudra on the Cauvery in South India. The station is equipped and officered by an American company, and the power is wired ninety miles to be used on the Kolar gold-fields. The writer of this paper remembers well a visit he paid to the Falls of the Cauvery many long years ago before such inventions were dreamed of. Yet in truth what wonders of Indian myth and legend will compare with these marvels of real life? The Public Works Department has wrought miracles of beneficence beyond anything told of Siva and Rāma. Mr. Low speaks happily of 'The Blossoming of the Wilderness.' The great rivers of the north and south do not run all to waste. 'Millions of acres of good but drought-stricken land have been turned into arable and pasture by this means. The works pay well. In the Punjab they yield 10½ per cent. interest on the capital outlay, and for the whole of India the net revenue is over 7 per cent. The Government of India, after paying 4 per cent. interest on the capital cost, is nearly three-quarters of a million in pocket by its canals at the end of every year, besides having saved its subjects incalcul-

able damage and suffering.' 'The Jhelum, one of the Punjab rivers, has rather more water than is needed, and the Chenab rather less; so the engineers are calmly devising a new conduit, by which they can connect the two watercourses, and regulate the flow of both by turning on a tap. By railways and irrigation combined the terrible famines, which used to be chronic in India and which were regarded as decrees of fate, are being reduced in number and severity.'

First among the blessings of our rule in India we put without hesitation that of just government, equal laws, scope for merit and for the development of the country. What this means for a vast continent like India, with its memories of the past, it is not easy to comprehend. What would it mean for China? The best evidence of the wise methods of government adopted is that they have followed the same lines from the first. The relations of the three Presidencies to each other, the principles of judicial, civil, and criminal administration, the spirit of the powers that be, remain what they have been from the middle of the eighteenth century. The penal code, which was largely the handiwork of Macaulay, has been pronounced by a great jurist 'the most complete in the world.' Municipal administration, which is the best training for larger tasks, is mainly in native hands. It is most interesting to notice that the system, as it is in operation in country districts, is grafted upon the *panchayat* (council of five), which goes back to times immemorial. The number of municipal bodies in 1898 was 757, spending four and a half million rupees, and controlling 1,300 hospitals with half-a-million in-patients. Vaccination, which has proved itself effective in checking the small-pox scourge, is most popular. Since 1836 the native press has been free. Besides the three chief universities, technical and medical colleges and schools of every grade are fairly numerous and efficient. The salt tax is the chief burden on the poor and the labouring classes.

Among the great English rulers Lord Bentinck (1828–

35) deserves special mention for his bold, benevolent policy. The British connexion with heathen temples and services was broken off. He put down widow-burning, an old usage over which Sir E. Arnold, in his *India Revisited*, goes into needless ecstasy (p. 78). The inscription on his statue in Calcutta, written by Macaulay, says: 'He abolished cruel rites, he effaced humiliating distinctions, he gave liberty to the expression of public opinion; his constant study it was to develop the intellectual and moral character of the natives committed to his charge.'

A chief condition of the general contentment which reigns in India is the excellent land system. In several districts in the north a Permanent Settlement was arrived at under Lord Cornwallis at the end of the eighteenth century, which is still in force. Elsewhere over the entire continent the system is one of peasant-proprietorship under the Government as landlord. The terms are settled with the Government officers, the tenure is fixed for a number of years, the tenure is safe, the cultivator (ryot) is assured of the fruits of his toil. Everything is officially registered. Sir Richard Temple well says: 'No measure ever undertaken by the British Government has gone so strongly to the very root of national prosperity as this.' The West might learn much from the East. The great Survey Departments of Government are very complete. Formerly in India everything relating to land sale, transfer, mortgage, was for the most part chaos; order now reigns.

Undoubtedly British rule in India is a despotism, benevolent despotism, but still despotism. The principle, according to Sir R. Temple, is: 'Everything for the people, nothing by the people.' To think that this is true may seem a piece of English conceit; still we think so. Whether representative government on constitutional lines for the whole continent will ever be possible, no one knows; the future is a good keeper of secrets. Certainly the East has never yet known such government, and few would maintain that it is within sight in India. Not merely rulers of the old Indian school, but journals like

the *Spectator* argue strenuously that the East understands nothing but wise, paternal despotism, that anything else is utterly foreign to its genius; and there is much to be said for the contention. When we are told by others that by our railways, roads, just laws, education in Western history and literature, we are destroying the divisions and jealousies which have been among the securities of our rule, and thus sacrificing our future in India, we are not disturbed. We can only do right, whatever comes. The decline and fall of ancient Rome shows us the fate of empire built on sheer force. Not that way lies our goal.

Our chief hope for India and for British influence in India is in the effects of Christian missions there. Mr. Low dismisses the subject of Indian missions in a page or two. Of course a hurried journey through the country precluded complete knowledge; but it is difficult to understand the slight impression which this phase of Indian life seems to have made on him. His only test of success is the number of baptized Christians. 'Taking India as a whole, there is only one Christian for every ninety-nine persons belonging to some other religious community.' Lord Lawrence was no fanatic. In the crisis of the Mutiny he not only kept the Punjab quiet, but by sending every man he could spare to the front enabled the British force before Delhi to coop up rebellion within its walls until troops arrived from over the sea. His judgement on the missionary question is: 'I believe that, despite all the good which England has done in India, the missionaries have done more in this respect than all other factors together.' Those who know missionary work from within have no doubt that the influence of Christian work on the moral life of India is quite as wide and deep as that of the Government on social and intellectual life. No part of the mission field of the world has been more thoroughly cultivated than India. The fact of the British occupation has multiplied facilities for Christian work, and explains the concentration of effort of every kind on

that field. We doubt whether there is any missionary society in the world that is not represented there, and whether there is any form of missionary toil that is not at work there. It is a wonderful picture of service and sacrifice, of struggle and victory on a large scale that is given in Pastor Richter's *History of Indian Missions*. The rise, the extent, the results of every society and method of work are recorded. The principle of division of labour has been followed with excellent results. One missionary organization has given its chief strength to education of every grade from the elementary school to the college, another to vernacular evangelism, another to industrial training, while all have kept in view the evangelization of the heathen and the edifying of the believing Church. It is only necessary or possible here to notice a few features.

We should gratefully remember that modern Protestant missions in India began with Danish missionaries. It is well said that July 9, 1706, when Ziegenbalg and his companion landed at Tranquebar, was 'the birthday of Protestant missions in India.' It is noteworthy that some of the first missionaries received the same sort of ill-treatment from their own Indian governors which the first English missionaries in Bengal received from the English Government. Many of the Danish missionaries were men of singular devotion and ability. It was Kiernander, a Dane, who began work in Bengal in 1758, one year after Plassey, and thirty-four years before Carey's arrival. Three of the early Tranquebar missionaries each laboured in the country more than fifty years. Schwarz, the most famous of them all, laboured forty-eight years. No Indian missionary has won more reverence for absolute simplicity and disinterestedness than Schwarz. He was equally trusted by English and native rulers, and was often employed in those troublous days in negotiations between opposing powers. Hyder Ali asked that he might be sent as envoy, as he could trust his word and character. 'Let them send me the Christian,' said he, meaning Schwarz;

'he will not deceive me,' a unique testimony. Lord Cornwallis, in a Minute sent to the Court of Directors, speaks in the highest terms of the universal respect in which he was held. 'He was revered as a father by the people,' Mr. Sherring writes, 'as well as by the Rajah of Tanjore.' This true apostle of India died in February 1798. The Danish missions were exceedingly successful numerically. Whether this is to be partly explained by the fact that they ignored the caste difficulty, we do not know. We do know that afterwards the Danish missions declined as rapidly as they had grown up, a sort of Jonah's gourd, and that the admission of caste distinctions was a cause of their weakness and decay. Schwarz ranks as the Danish Carey. Without Carey's oriental learning, he was his peer in high character, missionary ardour and public influence.

As typical examples of strong Indian missions, we may refer to Benares in the north and Travancore and Tinnevelly in the south. In the sacred city of the Hindus the Baptist, Church, and London Missions have had noble workers and done noble work. The first two missions began about the same date, 1816, and each had among its agents a Rev. William Smith, who laboured side by side about forty years. Others displayed equal devotion and ability. The Rev. M. A. Sherring, author of *Benares, the Sacred City of the Hindus*, and the *History of Protestant Missions in India*, served the cause with his pen. His term of labour reached nearly thirty years. The Baptists have largely limited themselves to preaching in the vernacular. The Church society, with ampler resources here as elsewhere, has done splendid work also in thoroughly organized schools and colleges. In 1881 the statistics of work in Benares were converts 510, communicants 121, scholars 2,670, native ministers 3.

In Travancore and Tinnevelly the Churches under the care of the two Church societies and the London Mission are the largest in membership, the best equipped, the nearest self-support and self-government, of any in India.

Their schools, colleges, training institutions for the native ministry are thoroughly efficient. Ringletaube, Rhenius, Mateer, Caldwell, are names of honour in the Churches.

The romance of missions is well illustrated in the life of William Jones of the London Mission, who wore himself out among the hill-tribes lying to the south of Benares and Mirzapore. He lived among the people as one of themselves, completely won their hearts by his self-denying labours for their good, and 'died in the midst of his usefulness and in the maturity of his power, singing in his delirium the old Welsh hymns which his mother had taught him in his childhood. Few men in modern times better deserve the name of an apostle.'

In their English schools and colleges Indian missionaries possess a unique means of reaching the higher classes. As a knowledge of English is a passport to Government employment, the desire for the knowledge is widespread, and it is supplied in the Government and in missionary institutions. The result, in the course of time, has been the rise of a large body of English-speaking Hindus, who can be reached through the press and through special lectures and addresses. At the same time missionaries are devoting more attention than ever to the masses of low-caste and no-caste people. In Travancore and Tinnevelly the baptized Christians of this class are counted by the hundred thousand. In Hyderabad and elsewhere the seed sown in the villages is bearing a hundred-fold. A marvellous work has been done among the Kōls and Santals in western Bengal. Beginning with the Gossner Mission in 1846, little progress was made at first, opposition and persecution were severe. But after the first conversions took place the progress was extraordinary. The fervour of the worshippers in the public services reminds us of the early Galatians. The converts and communicants connected with the various missions run into scores of thousands; the number of native ministers and preachers is the best evidence of deep, strong Church life.

The work of Bible translation and distribution in the

many languages of India would require separate treatment. The 'Christian Literature Society,' founded and carried on for nearly fifty years by Dr. Murdoch, is a powerful supplement to other agencies. Other great developments of our day are female education, medical missions, and Zenāna work, all opening wide fields of loving service on the part of Christian women among their heathen sisters. Some 2,000 Christian women are engaged in this work. Sixteen hundred female schools are reported with about 100,000 scholars; the number of Zenāna visits paid annually is reckoned at about 50,000. No one will wonder that the number of mission hospitals has multiplied apace. The sun looks down on no more Christlike work. 'Heal the sick, cleanse the lepers,' are primitive commands which find literal fulfilment on a large scale in Eastern lands. Every missionary society has its agencies of this class. The number of Indian medical missionaries, men and women, in 1905 was about 300. There are institutions for the training of native medical assistants. Still more pathetic is the provision made for lepers. As sufferers from this dreaded disease are anxious to conceal their state as long as possible, it is not easy to learn their number. The census return of 90,000 in 1901 is probably a minimum number. Many have been moved to undertake this difficult work. Mr. W. Bailey went out in 1868 to take a position in the Civil Service, but was so impressed by what he saw of suffering from the disease, that he devoted his life to its relief. India is dotted with asylums and hospitals of this kind. The asylum at Purulia, in the Gossner Mission, is the largest of its class, having above 700 inmates. The eldest daughter of the missionary in charge, Pastor Uffmann, who was sent home in ill-health, developed leprosy in Berlin and died there. Burmah also has its leper communities under Christian care.

A special feature of the German missions in South Canara and Malabar on the west coast is the industrial training which is carried on more fully than in other missions. Printing, weaving, carpentering, and other

trades are taught, so that converts are rendered independent of the mission. The profit applied in support of the mission is a secondary consideration. The system has stood the test of many years. Laymen are employed as managers. It is needless to say that German missionaries are most efficient in every form of work. One of their number, 'Father' Hebich, who laboured twenty-five years in the mission, was the means of converting great numbers of officers in the British army.

The marvellous improvement in communication between England and the East must help the process of social and moral progress we have tried to illustrate. It is not so long since the bulk of Indian traffic went by the Cape in sailing-vessels. Now the passage by the Suez Canal takes as many weeks as the other route took months. One happy result is that India is brought within the range of the English tourist. It is becoming the custom for English people to spend some of the winter months there. Thus the English see the way in which India is governed for themselves, and are able to check newspaper reports. The more this is done the better for the Indian people and for Christian missions. England's divine calling is not merely to bless India with just laws, but also to be God's hand in distributing the gifts of salvation, as Israel was called to be God's hand in conveying those gifts to the Gentile world in the first instance. Although Israel failed in its mission in part, God's purpose was fulfilled. In the system of divine government every nation has its own calling. England's is surely the noblest, as was Israel's. Her responsibility for other nations she shares with other countries. Her position in India lays on her special responsibility for that great people.

J. S. BANKS.

PURITANISM—PAST AND PRESENT

History of English Congregationalism. By R. W. DALE, D.D., LL.D. Completed and edited by A. W. W. DALE, M.A., LL.D. (Hodder & Stoughton.)

THE title of this monumental work does less than justice to its scope. We can imagine a casual observer passing it by on the supposition that it was nothing more than the records of a denomination, vitally interesting to members of that denomination, but not touching at any point an outsider like himself. Such a conception would be in the highest degree erroneous; for the subject matter of this volume is of living importance to all those whose religious position is determined by conviction and not by convention. Dr. Dale is not content to trace the fortunes of Congregational Churches, as such, from the time when they first emerge in the sixteenth century. He looks rather for the spirit, the religious attitude, which gave birth to those Churches; and finding it to be a spirit confined to no one age or nation, he traces it down from its earliest manifestations, in the days of small things, to the widespread Nonconformity of the present day. Puritanism is often referred to as though it were a movement which was mainly confined to the one momentous period of English history. But in reality Puritanism is more accurately viewed when it is estimated as an attitude and a disposition, rather than as a system or a movement, and when it is recognized to be universal rather than local in its manifestation. It is this conception of the spiritual history of the nation that is in Dr. Dale's mind throughout; and it is this which gives such value to his work.

Of the execution of this task little need be said, for the writer's name is sufficient guarantee of quality. It is a book which is learned, sympathetic, and in the truest sense catholic; it could only have been written by one who

united with deep personal convictions the precious faculty of appreciating the position of those who, with equal sincerity, were in the opposite camp; and, this being the case, one feels able to accept with confidence an estimate which would carry far less authority if it came reeking with the odour of indiscriminate eulogy. There is no disposition to deal in generalities. A great abundance of contemporary evidence, of very various nature, is brought forward; and leading men are for the most part judged out of their own mouths. But there are occasions —notably, for instance, book iv. chap. iii—where after dealing with a momentous crisis in detail, Dr. Dale sums up the evidence and places the case as a whole before the jury of the religious public; and at such times he is at his best. How much we owe, in connexion with his volume, to his son, the Vice-Chancellor of the University of Liverpool, will never be known; for the editor's modest preface tells us little with definiteness on that point, but assures the reader 'that where opinions are expressed they are the opinions of the author.' But the fact that 'a large part of the notes,' as well as the chapters on the Institutions of Modern Congregationalism and on the International Council of 1891, are from the editor's hand, counts for much in a volume where historic documents and exact statements are so essential. Such notes as those on the Marprelate Tracts, on the Five Dissenting Brethren, and on the *Regium Donum* are valuable addenda to the text.

As has already been pointed out, it is the Puritan conception of religion and its manifestation in English Congregationalism that is the theme of the book. Dr. Dale would be the first to admit that this conception finds to-day no exclusive presentation in Congregational Churches; it is the converse proposition which he is concerned to demonstrate—namely, that Congregationalism is the offspring in its entirety of this Puritan disposition, as distinct from the religion which is embodied in institutions and welded into the State.

The essence of this disposition, which, for lack of a better term, is here called Puritanism, is the conception of religion as a relationship to God so intimate and personal in its nature as to leave no room for intermediaries —whether priests or ceremonies; so supernatural as to rest entirely upon the 'fellowship of the spirit,' regardless of the 'exigencies of the world'; so urgent as to find inevitable expression in drastic views as to life and conduct. Now if these be the main characteristics of the Puritan conception of religion it will be seen at once that Puritanism is no modern phenomenon, and belongs to no one nation's life. The germ of it is found in the familiar Old Testament antithesis of priest and prophet. The priestly régime, with its mediatory system, its corporate sense, its objectivism, is as truly the prototype of Catholicism as prophetism is of Puritanism; and each had its own important part to play in the religious education of the people. Neither is it in the realm of worship and religious order alone that prophetism foreshadows the Puritan attitude; in its relations to civic life we find the same parallel. When Micaiah the son of Imlah contemptuously brushed aside the suggestion that he should prophesy smooth things unto the king, there was a truly Puritan ring in his utterance: 'As the Lord liveth, what the Lord saith unto me that will I speak.' And when Amaziah, the servile priest of a degenerate court, is horror-stricken at the spectacle of Amos prophesying at Bethel, 'the king's sanctuary, a royal house,' it is in tones of uncompromising Puritanism that the prophet replies: 'The Lord took me from following the flock, and said unto me, "Go, prophesy unto My people Israel."' The disposition which seeks for religious validity in the inward sphere of conscience rather than in outward recognition by authority, whether civil or ecclesiastical, remains essentially the same during all ages, though changing conditions will evoke differing manifestations of it.

The Christian Church was still young when the same disposition manifested itself in phases of Novatianism and

Donatism, and still more markedly in Montanism, that strange blend of the sane and the orgiastic in religion, that heresy which was more than half a truth. No one to-day would desire to defend the wild excesses by which Montanism was disgraced; but it made no mean contribution towards the vindication of the truth by its assertion that the Holy Spirit's grace was not confined to the organized ministrations of the Church; and, further, that the Church in reality consisted of those who subjected themselves to the will of Christ and of those alone. In his emphasis upon prophetism and the priesthood of believers the Montanist was Puritan, while, on the other hand, he showed the wildness of speculation and imagination which has so often discredited those who have made a noble protest against error of belief and practice within the organized Church.

During the Middle Ages the manifestations of this disposition were numerous and varied, for in the nature of the case an age of spiritual decline and ecclesiastical demoralization is likely to be an age abounding in protests. The difficulty is to apprize these protests at their true moral value, for in most cases they are presented to us only in the writings of their enemies, where their excesses and dangers are exaggerated at the expense of their element of spiritual truth. But out of the mistiness of the Middle Ages there stand forth certain facts which are indisputable; and chief among these is the fact that for at least three hundred years prior to the Reformation there was gathering a body of opinion, a conscience, a Nonconformist conscience, which viewed with horror and aversion the moral enormities of the organized Church, especially as embodied in the papalism of Rome and afterwards in the conflicting papalisms of Rome and Avignon; and which, under the influence of that aversion, looked away from the Church to the gospel, from the priest to the one mediator Christ Jesus. The sectarian subdivisions during those centuries were very numerous, but there was hardly one of them that did not stand for some great truth, or that

was not mainly due to the spirit of revolt against egregious evil. It was the demoralization within the Church which led these early Nonconformists to discount its doctrines, to discard its worship, to disregard its authority. But history repeated itself once more, and only too often they, like the early Montanists, lost themselves in a revolt against all authority and doctrine, whether good or bad. Some became impregnated with Manicheism, others with Pantheism; so that once more the Puritan disposition and conception of religion—itself a matter mainly of emphasis on personal religion as against institutional—was dragged in the mire through the inability of its devotees to realize the nature and true limits of liberty. But with all their shortcomings, the various free spiritual associations of the Middle Ages—including in that category the Mystics who formed no association at all—made no small contribution to our religious inheritance. In an age when the objective, as embodied in institution and in ceremony, tended to tyrannize over mankind, they stood for the religion of the spirit; and if, with other revolts, they lost all sense of proportion and of moderation, they at any rate rescued great spiritual conceptions from oblivion; and their contribution belongs to the Puritan type.

With what degree of allowance we view these developments in religion will depend upon where we place our emphasis—on order or on freedom. He who values order as a condition not only of reverence but of spiritual validity, will naturally view such free expressions as subversive and dangerous, to be suppressed at all costs. The man who takes this line is not necessarily of the Amaziah type; neither is the championship of order necessarily to be written down as slavery to mere externalism. But we would claim the same forbearance for the Puritan, whether before or after the Reformation. It is surely one of the saddest of tragedies that the heavy hand of ecclesiastical authority should so often have descended with violence upon those who, whatever may have been their shortcomings, were fighting for a spiritual conception of religion.

After the Reformation this disposition found, in the nature of the case, somewhat freer play. The Reformation in England partook largely of the nature of a compromise. The earlier Puritanism of Elizabeth's reign was a movement favourable to the idea of an Establishment, but strongly dissenting from certain elements of doctrine, worship, and administration, within the Church as by law established. There was, however, growing up beside it a body of conviction totally opposed to both the Anglican and the Presbyterian conceptions; and this body of conviction was the lineal descendant of the disposition with which we have been dealing. To the typical Puritan of the seventeenth century the sacredness of the spiritual obligations which constituted religion was such as to absolutely preclude the intrusion of any authority so secular as that of the State, and even to deprecate and limit the intrusion of other believers, lest the independence and personal responsibility of the soul should be impaired. Many to-day are content to judge Puritanism by its excrescences of belief and practice, forgetting that these unlovely manifestations were not typical of the disposition, and that it would be quite easy to draw examples from the opposing camp of extravagances quite as culpable, but also far from typical and representative of the movement. Exaggerated emphasis on either order or freedom is bound to end in disaster. If freedom be allowed to degenerate into unhallowed licence the disaster is tragic and patent; but if order be allowed to harden into formalism and conventionality the disaster is surely not less tragic, though it is less patent because less aggressive.

And certainly there was provocation enough in the religious administration of England in the century which followed the Reformation Parliament to arouse the hot indignation of those who held spiritual conceptions of religion. To assert, with Erastus in the sixteenth century and with Selden in the seventeenth, that the Church has no right to excommunicate, suspend, or censure its

members; that in the Church, as in the nation, the magistrate is supreme—this seemed to them to imply a complete surrender of all that was divine in church life, and to degrade it to the position of a department of the Home Office. What wonder is it if they saw little that was spiritual in a hierarchy whose most notable members, Whitgift, Archbishop of Canterbury, and Bancroft, Bishop of London, vied with each other in fawning upon an unworthy monarch, telling him that undoubtedly he spoke by the special assistance of the Holy Ghost; and that there never had been since Christ's time such a king—which possibly was true! This identification of civil loyalty with religious orthodoxy is good for neither Church nor State, and in the seventeenth century it was fraught with disastrous consequences. It drove into strong political antagonism men who had no natural leanings towards extremism, and whose interests were purely spiritual; and it is safe to say that if Charles had not attempted to force an Erastian Establishment upon Scotland at the point of the sword, and to rivet it upon England by means of the Court of High Commission, his reign would not have ended in so tragic a manner. Had it been possible for the Puritan to disentangle the religion of the Book of Common Prayer from the oppressive State authority that was associated with it, to conceive of it as a system of faith and worship only, and not as the manifesto of a persecuting party, it is more than probable that, with more or less reluctance, he would have acquiesced. But that was not to be. Church and State joined hands to make the spiritual Nonconformist into a political dissenter; and they smarted for it in the disasters of 1641–49.

We must confess to a disposition to regard the dominant Puritanism of the Commonwealth as an unlovely and disappointing thing. We gather enthusiasm as we watch the manifestations of the Puritan temper from the days of Micaiah the son of Imlah onwards. The heretics of the early Church win our admiration for their

spiritual independence. During the Middle Ages our sympathies are with the Mystics rather than the hierarchy; in the Elizabethan period with Cartwright rather than Hooker. We can feel no enthusiasm or even toleration for Robert Browne; and in the Civil War all our interests are in the Parliamentarian camp. But in spite of this natural predisposition, when we come to the dominant Puritanism of the Commonwealth our ardour cools. In the sphere of religion the result is as disappointing, after the heroism of the age of suffering, as the miserable travesties of Parliamentary government are after the great years 1625–29 and the early years of the Long Parliament. Dominant Puritanism was not true to its own principles; it was founded upon a noble conception of religion, but it failed to conform to it. Cromwell was one of the first to see the righteousness of religious toleration, and his enactment (p. 322, *n.*) reads like an anticipation of the millennium until we find that 'this liberty' is not to be 'extended to popery nor prelacy,' and the whole edifice tumbles down in disgrace. It would doubtless be pleaded that political and not religious considerations prompted that proviso; but to do so is to admit that on occasion the 'fellowship of the spirit' must be subordinated to the 'exigencies of the world,' which is to give the lie to the essential doctrine of Puritanism. Further, it has often been alleged that the Puritanism of the Commonwealth was honeycombed with hypocrisy. That is probably an unduly harsh estimate; but beyond doubt it lent itself to counterfeit representations, and those fraudulent imitations were more likely to be produced in an age of domination than under the discipline of adversity. When godliness was deemed an indispensable and expressed condition for entrance into Parliament and for all advancement in the State, there was every temptation put before the irreligious to affect what they did not believe; and that affectation was rendered the more easy by reason of the prevalence of certain well-marked mannerisms and the plentiful use of biblical phrases and illustrations.

'The hypocrite,' to use Mr. Frederic Harrison's phrase, 'found ready to hand a whole apparatus of deceit; the traitor found current a complete code of villainy.' Puritanism suffered from suspicion of unreality; and if a *bon vivant* like Henry Marten could be associated with Cromwell and Sir Harry Vane in a practical triumvirate after the execution of the king, it is likely that in less exalted places the godliness might be only a veneer.

Whatever the shortcomings of the Puritans in the day of their exaltation may have been, they paid dearly for them. When the great Protector was gone it soon became manifest how little grip the Puritan régime had upon the country at large. It had been a disappointment even where it had not been a positive burden, and like Jehoram, King of Judah, it 'departed without being desired,' leaving behind it the warning that autocracy and unchecked sway is bad for any Church, whether organized on Roman, Anglican, or Puritan basis. The Puritans indeed paid dearly for their intolerance, the narrowness of their conception of life, and their heavy hand; and the penalty took the form of the reprisals contained in the Clarendon code, savage in its cruelty, Erastian in its spirit, irreligious in its effect. But if dominant Puritanism was unlovely, suffering Puritanism was little short of sublime; and the sympathetic pen of Dr. Dale does full justice to the loyalty to conviction, the absolute unselfishness of those who on St. Bartholomew's Day, 1662, 'went out not knowing whither they went,' and accomplished more by their surrender than all the preachers of the Commonwealth by their advocacy. In Dr. Dale's pages we realize that if Puritanism died as a dominating system, it rose again as a quickening and pervasive influence.

It has been as a quickening influence, a needful complement and corrective to institutional religion, that Puritanism has contributed most to the spiritual life of the nation. Its failure as a system, a dominant power, in no degree detracts from its value as an influence, for experience shows that it is impossible to materialize a

spiritual conception into a system without signal deterioration. Savonarola, Luther, and Calvin were infinitely greater, more righteous, more sane when they worked like leaven than when they ruled like magistrates; and on the pages of history there cannot be found a record of any reformer or reforming movement which has preserved unimpaired its quality when it has passed from the sphere of prophetism into that of authority. Those who decry Puritanism as a disposition because of its shortcomings as a ruling power are guilty of a great injustice, for the shortcomings were the incidents—the painful and discreditable incidents—of a noble crusade on behalf of a spiritual conception of religion. Whatever else may separate them, the Puritan is at one with the Catholic in his claim that the affairs of the soul are far too sacred to be touched in any degree by unhallowed hands.

Upon the standards of conduct the Puritan influence has unquestionably told strongly for good. In the day of his power the Puritan was narrow and hard. He banned many a harmless pleasure and inculcated many a profitless discipline, with the result that the nation bounded to the opposite extreme of licence when the restraining hand was removed at the Restoration. But the glory of the Puritan was that he brought everything to the touchstone of his conscience. To quote Mr. Harrison once more—one of the most sympathetic appreciations ever written, and carrying all the more weight because coming from that quarter —'That which in our day devout men and women come to feel in their earnest moments of prayer, the devout Puritan felt as a second nature, in his rising up and in his lying down; in the market-place and in the home; in society and business; in Parliament, in council, and on the field of battle. He felt in the full tide of daily life what pious men now feel on their knees and on their deathbed.' Was it any wonder that, carrying about with him, as he did, a conception of religion so urgent as to leave no heart or time for trifling, he was dour in aspect and stressful in daily life? It is easy to prove that salvation by permeation is more worthy than salvation by penaliza-

tion; but here again extremes meet, and the Puritan sectary joins hands with the Catholic monk in renouncing the blandishments of the world that now is, in the hope of qualifying for that which is to come.

One word more remains to be said. Whenever we succeed in divesting ourselves of the antipathies generated by controversy, and see things with unperverted vision, is there not manifest a strong family likeness between the children of God, of all ages and all denominations? In the midst of the battle we are apt to think that we are separated by a great gulf from those with whom we contend; but when the smoke has cleared away we perceive that there is only a declivity, that those who would pass from thence to us could do so if only they would make the attempt, and vice versa. But the tragedy of it all is that there is always battle-smoke hovering about, to obscure what might otherwise be so plain. Will the time ever come when the devotees of the Puritan and the Catholic conceptions of religion will recognize, in the words of the pagan Symmachus, that 'there are more roads than one to the great secret'? The road taken will vary according to a multitude of considerations, among which temperament and training will play a great part. The stately liturgy which is to one man the embodiment of formality is to another the way into the very presence of the Lord: the 'corybantic christianity of the Salvation Army'—to use Huxley's phrase—shocks one man, as being the acme of irreverence, while it proves to be the power of God unto salvation to his fellow. Where God has set His seal, shall we interfere with our veto? What is asked is not that Puritan or Catholic should forgo anything which he claims concerning himself, but only that which he denies concerning his brother. For

> Each sees one colour of Thy rainbow light;
> Each looks upon one tint and calls it heaven;
> Thou art the fullness of our partial sight;
> We are not perfect till we find the seven.

W. FIDDIAN MOULTON.

RECENT WORKS ON THE BA-RONGA

Grammaire et Manuel de Conversation Ronga. Par HENRI A. JUNOD, Missionaire Suisse. (Lausanne: Georges Bridel et Cie. 1896.)

Les Chants et Les Contes des Ba-Ronga de la Baie de Delagoa. Receuillis et transcrits par HENRI A. JUNOD, de la Mission Romande. (Lausanne: Georges Bridel et Cie. Editeurs 1897.)

Les Ba-Ronga: Étude Ethnographique sur les Indigènes de la Baie de Delagoa. Par HENRI A. JUNOD, de la Mission Romande. (Neuchatel: Imprimerie Paul Attinger. 1898.)

Diccionarios Shironga-Portuguez e Portuguez-Shironga. Precedidos de uns breves elementos de grammatica do dialecto Shironga, falado pelos indigenas de Lourenco Marques, coordenados por E. TORRE DO VALLE (Mavulanganga). (Lourenco Marques: Imprensa Nacional T. do Valle. 1906.)

SOUTH AFRICA is a field largely neglected by comparative philologists. The great names in the scientific study of the Bantu languages are few, and they mostly represent a generation that has passed, or is now passing away. Various reasons may be advanced to account for this state of things, but many of the causes that once made these studies difficult are being removed, and it is surely not too much to hope that we may yet have one who will carry on the work of Bleek and Torrend.

Few inquiries are more difficult than that into the past of the Bantu peoples. Their language, clicks included, may be mastered; as the result of long experience some little knowledge of the native mind may be won; but their origin and history are, save for a few facts, matters of

conjecture. These facts stand out amid a mist of half-remembered things. The hand of the dead past lies heavy upon these peoples to-day. Immemorial custom is not merely a guide in life, it is its all-sufficing rationale. Here, for them, the matter ends. But need it end there for us? It has seemed to the present writer that in a comparative study of the Bantu languages there may be found a clue to many secret things, and that the earnest application of those scientific methods which, applied to the Indo-European languages, have yielded such rich results, may do very much towards a reconstruction of the history of these peoples, or at least a firmly based hypothesis of their origins. Much valuable material for such research is available, not the least useful portion of which is the first of the three books we have chosen for review.

On the eastern coast of Africa, between the 28th and 21st parallels of southern latitude, touching at one extremity the Amaxosa, and at the other the Ba Nyai and Ba Njao, there stretches a great family of tribes to which the name 'Thonga' has been given. Into the relations of the various tribes to one another we cannot now enter. Suffice it to say that their unity is linguistic rather than national, and that even in language several dialects must be recognized. For us interest centres in the Ba-Ronga, the natives of the countries immediately surrounding Delagoa Bay, and the Shi-Ronga, the language which is spoken among them.

Occasional words and proverbs show that these tribes are not aboriginal, although they had already possessed themselves of this soil and established several petty kingdoms when they first became known to Europeans. Records of shipwrecks and official reports in the archives at Mozambique present easily recognized variants of existing territorial designations, and as the kingdoms were called after the chiefs who originally established them, the arrival of the tribes in their present homes must have taken place in a relatively high antiquity. The native sources, oral traditions, and the genealogies of the chiefs,

even now well preserved in the memories of the old men, support this conclusion, and it may be regarded as certain that the several dynasties were already established long before 1550.

The Thonga tribes found these territories occupied by exceedingly primitive peoples, unversed in the art of tanning skins and, at Nonduane, ignorant of iron. Early legends represent one of the tribes as ignorant of fire, and tells how the son of Tshauke, Prometheus-like, stole glowing embers from a wiser people and bestowed the gift upon his own clan. 'This tradition agrees with others as showing that the formation of the dynasties coincided with a progress in civilization on the part of the exceedingly primitive races. The invaders coalesced with the vanquished, taking certain of their customs, and, in every case, their language.'

This, the Thonga language, probably already existed then much as it is now, for 'tradition represents the different Thonga-speaking clans as coming originally from countries far remote, and there is an almost mathematical regularity in the succession of "characteristic sounds" in the different dialects.' Thus it is found that one dialect shades off into another, and 'there are neutral zones, in which the dialect has affinities with both its neighbours.' The newcomers would doubtless introduce into the language they adopted certain peculiarities of their own old tongue.

The tribes seem to have lived without much foreign interference until 1819, when Manukosi, a Ngoni chief, swept through the country and made himself the uncontested chief of the Amathonga. He and his son Mozila and grandson Gungunyane sought to suppress the ancient customs of the country, and to their power may be attributed the disuse of tattooing the face, the adoption of the Zulu belt of tails instead of the more primitive palm-leaf *mbaya*, and the introduction of several Zulu words into the language.

Of the language it is not our intention to treat at

length; we wish to direct attention to the other works of M. Junod, which are of greater general interest, though not of less intrinsic value, and do not so exclusively appeal to the missionary-student. We may say, however, in passing, that the language is rich both in vocabulary and in the delightful vivacity and *naïveté* of the Bantu idioms. It possesses, in common with Se-Sotho, a verb which, to a beginner, is appallingly complete, and which indeed is capable of expressing the most minute *nuances* of meaning. It is, perhaps, too early to speak of its relation to the other Bantu tongues. Judged by the simplification of prefixes, it would seem to represent an earlier stage in the evolution than the Se-Sotho, and has marked affinities with the Zulu.

In the last two of the volumes we are now considering M. Junod treats of the social, 'literary,' and 'religious' aspects of the Ba-Ronga, that branch of the Thonga family which inhabits the 'kingdoms' of Mabota, Nonduane, Mpfumu, Matolo, Nuamba, Tembe and Maputa, immediately surrounding the shores of Delagoa Bay—and whose number he estimates at 100,000 souls.

He traces in succession the life of the individual (man and woman), that of the family, that of the village, their national institutions, their agricultural and industrial operations, their 'literary' and 'artistic' efforts. Then he treats of their religious and superstitious beliefs. Quite properly he sounds a note of warning. In these studies it is of the utmost importance to divest ourselves of any preconceived ideas and European conceptions. The tortuous windings of the native mind can never be unravelled, and their views of life can never be understood, if we bring to the examination of them our own axioms or modes of thought. We can, probably, never hope to see things clearly from their standpoint, and we shall do much if we observe accurately and do not too hastily generalize from the facts that we may be able to establish. We think indeed, and we intend no depreciation of a fine piece of work, that the facts garnered in these volumes

might well have been sought over a wider range, more directly from observation and less immediately from native informants, however able; and that some of the conclusions drawn might well have been less confidently stated and reserved for further examination.

We should be led far beyond our present limits were we to attempt to follow M. Junod through his delineation of Ronga life. We must be content to direct attention to certain points of interest and importance. Among these, as at the foundation of the social system, are the *lobolo* and polygamy. Concerning the former, the 'buying of wives,' as Europeans usually call it, many misconceptions have arisen. It is by no means the simple transaction that it seems. Apart altogether from the picturesque details of etiquette which surround the essentials of the contract, it has very definite and clearly understood legal bearings. The married woman, for whom *lobolo* has been paid, is very far from being a slave, unsatisfactory as her position undoubtedly is. Up to a certain point she is free and respected. True, there fall upon her the heavy tasks of field-labour, of 'stamping' mealies with the cumbersome wooden pestles—her baby as often as not astride her hips, of carrying water from the spring; but she is not required to do work that falls without her clearly recognized sphere. Another fact goes to show that the *lobolo* is no mere business transaction. The money paid to the woman's father is not at his disposal to expend as he sees fit. It is the property of the family, and will one day be used to provide a wife for the son of the family. 'This custom has a social importance of the first order.' In paying for his wife the native legalizes and publicly attests his marriage, and the payment also binds the husband. He will not lightly abandon the wife upon whom he has expended so much hard-won gold; nor, on the other hand, will the wife lightly break the bond that unites her to her husband, for in that case she must repay the whole sum. 'Thus the *lobolo* guarantees the permanence and stability of the

marriage contract. It places useful obstacles to divorce.' It is at least an interesting attempt to consolidate the institution of marriage which is at the base of society.

On the other hand, the system has evil consequences. Although the woman is no mere chattel or slave, she is subject to the good pleasure of her lord. In actual fact, she supports him. Further, the element of pecuniary interest does not help to secure cordial relations between the families related by the marriage. This is especially the case when, as frequently happens, the whole of the *lobolo* is not paid before the wedding, and the bridegroom commences married life under the incubus of debt. A great part of the judicial work of the chiefs is to adjudicate cases of this nature, cases of the greatest intricacy and wholly unintelligible to any but a native.

With M. Junod's treatment of polygamy we are substantially in agreement. He thinks that it is not a necessary consequence of the *lobolo* system, but results naturally from the fact that girls form the chief part of the riches of the family.

The men generally marry their first wife at the age of twenty-five, and live for a year in their home kraal before setting up their own establishments. At the end of several years a second and possibly a third wife is taken. In the Ba-Ronga tribe, except among the chiefs, most men are satisfied with two or three wives. In Gaza, however, this number is often greatly exceeded. The first wife is generally the principal and most honoured. Often a younger sister of the first wife is married later on. Among causes of the system of polygamy, our author enumerates three. (1) The social importance which is only possible to those who, thanks to their wives' labours, can 'keep open house,' who by virtue of the number of their wives become masters of a small village, and the fathers of many valuable daughters. (2) Destruction of the normal numerical proportion of the sexes owing to continual war. (3) The indubitable sensuality of the natives.

It will probably be unnecessary to dwell upon the consequences of the system, its developing gross instincts, its issue in constant domestic strife, and the complete ruin of family life.

M. Junod says: 'Polygamy is at the very centre of the pagan system. It is no accidental trait: it forms its very essence.' Here and there are slight indications that the more acute native observers are not oblivious to the defects of the system. One of M. Chatelain's *Folktales of Angola* has a shrewd hit at a polygamist, but such opinions are as yet few. Against this deadly influence Christian missions are earnestly fighting, but victory tarries by the way.

M. Junod gives a full and most interesting account of village life, sketching first the disposition of the typical Ronga kraal, and then dealing with the daily occupations and diversions. Thence he passes to a consideration of the position, rights, and duties of the chief. Each village (*muti*), like each family, has its head, and the village 'forms the primitive social organism' of the tribe (*tiko*). The 'headmen' of the villages or, more correctly speaking, kraals, have the right of apportioning necessary tasks and the duty of judging minor causes, cases of importance being referred to the chief of the tribe.

Into the details of the career of the chief we cannot at present enter. Let us pass to the sections which deal with his rights and duties. The references of the early Portuguese documents to the majesty and glory of these sovereigns seem to have been great exaggerations, at any rate little now remains of the pomp or regal style. The Chief (*Hosi*) is seldom better clothed than his subjects, and is by no means above such useful work as driving sparrows from the crops and herding oxen. But there is no doubt whatever that in the eyes of the natives, royalty is a venerable and sacred institution. Respect and obedience are rendered to the chief, and in the native mind is the mystic idea that the nation lives by the chief even as the body lives by the head.

Government is administered by means of a body of secondary chiefs, scattered over the country, generally the brothers or uncles of the sovereign. They hold, of course, only a delegated power, and their decisions are subject to the ratification of the supreme tribunal. The rights of the chief are briefly: (1) The levying of taxes. (2) The *luma*. (3) The administration of justice. As regards the first it may be the offering of part of every beast killed for food, the skin or tusk of an animal killed in hunting, or the ordinary regular tax levied upon all the kraals. This used to be a basket of mealies or millet for every kraal, but is now generally paid in money. Additional taxes are levied on boys who return from work on the Rand, and in times of emergency an extra tax may be ordered. Beside this, at the season of *bukanyi*, tribute of this fruit must be paid, and necessary labour in the chief's fields or at his kraal is done by his people.

The right of *luma* is most interesting. *Ku luma* is the native word for 'to bite,' and until the chief has tasted the first fruits of the millet (*mabele*) and *bukanyi*, none of his subjects must partake of them. In the case of the millet the prohibition is carried still further, for no one must sow it until the chief has sown his. The *luma* is celebrated with much ceremony in the case of the *bukanyi*. The *nkanyi* is one of the finest trees of the country, and is familiar to Anglo-Africans as the 'Kafir plum.'

In January the fruit commences to ripen and fall. Then the brewing of the beer known as *bukanyi* is undertaken. Some of the first brew is taken to the sacred wood and poured as a libation upon the graves of the deceased chiefs, with the prayer that they may bless the New Year and the festival by which it will be celebrated. The libations are performed by the councillors. They sacrifice a goat or even an ox, and say to the 'gods':—

Bukanyi lebyi byi nga tshike byi biha
Hi dlayana ha byone. Byi nga yentshe tinhlanyi.

('May this *bukanyi* do us no wrong. May we not kill

one another under its influence. May it not cause evil quarrels.') The native sins with his eyes open.

Then before the great brewing takes place, the 'divining bones' are thrown, and if they are favourable the chief follows the example of his ancestors, and *luma* the *bukanyi* in his turn. The feast proper is now arranged. The young men are summoned to clean the public assembling-ground and the paths. The women brew many barrels of the drink, and when all is ready every one is summoned to the capital, especially the warriors of the land. Then begins a carnival of drunkenness. Everywhere are orgies, songs, and dances. When the drink is exhausted in one village, men journey to the next. It is the saturnalia of a drunken nation. Tribute of *bukanyi* is rendered to the chief, who performs the last act of the feast in visiting the chief villages and drinking in them.

We have dealt with this subject at some length because the *bukanyi* is one of the great obstacles with which missionary work has to cope. There is no Liquor Law in this country, the sale of *vinho* (Portuguese wine) is encouraged, and the natives have many intoxicating drinks of their own. Missionary influence is the only force that stands between the native and this disastrous foe. M. Junod's strictures are none too strong.

M. Junod devotes a chapter to the administration of justice, a work in which the chief is assisted by his *tinduna* or councillors. We regret that his treatment of an important subject is so fragmentary. Even a short account of native law would be most helpful to the student, and of great use to the active missionary, who may, for want of this knowledge so difficult to obtain, make many needless mistakes.

We do not propose to follow M. Junod in his exposition of the military organization of the tribe, preferring to direct attention to the chapters in which he treats of the agricultural and industrial life of the people. The military spirit has probably never been thoroughly congenial to them; they are essentially an agricultural nation.

Their tillage is, as may be expected, of the most simple, the crops raised being chiefly mealies (*shichama*), sorghum (*maphila*), and millet (*mabele*). Beside these certain farinaceous vegetables, sweet potatoes, and tomatoes are grown, and ground-nuts are plentiful. There are several fruits peculiar to the country, but they are never cultivated. The natives are content to preserve them *in situ*, and never attempt to form an orchard or to seek to improve the fruit. Some of these fruits, among which the *sala* may be cited, are distinctly pleasant. The writer has not forgotten how, on at least one occasion, a *sala* has saved the situation during a long march over hot and heavy sand.

Before cattle disease swept through South Africa the Ba-Ronga were rich in herds. To-day one may traverse the country and see only very few. Still, many of the villages have their cattle kraal. The beasts are bred not so much to provide milk as to enable the owners to regale their friends with a feast of meat. Beside oxen the Ba-Ronga breed goats, an animal reserved for sacrifice and useful in various unmentionable ways in the superstitious practices of the tribe. The barndoor fowl is ubiquitous.

Space forbids our following M. Junod through his description of Ronga dwellings and costume, &c. Suffice it to say that their huts are more pretentious than those of the Zulu, the roof being placed over a circular wall, and that they often show a very high degree of skill in construction. They are by no means uncomfortable. Ronga notions of dress are fully Bantu and thoroughly picturesque.

In spite of their apparent stagnation M. Junod strongly combats the opinion that these tribes are incapable of progress. The following statement, coming from a missionary of his standing, has great weight. 'During the years which we have passed in contact with minds said to be so limited, we have been much more struck by the resemblance with which the Africans approach us, than by the differences which separate us.' It is an error to pretend that they have not progressed. A rapid glance at native life may bring to the lips the old words 'as it

was in the beginning,' but closer acquaintance will show the promise and not the mere possibility of change. The Ronga political system, traditions, customs, are all bonds, but these bonds are being broken. It has been largely lack of influences from without, or the unfavourable nature of such influences as there were, that made for stagnation —that, and the lack of written speech. A nation expresses itself in its literature. Ronga literature, although unwritten, enshrines more than the longing for better things.

Ronga literary activity has shown itself in three ways, in the composition of proverbs and enigmas, of songs, and of stories, especially animal stories. In the proverbs, much shrewdness is manifested. These men are debased pagans, but they are no fools. Unlike the Ba-Sotho, the Ba-Ronga have only a few proverbs. To cite one— '*Mumiti wa nhengele a dumba nkolo wa kwe.*' (He who swallows a large nut has confidence in the greatness of his neck.) Verb. sap.

Of the enigmas, M. Junod quotes several. We cite two, the question being the first line and the answer the second in each.

Ndja ha batla mpalala?
Ndja ba hleketela.

(I am still carving a stick of iron wood? I am still thinking.)

Shikato sha tshouri?
Likulu la mandja.

(The bottom of the mortar? (in which mealies are pounded.) The nest full of eggs.)

The songs are often accompanied by the *timbila* (Kafir piano) or the *shichendje*, in the strange, sweet, yet melancholy airs that these people love. Space prevents us from quoting specimens of the songs and stories. The subject is well worthy of separate treatment. In the stories, 'Master Hare' takes the place of the familiar Reynard and 'Brer Rabbit.' One by one he overcomes the other beasts. Sometimes the frog takes his place, but

running through all the tales is the thought of skill triumphing over brute force. Certain stories show obvious traces of European influence.

Let us notice the religious thought of the tribes before we close. The religious system of the Ba-Ronga may be described as ancestor-worship with traces of totemism, the latter being faint and uncertain. The *Swikwembu*, spirits of the dead, are worshipped. They are male and female, young and old. They are gods of the country—ancient chiefs; gods of the family, ancestors, and they cause fear; they must be appeased, sated with offerings, for they punish forgetfulness. Into the sacred wood, where the bones of the old chiefs repose, the priest repairs at stated times to make libations (compare the Zulu observances at Cetewayo's grave), and there are traces of human sacrifice in distant times. There is a kind of hereditary priesthood, and a sacrificial system. Legend still tells us of theophanies.

Two things stand out for further investigation—the use of prayer, and the importance of the blood in sacrifice—there are indications that the sacrifice has a sacramental nature, and certain details bear strong marks of Totemism.

There are no idols, and the spirit of the people is animist rather than that of fetichism. The gods come back to earth, generally in serpent-form.

The Ba-Ronga legends of origins and ideas of a future life compare with those held by the Ba-Sotho and other Bantu races. Intensely interesting, we pass them by as not being distinctive. Our natives preserve the myth of the Chameleon and the Great Lizard, and thus regard death as the result of an accident. On M. Junod's section on the legend of Myali, the creator, we should like to have further information. Our own inquiries have not elicited any knowledge of it among our Baronga; probably it is held by the northern tribes.

Amid the widespread belief in sorcery, and the utter lack of ethical teaching or influence in their religion, the

conception of the sky (*tilu*) stands out in beauty. Here are Ba-Ronga words: 'Before you had come to teach us that a quite good Being, a Father in Heaven existed, we already knew that there was a heaven, although we did not know that there was any one there.' Again, 'Our fathers all believed that there is life in the sky.' And the Ba-Ronga have a snatch of song—common also to the Zulu and Ba-Sotho, which we may translate:—

> I have no cord!
> O how I should like to make a cord and go into the sky!
> There I should find rest.

But the sky is more than a place—it is a power which acts and manifests itself in various ways. It is called *hosi*, chief, yet is regarded as impersonal. It presides over cosmic convulsions, it is the sky that makes men die and live. It influences the good or ill of man. And in this belief many strange customs centre. What are we to make of this? Is it the aspiration of a naturalistic religion? Or is it a remnant of monotheism? The question must remain an open one, but in opposition to M. Junod, we think the former more likely to be established.

What then is the future of these tribes, who have been so ably and delightfully pictured for us in the books we now lay down? Are they to be hewers of wood and drawers of water only, in the great days to come? Or is their long-bound mind to awake, their long misguided spirit to aspire, their wistful desire for a way to the restful sky to be won? We think so. Already they learn willingly and hold tenaciously God's truth in Jesus Christ. We may picture them in our daydreams a race of strong, self-respecting, thinking men, fulfilling their own character—clever copyists no longer, but expounding and exhibiting through their distinctive personality the one essential truth, joining equal hands with men of older races and lands in the fellowship of Him whose will is that 'all may be one.'

HERBERT L. BISHOP.

LONGFELLOW: A CENTENARY APPRECIATION

Life of Henry Wadsworth Longfellow. By SAMUEL LONGFELLOW. (London: Kegan Paul, Trench & Co. 1886.)

Henry Wadsworth Longfellow. By CHARLES ELIOT NORTON. (Constable. 1907.)

IT is fitting that Englishmen should unite with their kin across the Atlantic in celebrating the centenary of Henry Wadsworth Longfellow; for we, as well as they, owe no common debt to the poet whose verse has fostered noble ideals among the people, has strengthened the spirit of sympathy, liberty, and chivalry, and has illumined many a dark hour with gleams of immortality.

Into what has been called 'the arid region of genealogy' we do not enter. It is sufficient to say that he was born at Portland, Maine, on February 27, 1807. His father, in whose veins ran Puritan blood, was a graduate of Harvard, a lawyer of reputation, a man of public spirit who had represented his town in the legislature of Massachusetts and his State in the National Congress, and who was known for his intelligence, upright life, and social warmth. His mother, from whom the poet inherited his genius, was a woman who delighted in natural beauty, loving the awesome and the sublime no less than gentler aspects of nature. She was fond of music and poetry, was devoted to her children, was a reader of the Bible, and a practical philanthropist.

Longfellow's boyhood, spent on the margin of the ocean and in the woods and fields behind his native town, tended to develop the imagination, to kindle wonder, to fill the mind with sights and sounds which, stored uncon-

sciously within, became the raw material of many a verse in after days.

We are reminded of Robert Louis Stevenson in reading a passage like the following: 'Out of my childhood arises in my memory the recollection of many things rather as poetic impressions than as prosaic facts, such as damp mornings of early spring, with the loud crowing of cocks and the cooing of pigeons on roofs of barns. Very distinct in connexion with these are the indefinite longings incident to childhood, feelings of wonder and loneliness which I could not interpret. But they have remained in my mind.'

His first printed verses appeared in the *Portland Gazette* on November 17, 1820, when he was thirteen years old. From this time he played at literature, until he went to Bowdoin College. Among his school-fellows we find Hawthorne, 'the laggard and scapegrace of his class,' and others who, in law, divinity, and letters, are destined to make their mark. Longfellow is a successful student, reticent, high-minded, fastidious in the choice of his companions, something of a dreamer, loving to roam, with a friend or two, and talk of the future among the pines and by the river bank. Books cast their spell over him. He begins to contribute to the *American Monthly* and the *United States Literary Gazette* many poems not free from the influence of Gray and Bryant. Most of these were doomed to early burial. A few survive, and were reprinted in his little volume, *The Voices of the Night*, in 1839, fourteen years later. This selection of his juvenile work, which thus received the approval of his mature judgement, includes 'Sunrise on the Hills,' and other pieces that are dainty, elegant, gladsome; that possess traces of religious feeling and display his bent toward Nature. But for the intenser spiritual emotion of later poems, the fruit of sorrow and conflict, we must wait. There is in his first, as in all his works, the exquisite 'taste which lay at the centre of his intellect like a conscience.' He also wrote some decorated prose essays for various magazines.

After some hesitation he determines to follow literature and 'eagerly to aspire after eminence in it.' Merit was rare in letters in America at this period. The door of opportunity was open to a man of ability. Washington Irving stood almost alone as a brilliant writer. And the 'whole soul' of Longfellow 'burns most ardently' for a literary career, and 'every thought centres in it'—so he told his father, who would have chosen law as his son's profession. In a later letter, the earnest purpose of this serious, clear-headed young man finds expression in these words: 'Whatever *I do, I will be eminent in something.*' He desired to spend a year or two at Harvard to complete his training; but unexpectedly, after he had graduated at nineteen years of age, he was provisionally selected to fill the chair of Modern Languages at Bowdoin, and was permitted to visit Europe for the purpose of better fitting himself for the position. He was to be appointed to the professorship on his return. He accepted the nomination, and looked forward to the proposed tour with pleasure as affording the opportunity for perfecting his acquaintance with European languages and steeping himself in European culture. While waiting during the autumn and winter of 1825-6 for a suitable ship in which to make the voyage, he wrote several poems, and among them, 'Autumn,' dipped in the hues of the fading forests, echoing the pensive notes of the wild birds and the clash of the flail from the threshing-floor; 'The Burial of the Minnisink,' in which the death-dirge of the Indian braves over their red chief stirred 'the tall, grey forest,' as the long, low, monotonous wail of the rising wind at sunset.

He left for France in May 1826, and arrived at Havre after a passage of thirty days. He wandered through Europe, jotting down in his journal notes of scenery and of famous buildings, and brief reports of conversations with men of mark. He studied the tongues of the countries through which he passed, and gained much knowledge of the life and literature of these lands. He wrote no poetry—no soft poetic ray has irradiated his heart, he

tells us, since he left America; but he has other literary projects in view, and he laid the keel of *Outre Mer, a Pilgrimage beyond the Sea*, not published till 1834. In August 1829 he returned home, after a little more than three years' absence.

He was now appointed Professor of Modern Languages at Bowdoin College. He was twenty-two years old. With the greatest zeal he devoted himself to the duties of teaching, and was extremely popular among the students. Himself but a youth, he was to his pupils, not the professor with old-fashioned ideas of dignity and discipline, but the friend, cordial, manly, sunny, broadened by travel, overflowing with new ideas, able to throw fresh interest into study, and to inspire as well as to guide. During his life in Europe he had retained his integrity and his interest in religion, influenced profoundly by his mother's letters. 'For me,' he had said to her in a letter from Rome, 'a line from my mother is more efficacious than all the homilies preached in Lent; and I find more inclination to virtue in merely looking at your handwriting than in a whole volume of ethics.' And now he is known as a distinctively religious man. His lectures are coloured by his faith. He resumed his literary studies, and begins to contribute to the *North American Review*.

From 1831 to 1835 he was busy with professorial duties and his pen. In the former year he married Mary Storer Potter, a highly-educated woman, 'in character and in person alike lovely.' The spirit of poetry again visited him after an interval of eight years; but he was in no haste to print his work. His first book was *Coplas de Jorge Manrique*, translated from the Spanish, with an introductory essay—a tiny volume of ninety pages—published in 1832. Longfellow's versions of poems from the Romance and Norse tongues opened up a vein of rich ore little known then to the world, but a vein that runs deep into the mystery of life and passion.

In 1834 he had the good fortune to be nominated as Smith Professor of Modern Languages at Harvard. Before

his formal election he again visited Europe to make himself familiar with the Scandinavian tongues. He was accompanied by his wife. We can give only the barest outline of this tour. In London he met the Carlyles. The summer was spent in Sweden, where he felt the charm of the night that was 'not night, but sunless, unclouded day,' and of the sombre beauty of the pine forests. A kindly, primitive people, who still paid their university professors in corn, interested him. He pays his tribute of honour to Tegner, Bishop of Wexio, the one great poet of Sweden, some of whose work he afterwards translated. He studies Swedish and Finnish; and, later, Danish at Copenhagen. He goes on to Amsterdam, where, detained by the serious illness of his wife, he works at Dutch. On the temporary restoration of Mrs. Longfellow, he continues his journey to Rotterdam, and here calamity overtook him. His wife died, and the light of his life went suddenly out. His sense of bereavement was unutterable. In a strange land he buried his heart. But, strong in his reticence, he concealed his profound grief even from his most intimate friends. In desolation of spirit he sought and found some solace in the close study of such authors as Goethe, Herder, and Richter, and in the society of the friends he made during the remainder of his lonely sojourn. It was now he wrote those lines of exquisite pathos—'The Footsteps of the Angels'—a simple poem of peculiar preciousness that has dried the tears of thousands, rebuked depression, reinforced courage, and made the weak heart brave again.

He spent some time in the Tyrol and in Switzerland, where he proved the healing power of Nature in her grandest forms, and gradually recovered from the gloom caused by the death of his wife. It was on a tablet on the walls of the little church at St. Gilgen that he read the inscription afterward used by him as the motto of *Hyperion*—a motto which has been the watchword of many who first met with it in that volume—'Look not mournfully into the Past—it comes not back again; wisely

improve the Present—it is thine; go forth to meet the shadowy Future without fear, and with a manly heart.' In October 1836 he sailed for home.

In December of the same year, we find him entering on his duties at Harvard; and soon he became a favourite on account of his sunny presence, his native refinement, his cultivated tastes. The years spent at Harvard were fruitful years during which he produced the bulk of his poems, as well as *Hyperion* and *Kavanagh*.

Certain landmarks stand out in these years indicating development. In 1837 he wrote the 'Flowers' and the 'Psalm of Life,' the former by its mystical tone suggesting German influence, the latter a clarion-peal awaking men to moral earnestness. These poems reveal the changed attitude of Longfellow in regard to the world, his deeper views of life, his more spiritual interpretation of natural phenomena. The 'Prelude,' with which the volume entitled *The Voices of the Night* (in which the poems just named were included) begins, pictures vividly the passage from the illusions, the dream-like ideas of Nature, cherished by the immature mind, to the truer, graver conceptions which actual experience forces upon the man. It is difficult to realize to-day the stir which the 'Psalm of Life' made. 'Young men read it with delight, their hearts were moved as by a bugle-sound. It roused them to high resolve and to a new sense of the meaning and worth of life.' He now came under the influence of Dante, whom, later, he is to translate; he renews his friendship with Hawthorne, who as yet is undistinguished, but in whom he sees 'a man of genius and fine imagination, destined to shine as a bright particular star in the literary world.' We get in his journal many interesting glimpses of his inner life. After hearing a sermon on the character of Christ, he writes: 'Wherever' that character is 'touched sweet and refreshing waters flow therefrom, words that encourage, deeds that cheer and make us hopeful and trustful.' He paints in fair colours many a landscape: 'Oh, what glorious, glorious moon-

light nights! The river in the meadows spreads out into a silver lake, and the black shadows lie upon the grass like engravings in a book. Autumn has written her rubric in the illuminated leaves.' One after another in rapid succession his poems are born—'The Midnight Mass,' 'The Beleaguered City,' 'The Village Blacksmith,' 'The Skeleton in Armour,' 'The Wreck of the Hesperus,' and many another. His popularity grows amazingly. He has heaps of friends and flatterers as well as critics—some wise, some waspish. The river of his life flows between sunny banks of prosperity, and happiness comes back to him, a shy guest at first, but at length accepts a place by his fireside. The blue-birds sing and the south wind blows. There is a new jubilant tone in the *Journal*. He is still a hard student. He does not slacken the tension. Nature finds him daily an observer of her ways; and he is deep in Shakespeare, Cervantes, Dante, and other masters.

'Maidenhood' is now written, rich in imagery, full of the beauty of life's springtide, full of tender solicitude, breathing the very spirit of a pure soul. 'Excelsior' sees the light in 1841—a much decried poem, but if it contained nothing more than the arresting figure—

> And from the sky, serene and far,
> A voice fell like a falling star—

it must be ever memorable.

In 1842, on his way home after a brief visit to Europe, he wrote the 'Poems on Slavery.' They are not among his best; but here and there in them the flame of passionate indignation and of stern indictment burns fiercely. They were read throughout the land, and were his message of warning to his fellow countrymen. They showed clearly on what side stood their honoured bard.

He married again in 1843. He was united to Frances Elizabeth Appleton, a cultured woman, who brought to his home the brightness for which his sympathetic nature craved. For eighteen years this gifted lady shared his

life, was the mother of his children, and shed around holiest influence; and then, in a moment, an awful chasm opened at his feet. She was snatched from him; burnt to death in a tragic accident. There is a break in his *Journal*, and then these lines of Tennyson are added after many days:—

> Sleep sweetly, tender heart, in peace!
> Sleep, holy spirit, blessed soul!
> While the stars burn, the moons increase,
> And the great ages roll.

His grief was immitigable, inconsolable, but for the Fount of comfort to which he found his way. In his awful sorrow, he enters in the *Journal* these interpreting lines:—

> Known and unknown, human, Divine!
> Sweet human hands and lips and eyes,
> Dear heavenly Friend, who cannot die—
> Mine, mine for ever, ever mine.

But to return to 1843, and the tranquil years intervening before the loss of his second wife, these were years of tireless work. Every page of the *Journal* records some poetic task ended or some new one begun. He planned and brought to completion 'The Courtship of Miles Standish,' 'The Golden Legend,' 'Evangeline,' and 'Hiawatha'—the larger craft that will bear his name safely to posterity. 'Evangeline, a tale of love in Acadie,' needs no characterization. It has survived many blasts of criticism, and blossoms as fragrantly as ever. 'Who that has read it,' asks Mr. W. M. Rossetti, 'has ever forgotten it? Or in whose memory does it not rest as other than a long-drawn sweetness and sadness that has become a purifying portion of the experiences of the heart?' 'Hiawatha,' his greatest effort, incorporating livingly old Indian lore and breathing the spirit of the unsubdued forests and prairies, giving permanence to phases of life that were fast passing into oblivion, is unique in literature. It is full of wild, strange beauty; it is pathetic in its sad-

ness and wistful outlook, and is lighted with the immortal spiritual gleam that never can be extinguished. It is the earliest serious adventure in native American poetry. Longfellow is the first poet to burst into that silent sea, to tread that unexplored, virgin territory.

In 1854 he resigned his professorship at Harvard and gave his whole time to literature.

Another visit he made to Europe in 1868, and was welcomed everywhere. Cambridge conferred on him the honorary degree of Doctor of Laws. The Press eulogized his poetry. 'He has set to music the aspirations and affections of the English people,' said a leading newspaper. He breakfasted with Gladstone and, by invitation, waited upon the Queen at Windsor. He was glad to get home at the end of eighteen months. 'The quiet and the rest are welcome after the surly sea.'

His last years were passed in seclusion, save for the select gatherings of old friends—'all choice, some famous, loving things, not names'—who came to discuss poetry, philosophy, high questions of State, and almost all things under the sun, and whose wit sparkled and humour played. But soon evening twilight falls over all. Some had gone. Hawthorne had left the window in Aladdin's tower unfinished:—

> The wizard hand was cold,
> Which at its topmost speed let fall the pen
> And left the tale untold.

The gentle and genial Agassiz was fast declining in health. Lowell is beyond the seas in the service of his country. Sumner, the stalwart, stainless champion of freedom and right, Longfellow's wisest and most affectionate friend, passes away. Emerson, though destined to survive the poet, is entering the shadow that preceded the end. Holmes, his grey-blue eyes full of kindness, comes occasionally to add the radiance of his wit to hope and pensive joy. Tried friends, like Greene and Fields, with others also come. But for all, life for

> The clear sweet singer with the crown of snow
> Not whiter than the thoughts that burned below

grew lonelier. He published in 1880 *Ultima Thule*, his latest volume, which contains eighteen poems which have 'the sweetness of refined grain, and breathe the atmosphere of tranquil autumn days.' His last poem was the 'Bells of San Blas'; and its closing verse, which expressed the faith of the true Christian optimist who had 'learned in suffering what he taught in song,' was:—

> Out of the shadow of the night
> The world moves into light,
> It is daybreak everywhere.

He died a few days after, on March 24, 1882, at the age of seventy-five.

Longfellow securely holds an honourable place among the bards. One of the ablest of living literary critics has placed him between Byron and Gray on the poetic ladder. We think there are a good many rungs between Byron and Gray, and that there is room there for others beside Longfellow. But perhaps it is just to say that he stands in the interval between the two poets named. For while he has not the compression, the finish, the music of Gray, yet in freedom of movement, variety and prodigality of fancy and in range, he leaves Gray, a niggard in production, a poet in fetters of conventionality, far behind. Byron is a giant casting off all restraint in the strength, the loveliness, the wild witching imagery, the sensuous emotion of his muse—and is a good way above Longfellow. Longfellow at his best is a disciple of Wordsworth, following him at a distance. He owed much to Bryant in the beginning, but soon outstripped his friend. He recognized the mastery of Tennyson and sometimes echoed him; and was certainly influenced by prose-poets like Richter and Washington Irving. But it was to Dante that he owed most, and in his profuse employment of nature-symbols we see clearly the reflection of the genius of the supreme Italian bard. Still, he was an original poet, of

the second rank. He has imagination, a nimble fancy, insight and the interpretive faculty, a wide range due to his scholarship, his encyclopaedic reading, the broadening influence of travel, and sympathy intense as it is all-inclusive. As to the music of his verse, it is not without subtle harmonies. There are many keys and many voices; sombre mystic strains are not absent, but generally the music is that of hope and courage. There are cadences 'caressing and dreamlike,' as well as rousing and urgent. We hear the river Charles flowing between green banks, and we hear also the mighty harmonies of the ocean breaking on the stern Atlantic coast.

He had a high conception of the grandeur of the poet's vocation, and believed that it should be employed, as has been said, 'to revive the neglected glories of the world, to gather the fragments of splendour from amid the ruins of our fallen nature, to lift from the soul the weight of custom and materialism, to trace the associations between the universe of sense and the spiritual life within us.' It would be easy to show from his verse how faithfully these aims were kept in view. He delighted in his work, and, as we have seen, found in it solace in his darkest days.

He was an observant and acute student of Nature, and his poems contain many delicate delineations of phenomena, not mere prosaic pictures of form and colour, accurate and lifeless, but of phenomena steeped in the light of imagination and ideally moulded to higher beauty under its formative influence. He was a colourist of the first degree. He studied Nature by the sea, the river-side, and the power of the mountains rested on him. His memory was retentive of the impressions made upon it; it was haunted by dim recollections of a beautiful childhood —the escapades of the boy, the sights and shows of Portland beach, the woods, and the willowy fields, 'the silent trees and the intruding sky.' These he was able to reproduce in mature years with extraordinary vividness, recreated and transfigured. His love of Nature was not

the blind idolatry of those who see nothing above and beyond it, but was open-eyed, spiritual love that saw in Nature a divine sphere for the development of human faculty, and a source of inspiration for intellectual and moral advancement. While he pursued beauty, it was more for the truth it taught his heart than for the high enjoyment he found in it. 'The mystery of its significance was such' to him, as Rossetti said, 'that all effort after its attainment and all homage rendered to it were in his eyes essentially reverential.'

He was a seer—a discerner of the analogies that exist, in the nature of things, between natural phenomena and spiritual truth, between the physical and the moral worlds, and an interpreter of Nature and man, investing external things with new interest. He sees, like all true poets, in the visible, shadows of the invisible. Not that he saw with the eyes of a Shakespeare, or a Milton, or a Wordsworth, but he had, within his own limitations, a clear vision of the fair scene of the things amid which he lived. He had learned that the mind and the world are fitted to each other in the divine intention, and that it is the province of the imagination to discover the relation between thought and external nature, between truth and its suitable vehicle. Here, where the logical intellect is blind, the poet finds his sphere.

Longfellow above all is a poet of the heart. Deep as was his passion for Nature, his sympathy for man was deeper. For the suffering, the overburdened, the despairing, he has ever a word of good cheer. Sadness is often inseparable from the theme of his song, but it never degenerates into melancholy. It is a sweet sadness touched with hope, like morning twilight that is the prophet of day, and in his most serious poems there is often a lightsome touch of fancy, a sudden sunburst that banishes gloom. In dealing with the erring, it is his wont to pity rather than to condemn; and, as has been remarked of Chaucer, there was in him no touch of 'the vindictive love of virtue that spreads the stool of repentance with

thistle-burrs before it invites the erring to seat themselves thereon.'

He loved his fellows, and 'warmed both hands at the fire of life.' His sympathy was as expansive as it was kindly, and it was discerning. It could expose the snake-like wiles of evil and burn with hatred against wrong, but it was tender, full of divine charity as of one who was familiar with 'the burthen and the mystery of this unintelligible world,' and to whose essentially sweet nature harshness and invective were absolutely foreign. His message was before all a message of comfort, of courage, of delight in all things lovely, in the joy of common affections, and Nature and God, and every verse he wrote is pure as the scent of the wild rose.

ROBERT MCLEOD.

THE MASAI AND THEIR TRADITIONS[1]

THERE appeared in this Review for April 1906 an article entitled 'Mythology and Monotheism,' in which reference is made to my recent book, *The Masai: Their language and Folklore* (Oxford 1905), and to Merker's *Die Masai: ethnographische Monographie eines Ostafrikanischen Semitenvolkes* (Berlin 1904).

The absence in my work of any allusion to the Pentateuchal stories, which are said by Merker to be current among the Masai, is commented on; and as Mr. Lofthouse (like Dr. Reich, Professor Cameron, and others) evidently believes in their existence, it may interest your readers to learn that, after careful inquiry during the past year, I have been unable to discover any trace of them amongst this East African tribe. Without wishing to detract from the value of the greater portion of Merker's ably written monograph, I feel bound to say that I consider the fourth part is worthless, as it contains a number of myths which the Masai in no wise recognize, and refuse to admit as being the traditions handed down to them by their fathers.

I had strong reasons for doubting the correctness of these stories when Merker's book appeared. In the first place, although I had for many years been on intimate terms with the Masai and could converse with them in

[1] This article was originally written some months ago, but I deferred publishing it until Mr. C. W. Hobley, C.M.G., Assistant Deputy Commissioner for the East Africa Protectorate, had undertaken an extensive tour through the Northern Masai Reserve, and instituted an independent inquiry into the primitive conditions of the Masai. Mr. Hobley's works, which have been published in different instalments by the Anthropological Institute for Great Britain and Ireland, are sufficient guarantee for his inquiry being a thorough one. He writes as follows: 'I made many inquiries during my Laikipia trip with regard to Merker's legends, but the results were all negative. Several of the proper names are known, but the Masai are unanimous in stating that the legends are fabrications."

their own tongue, I had never heard anything to lead me to suppose that there existed a series of stories, even 'in a small group of families,' which at all resembled those related in the Old Testament. Secondly, the Church Missionary Society's missionaries, who since 1889 have had a station at Taveta, near Kilima Njaro, and who have had constant intercourse with all classes of Masai both in British and German East Africa, have likewise never heard of these myths.[1] Thirdly, Merker found, like myself, that the latter-day information dates back scarcely a century. 'Sharp indeed,' he writes, 'is the contrast between the richness characteristic of olden times and the poverty and vagueness of recent traditions.'[2] And lastly, Captain Merker does not speak the language, and has been obliged to collect his facts either with the help of interpreters or from Swahili speaking Masai.

I was informed some time ago that Merker was, to a large extent, indebted for the material contained in his book to a Masai who, owing to his fanciful imagination, his ready wit, and quick tongue, had earned for himself the nickname of O-sidai o-limu (*He who speaks well*, or *He who draws the long bow*). I am told that O-sidai o-limu lives near Moshi, where Merker wrote his work. Near it are both Roman Catholic and Lutheran mission stations, whilst Taveta, the Church Missionary Society's centre, is but thirty miles distant. Is it possible that O-sidai o-limu or some other Masai who was Captain Merker's informant obtained a garbled account of the Creation and other Biblical stories from the mission? This is a hypothesis which Mr. Lofthouse considers remarkable, but it is not impossible. It is, perhaps, merely a coincidence, but when Lenana, the great medicine-man and chief of all the Masai, heard the stories translated into his own tongue, he laughingly remarked:

[1] The Rev. A. R. Steggall, late of the C.M.S., who has lived on and near Kilima Njaro for the last twenty years, has recently written to *The Expository Times* and to other papers to this effect.

[2] P. 289.

'There is but one Masai living who could have invented these, and that is O-sidai o-limu.' He had no idea that the author had written his book on Kilima Njaro, and probably thought the stories emanated from Nairobi or Naivasha. Yet of all his acquaintances—and he knows most of his subjects personally—he could only think of one who could have been guilty of informing the Europeans that these myths had been handed down from father to son amongst his people; and that one lives within a few miles of where Merker wrote his book.

To take the stories singly and to disprove each would be tedious. Suffice it to say that the account of the Creation, the Garden of Eden, the Temptation and the Fall, the death of Abel, the Flood, and the announcement of the Decalogue, &c., as related by Merker, are, so far as I can ascertain, non-existent, whilst the persons who represent Adam, Noah, Moses, Aaron, and the other patriarchs, are unknown, and their names (Maitumbe, Tumbaingot, Marumi, Labot, &c.) are not Masai names at all. Some of the names and a few of the stories can indeed be recognized, but these in no way help to prove Merker's theory that the Masai are a Semitic race and an off-shoot of the ancient Hebrews. Of the names known the devil Nenaunir (En-e-'n-aunir) is supposed to be still living;[1] Naiterogob or Naiteru-kop (Merker's Eve) is a man or demi-god, as described by Krapf[2] and myself;[3] Kileghen is the planet Venus, not a cherubim; Ol-doinyo Keri is Mount Kenya, not a mythical hill in Egypt or elsewhere; El-gandus (Il-Kandus) is the Masai name for a neighbouring tribe called Wa-Kamba, not the people who inhabited the land of Nod; and Geraine (the father of Merker's Moses and Aaron) is probably Karaine, a former highly-respected chief of the Marumae clan. The following names, which according to Merker represent various personages in the Old Testament, are also known, and

[1] *The Masai*, p. 265.

[2] *Travels and Missionary Labours in East Africa*, p. 160. London, 1860.

[3] Loc. cit., p. 266 ff.

are borne by people living at the present day: Sindilo, Sirean, Nailole, Shagharda, Naipande, Tyambati, Nasianda, Naisula and Parmao. Of the stories there are two that remind one of Jacob robbing his brother of his birthright,[1] whilst the following account of the Creation, which I have only recently heard, may help to explain some of Merker's myths:—

The place where God created man is called En-dighir e-Kerio (the pit surrounded by hills).[2] Here the Masai, the Kunono (smiths) and the Dorobo (hunters) first saw the light of day. The Masai were given cattle (by means of a rope from heaven); the smiths received a thin cow, a pair of bellows, a hammer or chisel, and pincers; and the Dorobo, after losing the cattle which were intended for them, but which the Masai usurped, were given the buffalo and other wild animals. After a time there was a great drought; the water in the pit dried up; and the cows no longer gave milk. Uncertain where to obtain food, the elders collected together and held a consultation. While thus engaged a bird coming from the hills above hovered over them and dropped a green leaf in their midst. The elders saw in this a sign from God that there was grass in plenty on the hills, so they made a rope ladder and a flight of steps up the hill-side. After a number of persons had reached the top with their cattle, the steps and the ladder broke, and the remainder were left at the bottom of the pit. Those who escaped were under two leaders named Parpoigha and Parsosio. Both these men prayed to God and poured honey and milk into the pit, with the result that God allowed some of the other people to escape, among them being Lelia, Lo-'l-kesen, Lo-'sero, Nadir-tyange, and Ol-Kumani, the ancestors, respectively,

[1] Both are given in my book, p. 272 and 327.

[2] Merker's Kerio. Let it be here remarked that there is a river Kerio, which flows between the escarpments known as Elgeyo and Kamasia (Merker's El-gamasia), on either side of which is a sheer drop of several hundred feet. For a description of the wonderful view to be obtained across the Kerio Valley, vide *The East Africa Protectorate* (Eliot), p. 89.

of the Il-Molelyan, Il-Mokesen, Il-Tarosero, Il-Tanap-owaru and Il-lughumae families, as well as forty men of the 'L-Aiser clan. After this event the Masai wandered first in one direction, then in another, till they reached Ol-doinyo Keri (Mount Kenya).

Of the other matters which Merker mentions in order to strengthen his case, I will briefly allude to the peculiar method of circumcision practised by the Masai, and the division of the month into weeks. Merker states that, with the exception of the Tatoga, the Masai are the only East African tribe who perform the rite in the manner described by him, and that it was communicated to them by God through Marumi (Moses). He also thinks it possible that the ancient Israelites had a similar ceremony, and he suggests, by quoting Josh. v. 2, 3, that the Israelites did not adopt the present form of circumcision until after they had left Egypt. Now, the Masai themselves say that they learnt this peculiar ceremony from the Kikuyu, a numerous and powerful Bantu tribe with whom they have come much in contact, and that before they met the Kikuyu they operated in a similar manner to the Nandi and the Suk, the Mahomedans and the Jews. The Uasin-Gishu Masai, whom Merker probably never met, circumcise in this way to the present day; whilst the Dorobo, the Kunono, the Taveta, the Kahe and the Arusha, like the Kikuyu and Tatoga, perform the ceremony in accordance with what is called Masai custom.

I entirely disagree with Merker's divisions of the month into weeks of seven days. The Masai have no such divisions. With them the month is divided into lucky and unlucky days. The longest group of unlucky days is from the last day that the moon is visible to the day of the new moon (called by the Masai the third day of the month). The last day is known as Eiñgataki ol-apa; (the moon has been left behind, i. e. by Venus); the next day is called E'yawaki ol-apa (the moon has been carried, i. e. by the Sun); the name of the first day of the Masai month is Eibor ol-apa te-'n-gop nabo (the moon shines on

one land); of the second day, Edol i-sirkon ol-apa (the donkeys see the moon); and of the third day, Edol ol-orere ol-apa (people see the moon). All these days are considered unlucky, and no work may be commenced on any of them. The other unlucky days of the month are the full moon and the two days immediately preceding it, called Ol-kaded (the clear one), ol-onyori (the green one), and ol-onyokie (the red one, i.e. the full moon). All the remaining days of the month are lucky, but the most propitious ones are the fourth, sixth, and eighth. Whenever possible, one of these days is selected for a circumcision festival, for the E-unoto feast, for the commencement of a journey or raid, and for the brewing of honey wine. Other particularly lucky days are the two immediately following the full moon, called E-sopya naituruku (the first dark day) and E-sopya nabaiye (the second dark day).

I will only add in conclusion that I consider that Merker has absolutely failed to prove his theory that the Masai are a Semitic people who separated from the Jews at some remote period before the latter occupied Palestine; and I maintain that Sir Harry Johnston's suggestion that they are an early blend of Nilotic negroes and Galla and Somali Hamites is much more probable. Even if the traditions related by Merker are old and genuine, which I have every reason to doubt, the probabilities, as pointed out by Sir C. Eliot,[1] are enormously in favour of their being due, not to any Semitic relationship, but to contact with Abyssinia, where there is both an ancient Christian Church and an ancient Jewish colony.

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[1] *Native Races of the British East Africa Protectorate.* Lecture delivered at the Royal Institution of Great B itain, May 19, 1905.

Notes and Discussions

A CREED FOR WORLD-WIDE METHODISM

THE Methodist Episcopal Church South has taken up with surprising interest and energy the idea of preparing a standard creed for universal Methodism. In the last number of the *Methodist Review*, edited by Dr. Gross Alexander, Bishop Hendrix, one of the chief leaders of that church, deals with the subject at length and with great ability. He asks where the creed of Oecumenical Methodism can be found. Every one knows that the Wesleyan Methodist Church in this country has no 'creed' to which its ministers are compelled to subscribe, that the recognized 'standards' are Wesley's Fifty-three Sermons and Notes. But neither have any others of the twenty branches of Methodism any such formulated confession of Faith. The nearest approach to this is found in the 'Twenty-Five Articles,' as abridged by Wesley from the Thirty-nine of the Church of England, which are recognized as standards by the two great Methodist Episcopal bodies in America, and duly embodied in their 'Discipline.' But, as Bishop Hendrix very properly points out, the *distinctive* doctrines of Methodism are not to be found in these excerpts from an Anglican document, prepared during the Reformation of the sixteenth century, for a special purpose. The distinctive doctrines are, no doubt, to be found in the earlier portion of Wesley's Sermons, but they are there in no easily available form. Volumes must be searched, and searched with sound theological discernment, in order to obtain in succinct and quotable shape the marrow of Methodist doctrine.

Even so the work would not be satisfactorily done. Much has happened since Wesley's time, and the doctrine of his followers has been shaped largely in personal experience, largely by means of earnest sermons, sometimes in the stress of fervent controversy, sometimes in the calm reflection of meditative minds such as those of Richard Watson and W. B.

Pope. How much 'Wesley's Hymns' have had to do with the shaping of Methodist theology, who can say? Happily the days of controversy with other Evangelical Free Churches are mostly over, and the doctrine which is preached from Methodist pulpits may be heard also in Presbyterian, Congregational, and other churches. The 'Declaratory Statement' of the Free Church of Scotland, prepared in 1892, and the summary of belief characteristic of the Congregational Union published in 1883, show how nearly churches with decidedly Calvinistic traditions now approach to those known for the last two hundred years as Arminian.

But it is urged that this Evangelical creed, with its free gospel, its doctrine of conscious forgiveness, assurance, scriptural holiness, and full salvation, is nowhere embodied in accessible and readily intelligible form. Dr. Tillett, Professor of Theology at Vanderbilt University, has published an able pamphlet, in which he shows the need for a clear, brief summary of the doctrines most surely believed among Methodists of all types, partly for the sake of Methodists themselves and their children as they come to years, and partly for the sake of those 'without,' who oppose and—for the most part unconsciously—misrepresent the doctrines they dislike.

The subject is an important one, and it is now only in the initial stages of discussion. It will be brought forward in the Oecumenical Conference of 1911; and if the idea be there approved, it must be afterwards discussed in the several churches concerned. Some now living who are eager in promoting this object may not see it accomplished in their lifetime; supposing, that is, that the last step could only be taken in the Oecumenical Conference of 1921. But discussion will do good, and very much may be done in the course of the next three or four years by those who desire that such a creed for universal Methodism should be prepared. If one or two leading theologians from the other side of the Atlantic would but try their hands at the work and show how the thing might be done! An ounce of practice is worth a ton of theory.

The chief objection which naturally arises is based on the fear lest such a formulary might be imposed as a new test, and prove a fetter rather than a help to healthy theological development. But the question how such a document, if prepared, should be employed, is quite another matter, and there is probably

quite sufficient jealousy of stringent theological formulae to prevent any serious abuse of a Methodist Creed. Even if never adopted, the appearance of a succinct declaration of faith, such as that which Bishop Hendrix advocates, would be educative in itself, declaratory of what Methodists 'stand for,' and weighty as a deliverance on the part of men of light and leading to-day. Will not the theologians of the great Methodist Episcopal Churches North and South show to their brethren on this side of the water how what they propose might be done?

LESLIE STEPHEN'S AGNOSTICISM

TIME enough has elapsed since the issue of F. W. Maitland's *Life and Letters of Leslie Stephen*, six months ago, to appraise its place in biographical literature. There seems to be little doubt that the work will come to be recognized as one of the half-dozen foremost biographies in the English language. Leslie Stephen is certainly fortunate in his biographer, and, unlike the few others who have been thus fortunate, he seems to have himself foreseen that it would so happen. He left behind certain autobiographical notes which he wished Maitland to see, and, though he anticipated only 'a short article or so,' he desired that nobody but Maitland should be encouraged to write it. But Maitland had not edited a Dictionary of National Biography, and the 'short article or so' was by no means the mould in which his plastic genius could shape itself. He believes Stephen would pardon him for writing a book of 500 pages instead, and would acquit him of anything worse than clumsiness and verbosity. Stephen would indeed be hard to please if his shade were anything but delighted by his friend's charming work. Verbose it certainly is, in the most delightful fashion imaginable, but of clumsiness there is not a trace. On the contrary, the work is done with a most delicate and skilful hand. As we read the book we feel not exactly that we are being told about the man, but rather that we are in his company, living with him the life of a Cambridge don, striding with him from peak to peak of the Alps, 'like a pair of compasses,' conceiving his 'penny-a-lining' essays for the *Saturday Review* which he hated, and for an American paper which he loved, sitting with him in Lowell's room, and even

overhearing his quaintly whimsical love affairs with Thackeray's daughter, his first wife. We fail to hear him preach, however, and that is a pity, for as a preacher the Rev. Leslie Stephen must have been unprecedented for singular unfitness. But we do witness him struggling out of the holy orders into which he had casually stumbled, and the spectacle is amusing, if not precisely edifying.

His wife's death darkened his life so effectually that his friends were alarmed by his morose and misanthropic dejection. So sympathetically sensitive is Dr. Maitland's style that, curiously enough, he also loses something of fascination in writing of this period. But a second happy marriage brought back the old serenity, if not the old joy, of living. Henceforth the story is of endless writing and editing of magazine articles, gathering them into more or less permanent volumes, and producing more or less profound philosophical works, of which their author was usually so sick by the time of publication as not to care much whether they were well received or not. At length the famous *Dictionary* consumes him, and gives his health a rude shock, from which it never fully recovered. A few days after writing that he 'did not feel the smallest spark of loyalty for King Edward' the King made him a K.C.B., and in 1904 he died, after much patient endurance of 'an [unspeakable] thing in his inside,' to wit, a cancer.

Stephen was a man who ambled through life with no settled aim. In his early days he lacked the requisite ambition, and in later life the requisite self-confidence, for achieving great things. Nevertheless he did achieve something. How much more he might have achieved if he had taken life more seriously we can only guess. His early letters have all the facile exuberance of R. L. Stevenson's, but are rather deficient in Stevenson's note of strenuous endeavour; and his later letters in time of sorrow lack equally Stevenson's buoyant cheerfulness in like conditions. He grew old far too early. At forty-seven he already talks of 'looking upon the lives of his contemporaries as wholes,' of loving solitude, and even of going to Switzerland for the last time, though he lived to go there many times more. His writings are, no doubt, the best 'pot-boilers' we are likely to see, but the necessity of making money seems to have been with him always.

Leslie Stephen is by no means to be reckoned a pervert from Christianity. He never was a Christian. He took orders

in the Church merely to obtain a fellowship at Cambridge. There was no dishonesty in the matter, for he was not then a disbeliever, any more than he was a believer. The college obliged its fellows to take holy orders, and Stephen had not yet discovered that he did not really believe in Christianity. He believed in it at that time much in the same way that numberless people do who attend church and lead decent lives; people who have never examined themselves at all to see whether they are in the faith, and have never discovered that their conventional beliefs are impersonal and held at second-hand. He 'took things pretty easily in those days.' The too modest and diffident 'I think so' of the Prayer-Book Ordination Service is a response which might have been devised expressly to meet a case like his. He was much less a Christian than Huxley, who knew his Bible thoroughly, and respected much of its teaching; or than Darwin, who recognized late in life that he had cultivated the scientific method so exclusively as to bring about atrophy of the faculty for believing. These men were serious in their attitude towards belief. Stephen was hardly a serious disbeliever to the end of his life. He merely stood apart from both belief and disbelief. Certainly he preached in his early years, perhaps five-and-twenty times, but it was quite easy for him to find a text which enabled him to discourse on the character of St. Paul as an example for young men at Trinity Hall without much inquiry into orthodox beliefs. And he could have given no better account of his later agnosticism than of his earlier subscription to the Thirty-nine Articles. He was inexcusably flippant about the whole matter of personal belief. There is little indication that he ever gave it thirty minutes' serious consideration. 'I now believe in nothing, to put it shortly, but I do not the less believe in morality, &c., &c.' So he gave himself the trouble to attest a legal deed by which he divested himself of the 'last rags of parsonhood.' That was the one step which he did undertake seriously, but it was not a matter in which belief or disbelief was much involved. He was concerned about the anomalous and even ridiculous position which he came to recognize himself to be in if 'once a parson' was synonymous with 'always a parson' in the case of such a man as himself, who seldom went to church, and had a distinct inclination to emphasize in his vocabulary certain words beginning with the fourth letter of the alphabet. He went to the lawyer's to get rid of his 'last rags' pretty much

as a man goes to the tailor to divest him of clothes which he has found to be grotesquely ill-fitting. That was all. No argument against belief can possibly be based upon Leslie Stephen. On the contrary, a very strong argument can be made out of his case against the utter neglect of belief, against the fatuity of a merely conventional acquiescence in current orthodoxy, and against the habit of unreasoning abandonment of serious inquiry into matters of faith. He wore what semblance of Christianity he ever possessed much in the same way that a man wears the customary dress of his country. Holy orders were for him, as a Cambridge don, exactly what a silk hat is for the ordinary Englishman on a Sunday. We must emphatically conclude, by way of moral to the whole story, that (if a parody of Plato's phrase may be permitted) an unexamined faith is not worth having. A man has just so much faith as he would be able to carry with him to Robinson Crusoe's desolate island—so much and no more. Leslie Stephen managed to live his life in a Christian country, in the nineteenth century of the Christian era, with no more personal interest in current religious beliefs and disbeliefs than the ordinary man has for current speculations about the nebular theory of the origin of the universe. That is a sufficiently depressing fact, but it cannot be regarded as a fact unexampled or uncommon. If it could be so regarded, Christian men would be relieved of a good deal of their present anxiety.

HENRY T. HOOPER.

THE LIMITS OF INDIVIDUALISM

DR. PERCY GARDNER, in his recently published work on *The Growth of Christianity*, calls attention to the remarkable divergences of opinion which are revealed in the utterances of even liberal thinkers when they speak of individualism. He is impressed with the significance of a striking book by Prof. Ehrhard, a Roman Catholic scholar. It is an attempt to check the tendency to shake off Papal domination, as that tendency is manifested in the 'Free from Rome' movement in South Germany. Dr. Ehrhard is described as 'far more appreciative of the position and merits of the Reformed Churches than is

Newman or the French liberal Romanists;' indeed, he speaks of Protestantism as having 'preserved in itself enough of the essence of Christianity to be a vehicle of true religious life.' Yet it is dread of individualism that deters this open-minded man from seceding from a Church which claims to have a visible infallible head.

At the other extreme is the able French writer, M. E. Demolins, who traces the causes of the superiority of the Anglo-Saxons to their individualism, 'the personal initiative and the supremacy of conscience which go naturally with the reformed religion.' Dr. Gardner rightly reads the lessons of history when he says that 'communism in action and in thought' is more natural to the Latin races than to the Teutonic peoples. He knows that the Northern nations 'owe their success in a great degree to individualism,' but he contends that alike in politics, ethics and religion 'the excess of individualism has produced sad aberrations.' The reaction in favour of some form of socialism is regarded as due to excessive individualism. The great question thus raised in the closing pages of Dr. Gardner's book involves vast issues, and he reserves it for subsequent discussion, contenting himself with the remark that 'supposing a modified socialism to be a need of the time, the Roman Church is certainly not the body to which reformers would look for the provision of such a remedy.'

When a Roman Catholic writer acknowledges that Protestantism has preserved enough of the essence of Christianity to satisfy the 'religious needs of millions of Christians,' a reader of Dr. Gardner's statement—'the essence of Christianity is a loving trust in the will of God, such a trust as was the mainspring of the life of the Founder'—may be forgiven for finding therein evidence that the writer has not escaped the danger of yielding to the excessive individualism against which he utters an impressive warning. The truths common to the Roman Catholic and the Protestant creeds are primarily saving truths; they at least include a confession of Jesus as Lord and Saviour. His unwavering trust in God is a proof and revelation of His true Sonship; but more than His example of perfect obedience is needed to constitute a gospel. The only message which sinful men can call 'good news' is that which tells them how they, too, may become the children of the Father which is in heaven. 'The study of Christian origins,' says Dr. Gardner—and his words deserve to be noted—'has now for a long while

set in a somewhat conservative direction, so that, while we see all the weaknesses of the early Christian documents, we yet feel confident that we can recover from them the main teachings of the Founder of Christianity and His apostles.' To discover these 'main teachings,' however, it is essential that the historical critic should rid his mind of excessive individualism; otherwise his assumptions may vitiate his conclusions. Too often the Gospels are studied with pre-conceptions in regard to miracles which rule out much of their contents, and leave us with a Christianity whose essence is not Christ, but some parts of His teaching which, on account of their lofty ethics or spiritual insight, commend themselves to the judgement of the individual critic.

Prof. Theodor Häring of Tübingen makes a valuable contribution to the discussion of some aspects of this important question in an article on 'The Rights and Limits of Individualism in Religion,' which appears in the April number of *Religion und Geisteskultur*. The subject is introduced by an interesting reference to Dr. Alexander Vinet, described as a religious individualist who delighted to portray human society as a lake, and individual souls as vessels which, on the bosom of its waters, are sailing towards the shores of the eternal world. 'The boats are not there for the sake of the waters that bear them; the waters are there for the sake of the boats. . . . It is the individual, it is I and it is Thou to whom God appeals in His Word; it is the individual who believes and loves, hopes and fears, and obeys.'

Dr. Häring approaches his theme from the right point of view when he reminds us that in no sphere of human life does either pure individualism or pure socialism exist. 'Individualism subordinates society to the individual; socialism subordinates the individual to society.' Religion, in its highest forms, is shown to be always individualistic. It is the individual who knows that he is loved by God and that he loves God. On the other hand, the religious individual has no desire to keep his blessing to himself; he makes it known to others. 'If God is love, I cannot know that I am loved by God unless I love others whom He loves even as He loves me.' Illustrations from Christian biography are given to show that the most influential Christians are those who, whilst contending for the rights of individualism, have not forgotten its limits. St. Francis of Assisi is an excellent representative of true religious

individualism, because he was continually striving to share with others, in the kingdom of love, the deepest experiences of his own soul.

Passing to the much disputed question whether the present age is individualistic or socialistic, Dr. Häring inclines to emphasize its individualism. In religion, at any rate, he regards the danger of excessive idealism as a real one. Sometimes it seems as though 'every man desired to found his own religion.' The teaching of history, he thinks, is that when the spirit of the age has been socialistic, individualists have done most for the progress of humanity; when, however, the spirit of the age has been individualistic, the greatest good of the greatest number has been promoted by those who have recognized the limits of individualism.

The Evangelical, as distinguished from the Roman Catholic Church, encourages religious individualism. The reasons for this deep-seated difference are clearly stated, but on the familiar contrast it is not necessary now to dwell. The religious peril of the present day lies in the opposite direction. Dr. Häring's words of warning are both wise and timely. He bids Protestants be on their guard against an excessive individualism in religion, 'which detaches itself from the revelation of God in Christ, and recognizes a revelation only in the individual soul. Such individualism gives no definite content to faith, and provides no sure basis for religious fellowship. But this unrestricted individualism had its representatives in the age of the Reformation, and in our own day they are its representatives who would fain have God without Jesus, the Father without Him who said: "Neither doth any know the Father save the Son."'

J. G. TASKER.

PSYCHICAL RESEARCH AND RELIGIOUS THOUGHT

THE time is now past when any apology is needed for a serious consideration of Psychical Research, and men of all beliefs, ranging from the scientist on the one hand to the mystic on the other, are found united in its study. It will not, therefore, be out of place to consider one or two of the ways in which its phenomena bear upon religious thought.

Let us take in the first instance the case of telepathy. It is in the simpler manifestations of this faculty that the psychical researcher has been able to approach nearest to actual demonstration. It may now be taken as practically certain that the communication of mind with mind without the aid of the ordinary channels of the senses is an everyday possibility. The more this power is put to the test, the more prevalent will it be found to be. In other words, the faculty is a perfectly natural one, and in the communion of mind with mind there is nothing really startling, but rather merely the exercise of ordinary powers.

But, it would appear, not only between man and man is this means of communication found to occur; do we not in the act of prayer meet with the same faculty? In the one case the mind of man holds intercourse with the mind of man, in the other with the mind of God. We know that prayer is the same whether 'uttered or unexpressed,' and that communion may take place in silence. Should one ever be tempted to wonder whether God is aware of our prayers, have we not here one answer to such doubtings? For if a finite mind, hampered by a material body, may nevertheless receive messages from another finite mind, surely the same is far more true of an Infinite Mind. Of course, we do not base our belief in the efficacy of prayer on this argument alone or chiefly, but we see here a proof of the unity of all nature and one example of the way in which the results of Psychical Research agree with our deepest convictions.

We hear much to-day about a certain part of us known as the subliminal self. It has been thought that in our ordinary states we only make use of a part of our consciousness—and that, perhaps, the smaller part—whilst below the surface, as it were, and submerged, there is a far more wonderful 'self,'

endowed with faculties for gaining and transmitting knowledge and for action greatly exceeding those of which we make use in our everyday life. In another life, when freed from the hindrances of our present bodies, our whole and undivided consciousness will, it may be, have full play, and thus shall we possess powers as yet undreamed of. But even here and now we see at times traces of what may well be workings of this subliminal self. Before mentioning any such, a word of caution may be advisable. It will, perhaps, seem to some at first sight that in referring to this source those phenomena which shall be mentioned, we are rationalizing away truths which they have held with all the strength of conviction at their disposal. But this idea cannot be too strongly denied. All that is to be stated will be the possible method or means of divine action. Just as only a very shallow scepticism holds that the doctrine of evolution makes a Divine Author of the universe unnecessary, evolution being merely a method of operation and in no way touching the cause, so also, when it is suggested that the subliminal self may be at times an important factor in what we call cases of special providence, it is only as an instrument that it is thus conceived.

Maeterlinck writes in one of his books on the subject of luck, and suggests that, when some disaster takes place, a railway accident or the like, the sufferers therein were involved in it owing to the failure of their subliminal selves to warn them, whereas others, more fortunate, received some form of notice, whereby they were enabled, in most cases unconsciously, to avoid the disaster. The theory is a tenable one, and it certainly may be viewed from a brighter side. We have probably all of us either experienced ourselves, or heard in the case of others, instances of an instinctive feeling arising within one either to do or to forbear in some course of action. The presentiment comes, we know not how or whence; all we are aware of is its presence and its strength. We act upon it, perhaps contrary to what appears at the time to be our better judgement, and the result justifies us in what we have done. Such events we rightly believe to reveal to us the workings of a Divine Providence shaping our ends; but what is here suggested is that Providence, in communicating with us, makes use of that faculty within us which seems so eminently suited for the purpose. Our subliminal self has a wider knowledge than our ordinary consciousness, possesses extraordinary

powers, and may possibly be 'out of time'; it is thus the very instrument fitted for the receipt of divine messages, which it in turn can remit to our ordinary self. Of course, the existence of this second self may be denied, and with it the theory here put forward; but a great quantity of evidence has been brought together, which may be considered as pointing to such a power within us; and if it is there, what more natural than that its presence should be thus manifest?

Yet a third way in which Psychical Research bears upon our religious beliefs is seen in the great question of survival after death. 'If a man die, shall he live again?' is a problem that has presented itself to men in all ages of history. Instinct, faith, metaphysics, all alike have been found by one or another to answer 'yes,' and it is a matter for deep thankfulness if we have hearts and minds that can rest content with evidence of this more subtle nature. But there are some who seem constitutionally unable to accept anything as true, unless they receive what they call a strictly scientific proof. To any who have such feelings on the subject of the continuation of life after the death of the body, Psychical Research may, perhaps, bring hope. To say at this stage that we actually have scientific proof of survival is probably premature, though, indeed, F. W. H. Myers convinced himself by this means. But it can scarcely be doubted by a fair-minded inquirer that much evidence exists which may be thus interpreted. There are instances on record of the receipt of messages, which may very well be telepathic communications from the dead. There are cases, too, of visions of the departed; not necessarily, be it noted, that the dead are actually seen, but a vision telepathically conveyed by the dead to the recipient is at least a plausible explanation of what occurs. Who then can tell what proof the future may have in store—proof, it may be, that will satisfy the most sceptical man of science? And yet, may we not here also say, 'Blessed are they that have not seen,' that is, had scientific proof, 'and yet have believed'?

CYRIL LOCKHART HARE.

WINE-FARMERS AND COLOURED LABOURERS

THE responsibilities that the people of these islands have undertaken with regard to far-distant native tribes are such that every book is to be welcomed that throws light on some aspects of the questions involved. From the *History of the Wesleyan Methodist Church of South Africa*, written by the Rev. J. Whiteside, much may be learned of forces that have tended to assist, or to thwart, the progress of South African peoples. The class to which the missionaries devoted their earliest efforts in Western Cape Colony was that unfortunate mixed race known in South Africa as 'the coloured people.' In a description (on p. 91) of the low moral and social condition of this class, Mr. Whiteside says: 'The practice of the western farmers of paying their servants partly in wine, given in the intervals of labour, tended to degrade them.'

Unfortunately the practice that the historian complains of continues still, is as evil as ever in its consequences, and stands as a formidable barrier in the way of efforts directed to the betterment of the coloured population. The facts are, briefly, as follows: It is the all but universal practice of the wine-farmers of Western Cape Colony to supply their coloured labourers several times a day with plentiful allowances of liquor. For all practical purposes this amounts to part-payment in liquor. Sometimes, when the number of available labourers is insufficient for the amount of work that has to be done, additional quantities of drink are offered as an inducement to work overtime. Even children, labouring side by side with the older people, as they not infrequently do, are early familiarized with, and even initiated into, the same custom. It is scarcely necessary to say that such a practice leads to general demoralization and degradation. As can well be imagined, it tends to destroy the mutual respect of employers and employed, whilst the direct effect on the physical and moral condition of the coloured people themselves is serious and alarming. Their power of self-control being but small, they fall an easy prey to dissolute habits and their resultant evils. People in England little realize the extent of the ravages of alcoholism and tuberculosis among the coloured class in the

country included within a radius of a hundred miles from Capetown.

So thoroughly accustomed are the labourers to their wine, that some farmers declare that they cannot get labour for their farms unless they conform to the practice of part-payment in liquor. Indeed, this difficulty of the farmers has been pleaded in the Synod of the Dutch Reformed Church by a prominent minister of that Church as a reason for letting the matter alone. But surely the argument is all the other way. If the farmers have become powerless, there is the more reason for Government and the Legislature to interpose. The Conference of the Wesleyan Methodist Church of South Africa, recognizing the seriousness of the evil and the need of legislation, has for several years in succession, by a special resolution, directed a committee 'to make strong representations to the Cape Parliament with reference to the practice of many employers of labour in supplying their workpeople with liquor during working hours, thereby causing increase in drunkenness and crime, with a view to securing such legislation as shall render the custom illegal.' Other Churches and various philanthropic organizations have protested similarly from time to time. The President of the Capetown Evangelical Church Council, himself a missionary with many years' experience of coloured people and the conditions under which they live, protested, in his recent presidential address, against 'the intolerable scandal of farmers being allowed to supply their labourers with wine as part-payment of wages.' While one gladly recognizes the sympathetic support that a few individuals among the ministers of the Dutch Reformed Church have given to the protests that have been made, it is useless to ignore the fact that the traditions of that Church, as a whole, are against anything like decided opposition to this custom. And it must be remembered that many of the offending wine-farmers are prominent members of that Church.

As already indicated, legislation is the remedy for the evil. But the wine-farming interest, which is powerfully represented in both the Houses of the Cape Parliament, has hitherto proved too strong for those who would introduce such legislation. The Cape wine-growers, for various reasons, notwithstanding that the climate is an excellent one for the purposes of viticulture, do not produce superior wines in any great quantity. They prefer to rely upon the production of those inferior liquors, for

which they look to the coloured people and the natives as the most convenient market. Consequently they resist all legislative efforts to restrict the sale of liquor in South Africa; and, indeed, it is to their interest, financially speaking, that the coloured labourers, and the coloured people generally, should be confirmed in the degradation of intemperance.

It is exceedingly difficult to look on without anger while this heartless attitude threatens not only the well-being, but the very existence of the coloured people. Residence of fourteen years in South Africa, including five years of missionary work among these people, has made the present writer feel that it is high time for this cruel wrong to be brought under the notice of people in Great Britain. The question is, of course, a Colonial one, and the reform is one that will have to be urged mainly in South Africa itself. But this is one of those questions in relation to which the moral support of enlightened and conscientious persons in the mother-country will count for much in South Africa. If the moral searchlight which England has found occasion from time to time to turn upon that country could be focussed awhile on the south-western corner of the Cape Colony, and especially upon the wine-farms, it would administer an ethical stimulus to some who sorely need it.

EDWARD H. HUDSON.

Recent Literature

BIBLICAL AND THEOLOGICAL

Christian Theology and Social Progress. The Bampton Lectures for 1905. By F. W. Bussell. (Methuen. 10*s.* 6*d.* net.)

THE title of this latest addition to the Bampton Lectures hardly forms a guide to their actual contents. In fact, the reader will not find it an easy thing to discover and describe the main object of the book. It is apologetic, we are told, from the outset, and it aims at vindicating the importance of Christianity in some way from its influence on history. But it is only after reading a considerable portion of the volume that the exact line of defence is marked out, and even then with insufficient clearness. This is partly due to the absence of method and partly to the obscurity of Dr. Bussell's style. He apparently finds it hard to say anything in plain and simple words. His own thoughts are complex, and he does not state even these without interweaving, as he passes, allusions of all kinds to the history of other men's ideas on the subject, so that even a careful reader is obliged to go over a paragraph more than once to make sure that he is preserving the main thread of the argument.

These features are to be regretted, because the learning and ability of the writer are unquestionable, and the inner core of his argument is worthy of clear, direct and vigorous presentation. As far as we have been able to follow Dr. Bussell, the following extracts will describe his chief aim. 'In each province of apology, *reason*, *fact*, and *use*, there has always been abundant and fruitful toil; but of the three, least has been effected in the last.' 'The eighteenth century examined critically the credentials of the Christian revelation in the light of pure reason; the nineteenth has inquired into the historical record, in the light of accurate research.' That which the twentieth is called upon especially to effect concerns not the logical consistency of the

religion, nor the accuracy or credibility of its facts, but first and foremost 'the *use*, the *value* for human life, of such an institution, such a body of doctrine.' It is only from this point of view that Dr. Bussell would apply a utilitarian standard to religion and ask, Can we afford to do without Christ? In the advance of democracy, in the present condition of social progress, he discerns certain serious dangers. 'Into all departments of letters, into every branch of thought, there has crept a conviction that we cannot ascertain the drift nor control the advance of the unknown powers which move the world. . . . Man as the moulder of his destinies in the old chivalrous romance gives way to Man the puppet of unseen forces, and Laocoon has become a type of his unavailing struggle.' Hence 'we fear the divorce of thought and justice, a blindness to the real dangers which beset a society of sundered and unsympathetic classes,' and the cure for these and kindred current evils can only be found in Christianity. 'Because we believe social endeavour rests not on the fear for public stability, but upon a reverence for immortal souls; because a brutal demand for equal rights and equal enjoyment can only be appeased by religious guidance,—we confront seriously yet with confidence the *fatalism* and *savagery* which are secretly but certainly undermining our ideals.'

Here is a thesis worthy indeed of a Bampton lecturer. The full unfolding of such a theme demands in itself the eight lectures provided for by the foundation, if justice is to be done to it. The surveys of thought in pre-Christian times, in mediaeval periods, and in the works of modern philosophers and statesmen in which Dr. Bussell indulges, whilst enriching his pages for the study of scholars, somewhat confuse the main issues. The book is valuable, but might have been made more effective by the use of a better method. Whether the volume will mightily convince any one of the value of the Christian religion who was not fully convinced of it before is an open question.

Apologia. An Explanation and Defence. By E. A. Abbott. (A. & C. Black. 2*s.* 6*d.* net.)

Dr. Abbott is tireless in his use of the Press. His *Silanus the Christian* has met with general appreciation tempered with criticism. The latter, the author thinks, has not always been intelligent, and the present volume is intended to set forth the

motives and assumptions underlying his previous work and to show their reasonableness. The chief point at issue in both books is the author's view of miracles. He is one of the best known living advocates of 'non-miraculous Christianity,' and the marvel is how any man can believe as much as he does of the spiritual content of the Christian religion, and hold Jesus Christ to be the Son of God in the full sense of the word, while he hesitates to accept as facts the miracles recorded in the Gospels. But this is Dr. Abbott's position. He believes that of these miraculous stories 'some are literally true, but in accordance with what are called laws of nature; others are not literally true, but are metaphorical or poetical traditions erroneously taken as literal; others are visions that have been erroneously taken as non-visionary facts.' Jesus was the normal son of Joseph and Mary, but 'the eternal Son of God descended from heaven to become flesh as the son of earthly parents, and then returned to heaven, having been manifested to men as King of its kingdom.' Or, in other words, 'according to the flesh, the Incarnation was natural; according to the spirit it was uniquely supernatural.'

These being the author's views, it is hardly to be wondered at that he holds them almost alone. Theologians who explain away miracles seldom teach such doctrine concerning the person of Christ: those who worship Christ as the eternal Son of God are not inclined to deny the authenticity of the Gospel miracles. In this volume Dr. Abbott seeks to make his position clear, and to vindicate it against certain critics, Dr. Llewellyn Davies and others. In the former task he at least partially succeeds, but in the latter we cannot follow him. Readers who care to follow the workings of an ingenious and in many respects remarkable mind, will find this *Apologia* very interesting, but it is hardly likely to make many converts to the particular views it explains and defends.

Introduction to the Canonical Books of the Old Testament. By Carl Cornill. Translated by G. H. Box. (Williams & Norgate. 10*s.* 6*d.* net.)

Professor Cornill's *Old Testament Introduction* has been known and esteemed by scholars for many years. It first appeared in 1891, but is now published in improved form, the sections on apocryphal books being omitted, and the portion dealing with the canonical books much enlarged. It is good

news that in the same series Professor Gunkel will undertake an Introduction to the Apocrypha and Pseudepigrapha; his volume is tolerably sure to form a standard work on the subject.

We have re-read with much pleasure Professor Cornill's work in its English dress. It forms a most useful handbook for such as desire to acquaint themselves with the present position of Old Testament criticism. The clearness of its arrangement, the simplicity and directness of its style, and the convenient tables and compendia of results with which it is furnished make it an excellent book of reference. Further, and more especially, Professor Cornill's position as himself a thorough-going, but not extreme or arbitrary critic, fits him to be an exponent of results already attained, and of problems still to be solved. It would be difficult to find a better statement in brief compass of the ground occupied by the armies of criticism to-day.

We say this without entering at all for the moment into the ultimate tenability of the positions thus taken up. Any one who tries to follow Cornill closely will see how immensely complicated is the literary analysis of Old Testament documents which he presents, and unless the student belongs to the select company of analysts himself, his mind will misgive him as to the actuality of all this minute and ingenious dissection. It is not enough for Cornill to show that the Pentateuch is made up of four or more constituent documents, that Isaiah, Jeremiah, Zechariah, and indeed all the prophetical books are composite, and the histories mere congeries of materials from half-a-dozen different pens. J, E, D and P are quite inadequate as symbols to describe the facts. P^1, P^2, P^3, &c., up to P^x must be made to do duty, and one of the most interesting of problems to the critic is the analysis of P^x into its constituent parts. One cannot but think of the Ptolemaic astronomical system, 'with centric and eccentric scribbled o'er, cycle and epicycle, orb in orb,' and wonder when some new Copernicus will arise to bring forth order out of this chaos.

But what the student wants to know is the present attitude on Old Testament questions of the critics in highest repute, and this Cornill gives in well-arranged and comparatively intelligible form. The other questions that arise—the only ones of importance for many readers—as to the religious value of these much-dissected documents, he does not touch; for a discussion of

these we must turn elsewhere. The science of 'Introduction' has to do with literary form, not religious contents. Taking, as it is only fair to do, Professor Cornill's work on the ground it occupies, we may say that it furnishes perhaps the best description of 'Left-Centre' Old Testament criticism now to be found in English.

A Critical and Exegetical Commentary on the Book of Psalms. By C. A. Briggs, D.D., and E. Grace Briggs, B.D. Vol. 2. (T. & T. Clark. 10*s.* 6*d.*)

In reviewing the former volume of this learned and valuable commentary, we drew attention to its chief characteristics, and need not repeat what was then said. We have no hesitation in maintaining still that Dr. Briggs' work will hold its own with some of the best commentaries on the Psalter; and as it is the latest, so it is in some respects the ripest product of the modern critical school in that field. But our previous impression is more than confirmed that the value of this contribution to the study of the Psalms is greatly diminished by the arbitrariness of textual criticism which characterizes it. The author does not hesitate to leave out verses, to re-arrange those which he allows to remain, and seriously to alter their phraseology, without the slightest warrant from external evidence either in the Hebrew MSS. or in the Versions. Many changes are made on the subjective authority of the critic, and many more—some of these being peculiarly exasperating—on the strength of certain metrical ideas which are either peculiar to Dr. Briggs, or shared only by a very small knot of theorists. It is hardly tolerable that words and verses should be omitted from the sacred text at the will of a twentieth-century reader, who thinks that a given psalm ought to consist of five tetrameters with three synthetic couplets, and if he finds the text as it has been handed down for thousands of years does not support his theory, cuts and carves it until it does. Other portions of psalms are omitted altogether because in the critic's opinion they were added later, for liturgical or other reasons.

We would not refuse to any commentator the rights of reasonable criticism. The text in some places is obscure; in others, the Versions have preserved a better reading than the Massoretes have given; it may be that the metre in some cases will enable a critic to suggest a plausible emendation; it is practically certain that in many cases liturgical modification has taken

place. But the text in full should always be given, and a measure of modesty and moderation be evinced in the suggestion of improvements. In this volume, however, very few psalms escape most drastic handling. From the 55th many verses disappear entirely, verses 17–20 are a mere 'series of glosses,' and what remains is arbitrarily divided into two psalms, 'an early Maskil,' containing verses 2–3 and 5–9, and a later imprecatory psalm consisting of verses 9–16, *21*, *22* and *24*. Of Psalm 68 it is said that 'a later editor' thought he made the psalm more appropriate for general use by adding verses 32–36; the fact being that Dr. Briggs has thought that he could improve the psalm by cutting out these verses and many other clauses which he attributes to 'a later glossator.' These changes he does not suggest in notes as a personal opinion; he prefers to present to his readers the psalm, not as it is, but as he thinks it ought to be. Amongst others, the 72nd, 77th, 90th, 107th and 139th are thus maltreated, words and clauses and verses of sacred and time-honoured significance literally disappearing at the will of this particular editor.

We regret that this very serious defect should mar the work of an able and learned writer whose contributions to the study of the Psalter are in many respects so valuable. With all its drawbacks, the book deserves to be carefully studied, and must be reckoned with by all subsequent commentators. If the material in the notes, which really belongs to a lexicon, had been omitted, and space had thus been gained for using larger type and fewer abbreviations, the volume would have been still further improved. But the amount of scholarly work here condensed into small compass is enormous, and for these and similar benefits Dr. Briggs and his accomplished daughter, who has worked with him, deserve the best thanks of their readers.

A Critical and Exegetical Commentary on St. Matthew. By Willoughby C. Allen, M.A. (T. & T. Clark. 12*s*.)

What is the function of a commentary in these days of specialization and division of labour? The idea used to be that in a good commentary a reader would find all the material that could reasonably be provided for the purpose of explaining the sacred text. Some interpreters might give prominence to the critical element, others to the exegetical, but a standard commentary was expected to furnish in its Introduction and Notes

all that an intelligent student could need for the elucidation of the author. Mr. Allen, the author of the latest volume in the International Critical Commentary, has formed another view of his duty. He disclaims the position on the one hand of the textual and literary critic, and, on the other, of the historian. It is not his business to 'attempt to recover the historical facts of Christ's life,' or to ascertain the exact words which He spoke, or to determine the meaning these words carried with them; but only to 'reconstruct the life of Christ as it presented itself to the mind of the evangelist.' Mr. Allen has omitted almost all reference to previous literature; he has had in view 'not the needs of the preacher nor of the general reading public,' but of the student of one particular section of critical investigation. He refers his readers at the outset to Meyer and Alford, and to Bible dictionaries generally, for most of the information expected in a commentary, and confines himself almost entirely to one very important, but narrow line of examination. Hence a reader who consults this commentary to see what a passage actually means, and what relation it bears to the teaching and work of Christ generally, will find in a large majority of instances only a discussion of the relation between the first Gospel and the other two Synoptists as chroniclers of the life of our Lord. Mr. Allen has been closely studying 'the Synoptic problem' until it has become an obsession, and for him very often the only important question is the interesting, but quite secondary and purely literary one, of the relation between the narratives of the first three evangelists.

We cannot but regret this in itself, and especially in relation to so important a series as the 'International Critical Commentary.' If theologians have sometimes overlaid the sacred text with doctrinal notes till the original meaning was nearly lost, the critics of to-day tease the reader with endless literary analysis, as if the process by which the narrative assumed the shape it wears were the all-important feature. And in this case the inquiry is largely futile, because the arguments employed are of necessity speculative and the criticism almost entirely subjective. But such methods are the fashion of the hour, and Mr. Allen illustrates them to the full.

Having made this complaint, we gladly acknowledge the importance in its due place of that Synoptic problem which in this volume is so largely in evidence, and the scholarly ability displayed by the author in making his contribution towards its

solution. He does not depart very far from the prevailing views of modern critics. He holds that our first Gospel is originally a Greek, not a Hebrew work, written within the period 65–75 A.D., but not by St. Matthew, while it is partly based on an Aramaic composition due directly or indirectly to that apostle. Almost the entire substance of our second canonical Gospel has been transferred to the first, and this, together with a collection of sayings of our Lord, forms the basis of the narrative as we have it. In style it is marked by 'the lack of distinction which characterizes any narrative compiled from previous sources by an editor who contents himself with dovetailing together rather than rewriting the sources before him.' In the margin of the *Commentary* the following letters are used to indicate the sources from which Mr. Allen considers the several passages are drawn. M = the second Gospel; L = the Matthaean Logia; O = quotations from a collection of Messianic prophecies; P = Palestinian traditions; E = editorial passages, and X = passages in which Matthew and Luke agree closely, borrowed from an unknown source or sources.

Of the *Commentary* proper there is the less to be said because of the limitation of the author's aim above described. So far as Mr. Allen's exegetical powers (in the strict sense of the word) are here illustrated, we may say that he exhibits good sense and fair judgement without any special insight or power of exposition. The Sermon on the Mount is adjudged to be an expansion of a shorter sermon found in the Logia. The well-known *crux* in xi. 12, is interpreted, 'The kingdom of the heavens is violently treated in the persons of its messengers and heralds.' But in Luke xvi. 16, the verb βιάζεται is middle, and we must render, 'Every one presses into the kingdom with vehemence,' the good news is preached and men ardently welcome it. Mr. Allen's treatment of the relation between these two versions of Christ's words is hardly satisfactory. In xvi. 18, he interprets 'Upon this rock of revealed truth I will build My church. The play upon Πέτρος and πέτρα means, You have given expression to a revealed truth, and your name suggests a metaphorical name for it. It shall be the rock upon which the Church shall stand, i.e. be the central doctrine of the Church's teaching.' In xxviii. 19, Mr. Allen thinks that Matthew has probably taken the full Trinitarian formula of baptism from the lost ending of Mark, and 'even if the editor of the first Gospel was the first to connect baptism with the

Threefold Name, he was probably only bringing that rite into connexion with a circle of Christological ideas and phrases which were current in the early Palestinian Church, and which from Palestine had penetrated Christian teaching everywhere.' He suggests that the editor did not wish to represent Christ as having prescribed the fuller formula, but himself used the phrase as reflecting the belief and usage of his own time.

On the whole, whilst cordially recognizing the amount of careful work on Synoptic questions which has been embodied in this volume, we are disappointed with it as an exposition and as a further instalment of the series to which it belongs. We cannot recommend the book to the student of the first Gospel who wants one good and sufficient commentary, whilst it will certainly prove very useful to the critical student in the narrower sense of the term.

The Epistle of St. Jude and the Second Epistle of St. Peter. By Joseph B. Mayor, M.A., Litt.D. (Macmillan. 14*s.* net.)

Dr. Joseph Mayor's new work bears on every page the evidence of that mature scholarship which renders his commentary on St. James perhaps the richest on that epistle in the language. He has a method all his own, characterized by an admirable thoroughness and painstaking precision in the handling of difficult questions. Add to this his mastery of grammar, his knowledge of apostolic and patristic literature, his careful and restrained treatment of exegetical problems, and his clear insight into the ethical teaching of these early Christian writings —all features which combine to make his latest production an indispensable and valuable aid to the student. If his notes and prolegomena appear to be loaded with matter, the reader soon discovers that their fullness is no real drawback to his enjoyment; for—to mention only one detail—the author adheres to a plan which might well be imitated by other expositors—that of quoting his references in full.

The two epistles of Jude and 2 Peter are inseparably connected by their similarities of style and thought. A glance at the Greek text of both—here conveniently printed on opposite pages—affords sufficient evidence of this close relationship. Dr. Mayor holds to the genuineness of Jude as the work of James' brother, and probably the youngest son of Joseph and

Mary; and at the same time strongly maintains the priority of Jude in relation to 2 Peter as against Bigg, Spitter, and other modern critics. On the other hand, in his judgement against the authenticity of 2 Peter he is in line with the best scholars of the day. However repugnant the idea may be to traditional orthodoxy, 2 Peter is a *pseudepigraphon*, written by some one who 'made use of the honoured name of Peter, as was done by others in the second century,' to commend doctrines which he considered important and in harmony with Peter's teaching; but in this respect it does not stand alone in the sacred canon, Ecclesiastes for example being no longer considered the work of Solomon. We may note in passing a careful discussion of the literary affinities of 2 Peter with Josephus, Philo, and the *Apocalypsis Petri*, which may be from the same hand.

Both epistles reveal the powerful influence of contemporary apocalyptic conceptions, more particularly of such apocryphal works as the *Assumption of Moses*, the book of Enoch, and especially the *Testament of the Patriarchs*. Witness the story of the Fallen Angels—referred to so vividly in both epistles—which Dr. Mayor traces from its origin in the Hebrew legend mentioned in Genesis vi. to its fuller form in the book of Enoch and other like writings. The epistles—generally speaking—have, in spite of their peculiarities, a striking moral and spiritual value, which is well brought out in this exposition. English readers will recall the magnificent rhythm and prose-poetry of certain passages in the Authorized Version of Jude and 2 Peter; such passages well represent the dramatic and imaginative style of the original, the ethical vigour and the stern warnings which in the case of the shorter epistle merge into a closing appeal of great tenderness.

To conclude, it is well known that Dr. Mayor holds advanced views on the emendation of the original text—a method hitherto for the most part sacredly prohibited in the case of the New Testament, though universally observed in the case of classical authors. One of the most remarkable as well as plausible of his suggestions may be mentioned—the reading of ἀγάπην for ἡδονήν in 2 Pet. ii. 13, which certainly gives a more rational meaning to that difficult clause. Personally, we can see no danger in the process if carried out within the limits observed by Dr. Mayor.

The Servant of Jehovah. By G. C. Workman, Ph.D. (Longmans. 5*s.* net.)

The name of Dr. Workman, Professor of Old Testament Exegesis in the Wesleyan Theological College, Montreal, will be recalled by students in connexion with his critical investigation of the text of Jeremiah. The present volume, while scholarly in its character, is addressed rather to the general reader than to the professed student. It sets forth the position arrived at by the majority of modern scholars on the important subject of 'The Servant of Jehovah,' as described in Isaiah xl.–lv. The older view, made familiar to many by Franz Delitzsch, interpreted the phrase in a threefold manner, as referring sometimes to Israel as a whole, sometimes to faithful or ideal Israel, and sometimes to a Person yet to come, who should carry out fully the mission which the nation had failed to accomplish. Professor Workman, following Driver, A. B. Davidson, and Skinner —to name only a few English authorities—limits the phrase as used in Isaiah to the nation only. He thinks the hypothesis of an individual Israelite unnecessary and misleading. He admits, as he is obviously obliged to do, the distinction between Israel at large, often rebuked as unfaithful and disobedient on the one hand, and on the other, that remnant to whom was entrusted the mission of making known God's name, bringing back their fellow countrymen to duty, and influencing for good all the nations of the earth. But the strongly personal language of chapter liii. and other sections he explains by a bold use of the grammatical figure of personification. No person other than ideal Israel was, he says, ever present to the prophet's mind. That the language of these prophecies may be legitimately *applied* to Christ and receives its most complete fulfilment in Him, Dr. Workman does not deny. One of his most interesting chapters deals with the New Testament fulfilment of Old Testament words, described repeatedly as 'accommodated application.' Prophecy in the narrower sense of supernatural insight and foresight on the part of the Old Testament prophet, anticipating a Servant of Jehovah as a personal suffering Redeemer of mankind, he does not admit.

We cannot discuss the subject in detail. But it is well to say that if Dr. Workman's case be fairly made out, there is nothing in his interpretation of the sacred words of the Passion-prophecy to disturb, or largely to modify, the faith of orthodox

Christians. The difference between the scholarly critic and the devout believer is here reduced to a minimum. It concerns not so much the work of Christ as the mind of the prophet, and the degree to which he was enabled by the Spirit of God to perceive and anticipate spiritual truths hidden from his contemporaries. This is not an unimportant matter in itself, and its determination is bound up with the whole question of the supernatural element in inspiration.

The main question for the moment, however, is whether what may be called the 'collective' interpretation of the Servant covers the whole of the passages in which it is used. On that point opinions still differ, and for our own part Professor Workman has not convinced us. His arguments are indeed such as are familiar to all students of the subject, only that in his monograph he has gathered them together and presented them in readable and attractive form. We still think that while the application of the phrase to Israel as a whole and to faithful Israel especially is certain, there are some sections—lii. 13–liii. 12 particularly, also xlii. 1–4, and some other passages in a less degree—in which the personal and individual interpretation of the words is by far the most adequate and natural. A bold prosopopeia *may* be admitted, but it is more probable that the prophet was inspired to pass beyond the thoughts of his contemporaries and utter spiritual truth never fully understood till Christ showed its meaning. We know that, as fashionable opinions go, we rank at the moment in a minority. But the pendulum, which now swings far to the left, may return in its movement, as the interpreter of the 'I' in the Psalms knows well. And an honest student of Holy Scripture is concerned with more important issues than the swinging to and fro of the pendulum of current opinion.

In any case, Professor Workman has written an able, thoughtful and interesting book, which we have pleasure in commending to our readers.

The Gospel according to St. Paul. By W. P. Du Bose, M.A., S.T.D. (Longmans. 5*s.* net.)

Another work, and that a continuation or sequel, by the author of *The Gospel in the Gospels*, is sure of a great welcome amongst intelligent Christians. On the whole, this is perhaps the better of the two. Both are concerned with the religious philosophy of the New Testament, and are free from the critical

and illustrative details that are apt by their interest to divide the attention or even to divert it from the teaching. The one aimed at the compact expression of the principles that unite to form the gospel of Christ. This is an attempt to do the same for St. Paul, but with such limitations as allow of an ampler and more finished treatment. It is in reality a series of essays on the first eight chapters of the Epistle to the Romans, the sections being taken in order, and the fundamental truths of each exhibited and knit together. Thereby parts of the apostle's teaching are of necessity overlooked, such as Christ's headship of the Church, and the points of contact with both the theology and the devotion of St. John; but such parts as are selected form in themselves a complete whole, embracing the supreme matters of sin and redemption, with the relations between them.

The standpoint from which Dr. Du Bose views this great doctrine of justification is that of a scholar who knows the trend of thought both in the present and in the past. He is independent, and yet not self-sufficient. He describes himself as 'personally convinced that there is a truth of the Scriptures, and that there is a mind of the Church, and that each of these will take care of itself as against the infinite errors and vagaries of individual thinkers and writers.' The functions and even the necessity of criticism are duly recognized, with the part that human experience and reason have to play. But the tribunal of final resort for determining what Christianity is, and the historical sources whence alone such knowledge can be derived, are one and the same. Scripture is the record of the original facts, and spiritual men are the judges of spiritual things. From this point of view our author proceeds to a searching investigation of the Pauline teaching concerning God's provision for the forgiveness of sinners. The chapter on 'The New Righteousness' is perhaps the best; but all is good, the work of a widely-read philosopher who moves easily beneath the load of his learning. Everything is fresh, in thought or phrase; and everything fits into its place in a systematic exposition, which must be classed as amongst the greatest of recent contributions to theology. A few objections, none of a very serious character, will occur to a careful reader. That 'St. Paul objects to the word "mediator" in the phraseology of Christianity' is not correct, unless the Pauline authorship of the Pastorals is denied. Righteousness as imparted figures more largely in St. Paul's

teaching than our author makes it; and one would have liked greater insistency that forgiveness, though possibly but a 'half-grace,' is yet free. That the death of Christ was a sacrifice is conceded, with the indispensable idea of substitution attached; and if but these conceptions had been made normative instead of auxiliary, the slight defects in perspective would have been avoided.

Biblical Dogmatics: an Exposition of the Principal Doctrines of the Holy Scriptures. By Milton S. Terry, D.D. (New York: Eaton & Mains. $3.50 net.)

Dr. Terry, the distinguished professor of theology at Evanston, has pupils in many lands, who will not fail to welcome this volume by their tutor. Its standpoint is evangelical, and the contents may fairly be described as traditional theology written up to date. It is a book by an expert, who knows his subject on all or most of its sides; and the chief characteristics are fidelity to biblical truths, and fluency and clearness in setting them forth as apprehended by the author.

The system of arrangement adopted is one that begins with the constitution and possibilities of man, proceeds to the manifestation of the Christ, and concludes with the revelation of the Father. The advantages are alleged to be twofold. Not only may all biblical material be gathered together into those groups, but the facts of personal experience are used as a preparation for inquiry into the deeper things of Christ and of God. The scheme, when worked out, is not so satisfactory. It is fatal to a proper sense of relative values, and involves a series of assumptions and of cross references in thought. Forgiveness and reconciliation have to be discussed before the Incarnation, sonship before Fatherhood. The term Trinity occurs in the index, with references to two brief passages in different sections. The doctrine of the Holy Spirit is relegated to a supplementary chapter in the second section, and follows the exhibition of the biblical teaching as to the kingdom of Christ and the restitution of all things. The prolegomena are confined to a statement of the scope and method of biblical dogmatics, with thirty pages on the canon and inspiration of Scripture. The author's plan involved the omission even of such parts of patristics as are an aid to or a confirmation of correct exegesis. What is still more disappointing, Dr. Terry describes a theory of atonement as an attempt to set forth a rational conception of the nature of

Christ's redeeming work, but declines himself to discuss such theories and fails to formulate one. He regards the mediatorial sufferings of Christ as arising from a twofold necessity, alike in the condition of man and in the nature of God; but he leaves the details actually found in the investigation of apostolic teaching, without endeavouring to gather them into a consistent unity. In a treatise on dogmatics a different course might reasonably have been expected.

These defects ought not to be allowed to obscure the substantial worth of the book as a scholarly investigation of the teachings of Scripture in their right historical connexions, and sometimes in the light of contemporaneous religious literature. The reader who finds the method no improvement on those adopted in other text-books will be both charmed and instructed by the simplicity, devoutness, fullness of many of the pages. Appended is a useful annotated bibliography, with a good index of texts and a general index.

The Incarnation and Recent Criticism. By R. J. Cooke, D.D. (New York: Eaton & Mains. $1.50 net.)

Dr. Cooke's treatise is both critical and constructive. It is a discussion of the objections raised against the reality of the Incarnation, especially against the historicity of the Virgin Birth; and it is a defence of the essential deity of Christ against all comers. The author has a competent knowledge of Christological thought and its devious course of recent years. He is strictly fair and concerned only with opinions, his courtesy to his opponents being complete. He makes no parade of his scholarship, which is obviously adequate. He is able to deal clearly with minute details, but neither loses among them the thread of his argument, nor alienates the untechnical reader endowed with a sense of values. The style rises at times into that of real eloquence, and is always vigorous and attractive. An ardent disciple of Christ himself, the author writes to convince, and both reasoning and rhetoric are well designed for the purpose.

Three parts of the book deserve special attention. An early chapter discusses the argument for the divinity of Christ from the fulfilment of prophecy. Side by side are placed passages from the Old Testament and passages from the Gospels. If on the whole the argument has most force when the general trend of prophetic thought is traced in its progress up to the historical

Jesus, this array of particulars is none the less impressive. Some of the later chapters deal with Wendt's theory of an ethical union between Christ and God, with Beyschlag's imagination of a God-filled man, with the conception of Jesus as merely the world's master-teacher, and with right and wrong views of the Kenosis. All these are full of signs of keen vision, and are helpful to faith. Between the sections is a valuable treatment of the question of the Virgin Birth. Dr. Cooke finds preparations both in Hebrew sources and in heathen parallels. He argues powerfully for the implicit presence of the belief in St. Paul's teaching, and for its necessity as a presupposition of some of the great Pauline doctrines, and suggests likely means by which the apostle might have gained the knowledge. Any one who wishes to form an idea of the strength of the argument on that side of the question, but is not prepared to follow the intricacies of expert textual discussion, would find in these chapters the help he needs. Dr. Cooke is a master in the art of dealing with a recondite subject popularly, without either imposing on his readers or whittling away the real difficulties in his theme.

Freedom in the Church. By A. V. G. Allen, Professor in the Episcopal Theological School in Cambridge (Mass.). (Macmillan. 4*s.* 6*d.* net.)

The question of honesty in subscription to the articles of the Church of England is no new one. But it is pressing afresh upon the consciences of many in this country and in the Episcopal Church of America. Prof. Allen raises it anew in this volume, and he urges very earnestly a plea for a larger measure of freedom in the Church to which he belongs. His treatise is largely concerned with the subject of the Virgin Birth of Christ, but he treats this difficulty as 'a symptom of a profounder disturbance which threatens to shift the base on which the Church was restored to its pristine purity at the Reformation.' Prof. Allen does not deny the article in the creed, 'Born of the Virgin Mary,' but he would not apparently have it made binding, and he considers that the Anglican Church in America has not a fair chance of dogmatic freedom, owing to the pressure of Puritanism on the one hand and Romanism on the other. Whether this book will help the cause he has at heart, we hardly know. It is written in a somewhat loose and informal way, the whole reading too much like a long magazine

article. But it is interesting, and the author—best known in this country as the biographer of Phillips Brooks—while a Broad Churchman, is not lax or latitudinarian in any extreme fashion. As in his former work, *The Continuity of Christian Thought*, he expresses his desire that the Church should return to the spacious and inspiring theology of the Greek Fathers. We fear that such return is impossible, but we may learn important lessons to-day from Origen and Athanasius, as well as from Ambrose and Augustine.

The Fourfold Portrait of the Heavenly King as presented in the Gospels. By Interpreter. (Elliot Stock. 31*s.* 6*d.*)

A convenient and helpful volume comes to us from the hand of a writer who conceals his identity under the pseudonym of 'Interpreter.' Perhaps the pseudonym is somewhat ambitious. We are all 'interpreters,' or endeavour to be so, to ourselves and to others. And it is only as our 'interpretations' run up against the blank wall of our own ignorance that we feel the insufficiency of our reading of the thoughts and words of the great Teacher. Some will think that the author's interpretation has gone beyond the legitimate bounds of a due regard for language and circumstances under which the gospel has been recorded and transmitted; others will be thankful for a firm and reverent presentation of belief, all the more acceptable in these days of interrogation and doubt.

The author, however, disarms criticism in this instance by the frankness of his preface. 'Of course, some bias is displayed in the examination and marshalling of these facts.' With such an admission, the experience of us all places us at once in sympathy. Few indeed would wish for the detachment which can live apart from a gentle bias; and fewer still attain to it. We shun the Scylla of prejudice supposed to linger in the minds of the conservative and orthodox, and fall into the Charybdis of unsettled debate and disbelief of everything. He was wise who said, 'the last state . . . is worse than the first.' We can well believe that the preparation of the work has been to the author 'a labour of love and joy.'

The fourfold portrait is that of our Lord as presented successively in the four Gospels. The first, that of Matthew, is 'Jesus the Messianic King of the Jews. The second, that of

Mark, is 'Jesus the Divine Leader of Men.' The third and fourth are 'Jesus the Spiritual Head of the Human Race—the Second Adam,' and 'Jesus the complete and final Divine Manifestation.' The scheme of the work involves the parallel presentation of three texts or translations of the Gospels on a double page. On the left is printed the Authorized Version with the variations of the revisers, parallel passages from the other Gospels, and Old Testament references; and on the right, in larger type, occupying the whole of the page, a new translation by which the author hopes to make the sacred text more clear and intelligible to English readers. Indices and chart are added, and outline maps. An interesting and suggestive table is that of passages of the Old Testament not verbally quoted, but which the writers of the Gospels seem to have had in mind.

It is to the new translation that most readers will naturally turn to test the helpfulness or otherwise of 'Interpreter's' work. That he is in no haste to make alterations for alteration's sake is manifest, and creates a favourable impression. We made note in passing of many renderings, attractive and striking, or the reverse; but with regard to these and others opinion and taste will, of course, differ. They 'exhaust their reward' (Matt. vi. 2; cp. Luke xvi. 25) is a distinct improvement in intelligibility on both A.V. and R.V. 'Arise, take up your mat' (Mark ii. 11), 'praying in retirement' (Luke ix. 18), they all 'adjudged him to be deserving of death' (Mark xiv. 64); these slight changes are all gain to the English reader. On the other hand, we do not like 'this being your state of mind' (Matt. xii. 31), the angel 'replied to the consternation of the women' (Matt. xxviii. 5), 'unlaven hands' (Mark vii. 2), under the 'measuring tub' (Luke xi. 33; cp. Mark iv. 21), certain Greeks 'sounded' Philip (John xii. 21). Two sparrows are sold for 'your smallest coin' (Matt. x. 29); but the familiar 'penny' becomes a 'denarius' (Matt. xx. 9ff.), though 'penny' is retained in verse 2. Surely if 'penny' is to be dislodged, the best equivalent for an English reader is 'shilling.' The author is distinctly unfortunate in the paraphrases or explanations inserted in the text; Luke xvii. 20, John i. 2, v. 18 are examples, and especially Matt. xvi. 18. The last, the strange interpretation of the 'rock' on which the Church is to be built, almost deserves a stronger epithet than 'unfortunate.' It is an advantage, again, that will render many a passage more luminous to the English reader, to have the

simple future represented by 'will' in the third person, in place of the A.V. 'shall.'

Much earnest and faithful thought has been devoted to this book. We are sure that the labour involved has not been thrown away. Our criticisms must not be held to obscure or belittle our sense of the value of the work done. To many an English student it will be of the greatest assistance as he seeks to learn the meaning of the Master's words, and to enter into the spirit of His teaching. But an 'interpreter' is bold who attempts at once to better the Authorized Version for grace, and the revisers for fidelity. And we shall doubtless be considered to betray our 'bias' when, as far as translation as a whole is concerned, we acknowledge a preference for the old.

Unbelief in the Nineteenth Century: a Critical History. By Henry C. Sheldon, Professor in Boston University. New York: Eaton & Mains. $2.00 net.)

To describe the various forms assumed by the unbelief of the nineteenth century, and to estimate their influence on the Christian faith, is a formidable task, but Prof. Sheldon has proved himself to be well equipped for its accomplishment. He is scrupulously fair in his exposition of the systems of thought which he not only criticizes, but condemns; he also displays sound judgement in discriminating between helpful and harmful criticism. To begin with, he disarms much opposition by claiming, not that the Bible is infallible in all its details, but that it 'affords to the candid and intelligent inquirer trustworthy means of ascertaining the essential content of the true religion.' No theory comes within the sphere of unbelief unless it seems to 'compromise this office of the Bible.'

The work is divided into three parts, entitled respectively 'Philosophical Theories,' 'Quasi-Scientific, Theological and Ethical Theories,' and 'Critical Theories.' As a proof of Prof. Sheldon's ability to deal with philosophic speculations, the following extract from his criticism of Hegel's 'Radical Idealism' may be quoted; it has its message for the twentieth century: 'It is certain that Hegel conceived of the mundane process as a necessary means of self-realization on the part of God. The trinity which he predicates is intramundane rather than transcendent, or extramundane. . . . Surely it is the higher conception which represents God as being self-sufficient through the independent possession of trinitarian life, and then describes

the world as the product of freedom and intelligence, a sphere of being which fulfils, indeed, the far-reaching purpose of God, but does not condition His subsistence in any such sense as He conditions its being.'

In the second part, various theories which deny the supernatural and the finality of Christianity are examined. The ultimate problem is Christ, as Prof. Sheldon clearly sees. His direct application of this truth imparts weight to his conclusions, as when he exposes the error of ethical societies which 'attempt to bring morality to the front at the expense of religion.' But 'the true relation between the two is presented in ideal form in the consciousness of Jesus.' It is not the author's fault that in the third part he is compelled to slay the slain. His exposure of arbitrary features in the criticism of Baur, Renan, Schenkel, and Keim, reveals a method which may be made use of in replying to their successors. The condemnation of many is that they 'neglect ranges of important data.' Prof. Sheldon's calm and sane review of a period marked, as all will allow, 'to an extraordinary extent' by its 'energetic testing' of the Christian faith, will inspire confidence in his closing words: 'No real barrier has been placed in the way of the faith. The outlook is inspiriting.'

The Birth and Infancy of Jesus Christ. By the Rev. L. M. Sweet, M.A. (Cassell & Co. 6*s.* net.)

This book describes the process and the result of an investigation of the Gospel narratives of the infancy and youth of Jesus. A certain bias against the miraculous was felt by the author at the beginning. This was not merely dispelled in the issue, but replaced by an assured belief in the authenticity and authority of the narratives, with the conviction that the historic faith is a valuable part of the heritage of the Church. The author's method is to examine in turn the influence of prophecy on the formation and phraseology of the Gospels, and the various theories of interpolation. Heathen and Jewish-Christian sources are, for good reason, rejected. On equally sound grounds the idea of insertion in theological interests is shown to be a conjecture of the flimsiest kind. And the trustworthiness of the narratives is the logical conclusion, with the general accuracy of their traditional interpretation.

Such a book has been needed for some time. It sets forth the problem of the Virgin Birth at sufficient length, with

scrupulous fairness, and with a freedom from technicalities which will enable an unlearned reader to follow easily every stage of the argument. The only omission is that of a discussion of the patristic and other textual evidence for the passages in dispute; but such an omission may be defended on the plea that the sole question in regard to evidence is the admissibility of the subjective factor, which is sufficiently tested from other points of view. Otherwise no difficulty is overlooked. The history of the problem, as well as the central particulars concerned, is sketched impersonally and without the ascription of unworthy motives. A classified bibliography and a good index complete a volume which will be found helpful by those who wish to acquaint themselves with the merits of an important current controversy.

The Law of Hammurabi and Moses. Translated from the German of Prof. Hubert Grimme, with chapters on History and Archaeology. By the Rev. W. T. Pilter. (Society for Promoting Christian Knowledge. 2*s*.)

This little book contains a translation of Prof. H. Grimme's essay on the Hammurabi code, with a supplementary paper by Mr. Pilter himself. A version is added of such provisions of the code as are discussed, whilst useful explanatory or bibliographical notes are given at the foot of the pages. The object is to show that the Mosaic legislation is not based on the Babylonian code, but that both are derived independently from Old Semitic usage. That conclusion is probably right, and may be accepted apart from Prof. Grimme's personal theory that the primitive home of the Semites is to be found in Ethiopia. The book ought to prove very acceptable to general readers. It avoids technicalities, and is a simple and fair introduction to a subject of biblical interest on which the last word is far from having been spoken.

Sin. By the Rev. H. V. S. Eck, M.A. Oxford Library of Practical Theology. (Longmans. 5*s*.)

When a reviewer reads such an astounding statement as the following, with regard to private confession, 'The objection, for instance, on the score of priestly intervention and assumption would be equally valid against baptism,' he is sorely tempted to use the big stick. But to do so would be unfair to Mr. Eck, whose book, despite statements like the above, which

are plainly due to bias, is by no means without value, even when a certain amount has been written off for deficiencies. Chief amongst these are the omissions of the book, notably with regard to conversion, Christ's power of keeping from sin, and needless to say, holiness. There is also no attempt to deal with the subject in the light of modern, especially evolutionary, views. As the Oxford Library of Practical Theology is intended for 'devout laymen,' presumably Anglican, we must not object to the constantly-recurring phrase 'the Church teaches,' but for the independent reader the value of the book is somewhat lessened thereby. Nor do we consider that Mr. Eck's classification is the best possible.

But with all this, there remains much that is suggestive and forceful. The style is clear, and the tone of the book reverent, and as there are few, if any, volumes which give what is given here, a plain, simple, and straightforward statement of a great subject, Mr. Eck's book will probably find a place on the shelves of many who in no way belong to the class of readers for whom this series is designed.

Lux Hominum: Studies of the Living Christ in the World of To-day. Edited by F. W. Orde Ward, B.A. (F. Griffiths. 7*s.* 6*d.* net.)

The aim of the eleven essays, by as many different writers, which compose this volume, is well expressed in the title. The first two essays, by the Rev. Hewlett Johnson and Prof. Peake, deal with modern views of the Old Testament. Both writers endeavour to maintain the substance of the argument from prophecy, while advocating considerable changes in its form. The essays show much ability. The Rev. S. Lawrence Brown's essay on the harmony in the witness of the Three Synoptists is one of the best, if not the very best, in the volume. It is eminently fair and constructive. The same can scarcely be said of Prof. Menzies' treatment of the Christ of the Fourth Gospel. The historicity of the Gospel is given up, and the criticism of the historical interpretation is harshly expressed. 'The Fourth Gospel has suffered greatly from being taken as a book of history. . . . It is as a book of religion, of devotion, that this Gospel stands on an immovable foundation.' We wish the writer had confined himself to an exposition of the standpoint which he regarded as the right one. Prof. Adeney's brief paper on The Resurrection is thoughtful and suggestive. While him-

self maintaining the literal resurrection of Christ, he is ready to allow that 'the bodily form of our Lord's resurrection can no longer be regarded by us as of its essence.' The emphasis, he thinks, is on the reality of the subsequent life. 'There is very strong reason for believing that the resurrection of Christ did involve the reviving of His body and its emergence from the tomb. But what I would now urge is that this material fact is not of the essence of the resurrection.' 'St. Paul's Presentation of Christ,' by the Rev. H. D. A. Major, is an able exposition. The essay on 'Christ and Society,' by the author of *The Faith of a Christian*, is particularly fine and timely, the Christian ideas of love, self-sacrifice, and life-values being admirably argued.

The Supreme Conquest. By the Rev. W. L. Watkinson. (C. H. Kelly. 3*s.* 6*d.*)

It is not often our good fortune to meet with a volume of sermons which has quite the high distinction reached by this. It is compacted of the ripe, rich wisdom of a truly sane and mature mind, and is expressed with such verbal felicity, wealth of literary allusion, and superb illustration, as make it not only a fine piece of ethical and spiritual illumination, but a spring of delicate and satisfying delight. Mr. Watkinson's great powers are so well known, that it is entirely superfluous here to recapitulate them; but in this noble book every one of them is seen at the highest point of its excellence—indeed he here raises the standard by which all his future work will have to be judged. There is the same positive genius in the choice and expression of a subject; the ample, luminous, and satisfying treatment of those great aspects of thought and character which emerge in the life of thoughtful and good men; the close and sure application of the Christian philosophy of life to the various problems of conduct; and withal a superb, if indirect, vindication of the validity and greatness of the light and power of the Christian faith. The preacher does not live in the environments of truth, but at its very heart; he knows the things that are fundamental and that excel; and in his preaching there is so nicely balanced and delicately expressed *pro* and *con* as to things upon which neither *pro* and *con* greatly matters, but a true discernment of life's supreme facts and forces, and a power of exposition and illumination which makes them to stand forth in the energy of their inherent beauty and power. It is rare to

find a volume which has so much to say, and says it so wisely, upon those things which greatly concern the soul, which are indeed of the very texture of its life; and this book presents us with the spectacle of a mind which has not ceased to grow, which still has great powers to assimilate and co-ordinate new knowledge, and which can utter itself with a felicity and charm which casts its irresistible spell upon all who read it. It is an entirely noble volume of sermons, which, while it is certain to enhance the already great reputation of the preacher, will fulfil a far higher and more beautiful ministry—it will make for goodness, sincerity, and truth in the revelation of the spirit of Jesus, and in the urging of pleas and claims for His complete sovereignty over life.

The Representative Women of the Bible. By George Matheson, D.D. (Hodder & Stoughton. 6*s*.)

It is a pleasant surprise to get another volume from Dr. Matheson's pen. He was working on it the day before his death, and though his gallery has only eleven of the fifteen portraits he intended to paint, every touch and lineament is from his own hand. The women of the Bible would have been proud and thankful for such an interpreter. Dr. Matheson was in love with his subject, and so are we. He will not satisfy matter-of-fact students. His appeal is to those who see visions, to those who can trace the poetry in these Eastern saints and heroines. 'Sarah the Steadfast' is a beautiful study, and so is 'Rachel the Far-seeing.' The papers on the two New Testament Marys—the mother of Jesus and the sister of Lazarus—are very fresh, and the notes for the unfinished sketch of Mary Magdalene are very suggestive. The book has the poetic charm which belongs to all Dr. Matheson's writing. Mary's box of ointment 'is the image of outward death and of inward immortality. The box is shattered; but with the shattering the fragrance only begins. While it was whole the perfume was confined; but the breaking gave it wings—it filled all the house. The act told Jesus He would never really be buried, and it told Him truly.' Dr. Matheson sets us dreaming, and if all his views do not commend themselves to other students, they will none the less rejoice to have such a parting legacy from one whose mental eye was undimmed to the end.

The Upper Room Company. By David M. M'Intyre. (Glasgow: Smith & Son. 3*s.* 6*d.* net.)

The writer of this beautiful set of studies dwells chiefly on the prayerful expectation which filled the quiet days of waiting in the Upper Room, and heralded the advent of the Holy Ghost. There is a little touch of mysticism in the chapters, which makes them the more impressive. They are graceful, suggestive, and deeply spiritual. Robert Burns once told a friend that the gift of grace in Christ was 'too good news to be true.' But Mr. M'Intyre adds, 'Christ can satisfy.' The chapter on 'Certain Women' of the company is very happy, and the illustrations and quotations are often striking. The book will be greatly cherished by all seekers after holiness. It teaches with no faltering voice that the Christian 'may unhesitatingly claim *all-sufficiency* for every good work.'

The Invisible Things, and other Sermons. By J. Sparhawk Jones. (Longmans. 4*s.* 6*d.* net.)

This is a collection of fifteen sermons, not knit together into any special unity except by the desire to stimulate men to thought and duty. The subjects range from such ethical themes as Posthumous Influence and the Cost of Progress to the commendation of purity and of worship, and thence onwards to the Passing of Aaron and to the Great Multitude. All are fresh, vigorous, and suggestive. As preached, they rank under the best type of sermons to which American audiences listen. And as literature they show other preachers how to do their work, and form good reading for any one.

Mystical Fellowship: the Science of Christliness. Compiled by Richard de Bary. (Longmans. 4*s.* 6*d.* net.)

This is a book of extracts from such writers as Tauler, à Kempis, St. Bonaventure, Ruysbroeck, and other 'exponents of the mystical Gospel of Brotherliness.' The extracts have been made with great taste and discernment, and the book will be much prized as a devotional manual. There are passages, such as that from Horstius on 'Invocation of the Saints,' which are repugnant to a Protestant reader, but there is much in the selection that is both stimulating and helpful.

The Power of Pentecost. By the Rev. Thomas Waugh. (Charles H. Kelly. 1*s.* 6*d.*)

This is a lovely reprint, in choice binding, of Mr. Waugh's maturest work, in which, with insight and discrimination, as well as with heart-searching power and sympathy, the need for the power from on high is pressed home. Its source and nature and effects are clearly described, and the methods of obtaining, retaining, and utilizing it. We should like to see this sensible and powerful plea for holy living in the hand of every Methodist, and indeed of every Christian, in the English-speaking world.

Not Left without Witness; or, Divine Truth in the Light of Reason and Revelation. By the Rev. John Blacket. (Elliot Stock. 3*s.* 6*d.*)

It is a good sign that there should be a demand for a cheap re-issue of this thoughtful work by an Australian Methodist preacher. Mr. Blacket has a philosophic mind; he deals lucidly and forcibly with 'Objections to a Rational Knowledge of God.' In arguing that there is 'a natural revelation of the truth within us and outside us,' Mr. Blacket is careful to point out that religion is not 'a purely natural development from within.' The 'Evidences of Divine Revelation' in the Scriptures and in the Person of Christ are ably stated.

Queens of the Bible. By Vallance Cook. (Kelly. 2*s.*)

The 'Queens of the Bible' are perhaps less familiar than many of its chief characters. Mr. Cook, therefore, has given us what was wanted—a work which is not only written in his usually attractive style, but is also suggestive of thoughts which will be helpful to all truth-seekers. He does not forget that his mission is that of a preacher, and in the consideration of the lives of such diverse queens as Esther and Jezebel he has ample opportunity of educing valuable lessons. This is just the book to put into the hands of 'the young men and maidens of our time,' and may be also read with pleasure by older folk. There are several very good illustrations.

Root Principles in Rational and Spiritual Things. By Thomas Child. (H. R. Allenson. 6*d.*)

This is the second edition of a book in which Haeckel's claims to have solved the enigmas of the world are pronounced

invalid, whilst God is interpreted as unconditioned personal Will. Some of the paragraphs are needlessly bitter, and some unwisely confident. But good use might be made of the book in distribution amongst patient men of discriminating judgement.

The Salvation Army issue a sixpenny edition of the late Mrs. Booth's *Popular Christianity*, a true and forcible little book.

Haeckel and his Riddles (John Heywood, 6*d.* net) is a valuable criticism of the positions taken by the German professor. It is specially intended for young men, and is written by the Rev. J. F. Tristram, M.A., B.Sc., principal Science Master of the Hulme Grammar School. After a clear account of Haeckel and his views, we have chapters on Our Bodily Frame, Our Life, Our Embryonic Development, and kindred subjects, written from the point of view of a Christian student of science. It is a masterly survey of the whole field, and ought to be of great service in counteracting the work of the Rationalist Press Association.

Dr. Angus's *Bible Hand-book* (Religious Tract Society, 3*s.* 6*d.*), which did conspicuous service in its day, was thoroughly revised in view of later developments of biblical study, and in part re-written by the late Dr. Samuel G. Green. It is a very complete and reliable guide to put into the hands of young students, and it is beautifully printed and very effectively arranged.

An Exposition of the Gospel of Mark. By the late William Kelly. Edited, with Additions, by E. E. Whitfield. (Elliot Stock. 5*s.* net.)

Mr. Kelly was for fifty years editor of the *Bible Treasury*, where these comments first appeared. Considerable use has been made of Mr. J. N. Darby's 'New Translation' of the Gospel. The excellent critical notes are chiefly due to the editor. It is an exposition for which many will be grateful; full of reverence and insight, scholarly, but loyal to the older views of inspiration. There is much to learn from the exposition, and it is often very happily expressed, and very suggestive.

Gospel Notes, by J. S. ffoster Chamberlain (Stock, 2*s.*), has some suggestive paragraphs, but it opens with a weak passage as to the virgin birth of Jesus, and its teaching about the

resurrection body of our Lord is very unsatisfactory. It is the work of a thoughtful student of the Gospels, but it is by no means a safe guide for others.

John's Revelation, by J. S. ff. Chamberlain (Stock, 1*s*.), has some suggestive notes, but it is a strange medley.

Thoughts about God, Man, and Evil. By the Rev. C. Godfrey Ashwin, M.A. (Stock, 2*s*. net). A helpful little book for those who are perplexed by doubts and wish to answer the question, 'Why do I call myself a Christian?' The essays will be of service to many.

The Essays for the Times (F. Griffiths, 6*d*. net) are a useful series dealing with great problems of religion and philosophy. Mr. A. B. Frankland's *Some Estimates of the Atonement* will be of much service to ministers; Mr. Harwood, M.P., writes suggestively on *Christianity and Common Sense*, and Mr. Orde Ward on *The Problem of Personality*. The essays need close study, but they will repay it.

The S.P.C.K. publish a penny tract on *The Sunday Question* by the Rev. J. H. Ellison, M.A. It makes one or two admissions as to Sunday recreation which we should not like to endorse, but it urges that Christian people should keep their own standard high, and be strict in their personal observance of Sunday.

God's Garden: Sermons for Harvest and Flower Festivals. (Manchester: Robinson. 3*s*. 6*d*. net.)

The very book that many a preacher has been looking for. The sermons are various in style and treatment, but all are suggestive and helpful. The names of the preachers will recommend the book, and those who get it will not be disappointed.

The New Theology Examined and Criticised, by Henry Varley, senior, is a vigorous and uncompromising denunciation of Rev. R. J. Campbell's teaching.

Notes on Hebrew Religion, by H. M. Wiener, M.A., LL.B., is an interesting pamphlet reprinted from papers which appeared in *The Churchman*. Mr. Wiener criticizes Mr. Addis' volume on Hebrew Religion from the conservative standpoint.

HISTORICAL AND BIOGRAPHICAL

Life in Ancient Athens. By T. G. Tucker. (Macmillan & Co. 5*s*.)

THIS volume belongs to a set of *Handbooks of Archaeology and Antiquities*. It describes the daily life of an Athenian of the century from 440 B.C. to 330 B.C., when the city was in its most vigorous vitality and its greatest glory. After an introductory chapter on the Greek races Professor Tucker brings out clearly the general features of Athens and its environment; then we visit the public buildings of the Acropolis and see the houses and streets. Chapters are given to the House and Furniture, the Social Day of a Citizen, Woman's Life and Fashions, Religion, and other subjects. Eighty-five excellent illustrations of buildings, dress, sculpture, and all sides of public and family life, add much to the value of the work. We know no book that presents such a vivid and detailed view of Athens in its best days as this. The utmost genius of man was lavished on the buildings of the Acropolis, which cost a sum equivalent to from six to seven million pounds of our money. The white marble, painted sculptures and gold, bathed in the brilliance of the Attic atmosphere, made a sight unrivalled in the world; yet the men who designed and paid for these temples were content to live in houses which we should despise. The Athenian had the artistic creativeness and intellectual enthusiasm of the Italian of Renaissance times, with greater respect for law; the fluent speech of an Irishman, the social tact of a Frenchman, the fondness for athletics and bodily training which mark the Englishman. Professor Tucker describes the Athenians as 'A people of admirable physique, of social charm, great artists, clear thinkers, but wanting in certain elements of self-sacrifice, sympathy, and truthfulness—defects which were partly in the blood, and partly the outcome of a religion which was a peculiar blend of pagan ceremony and a rationalizing intellect, but which was nothing more.'

The England and Holland of the Pilgrims. By the late H. M. Dexter, D.D., and his son, Morton Dexter. (Constable & Co. 15*s.* net.)

Dr. Dexter left 'rudely shaped masses of crude material' for this book, which his son has revised and completed. He has visited England and Holland to gather information, and has devoted the last five years to the preparation of the work. His first book gives many interesting facts about the 'England of our fathers' at the beginning of the seventeenth century, when the population was about four millions, of whom 225,000 lived in and near London and Westminster. The second book—'The Protestantism of our Fathers'—goes back to the days of the Reformation. Special attention is given to the religious problems of Elizabeth's reign and to the literature of the conflict. The sole avenue of approach to the public which the Puritans had was the publication of broadsides, pamphlets, and volumes. These had to be printed in England 'by dangerous stealth,' or on the Continent by foreign workmen who did not understand English, or by 'migratory type-setters, working in enforced obscurity at home.' The officials were so Argus-eyed 'that the results of their painful toil never were out of danger while being smuggled across the German Ocean or passed from hand to hand in England.' Yet, despite such hindrances, more than a hundred of these Puritan writings, including a few solid quartos, can be named. Copies of most of these have come down to our times, and of these Mr. Dexter gives many interesting details. The earliest experiment in practical Church reform was made in London, where a congregation met in Queen Mary's days and used 'a booke and order of preaching, ministring of the Sacramentes and Discipline,' like those of the English at Geneva. It was in Cambridge and Norwich, however, some ten or twelve years later, that we find 'the first suggestion which was made available practically of a polity having elements of truth and of success, which the Protestantism of Calvin and Cartwright lacked.' This brings us to the familiar story of Robert Browne. His little church at Norwich migrated in a body to Zealand, and after about two years of changing fortunes was broken up. Its members believed in 'constant mutual criticism,' and no one is surprised to learn that out of this practice grew 'sharp recriminations, open defiances, and final disruption.' Browne, with a few followers, got back to Scotland, to England, and, finally,

to the Establishment and permanent discredit; rellevable only by the probable supposition that, returning confessedly with shattered health, he never regained soundness of either body or mind.' The Pilgrim Church was born at Scrooby, in the manor-house where Cardinal Wolsey spent the September after his downfall. In 1588 William Brewster, senior, was bailiff here for the Archbishop of York, and postmaster. His son studied at Cambridge and was a member of the household of Davison, Queen Elizabeth's Secretary of State, who treated him almost as a son. After his patron's downfall Brewster returned to Scrooby, where he 'did much good,' and procured preachers for the neighbouring villages. When Queen Elizabeth died he was about thirty-seven and was still a member of the Church of England. On July 1, 1603, his salary as postmaster was raised from twenty pence to two shillings a day. He resigned his office in 1608, and escaped to Amsterdam with the company who sought that freedom for worship which was denied them in their own country. Mr. Dexter gives full particulars of Amsterdam and the early English Separatists who found a home there, then he describes the Pilgrims in that city and Leyden, with a wealth of detail which helps us to reconstruct the life of the exiles in Holland. In August 1618 seven remarkable articles were sent by the church at Leyden to the King's Council in England, signed by John Robinson as Minister and William Brewster as elder. The negotiations for migration to America were successful, and two years later Robinson preached his famous farewell sermon. One of the voyagers says those who 'stayed at Leyden feasted us that were to goe at our Pastor's house being large, where we refreshed ourselves after our teares, with singing of Psalms, making joyful melody in our hearts as well as with the voice.' It is a story that England and America will never cease to cherish, and the research and labour which Mr. Dexter and his father have lavished on this volume will be greatly appreciated on both sides of the Atlantic.

English Church History from the Death of Charles I to the Death of William III. By the Rev. Alfred Plummer, D.D. (T. &. T. Clark. 3*s*. net.)

These four lectures were written for the Exeter Diocesan Reading Society. They are essentially popular, but they show traces in every statement of deep thought and ripe conviction.

The first lecture, on 'The Triumph and Failure of Puritanism,' is of special value. Dr. Plummer regards the execution of Charles I as 'not only a great crime but a great blunder. It was a political error of the very first magnitude.' Those who had abhorred the king's policy began to cherish his memory. Cromwell's attempts at construction all failed. 'He had to work either as the leader or "the drudge" of an exacting fanatical army,' and the great Puritan became the chief cause of the Puritan failure. The second lecture describes the religious reaction under Charles II as 'vindictive retaliation.' The king yielded to the pressure of ecclesiastical prejudice, and to the intolerance of the country squires in the House of Commons. The character of James the Second is vigorously etched in the third lecture. 'He had all the bad qualities, and scarcely any of the good ones, which distinguish his father and his brother. He had neither the courage of the one, nor the tact, and ability, and good-humour of the other. He was as false as his father, and as heartless as his brother; but he had not the culture or the taste of either.' The last lecture does fitting justice to William III. The Revolution of 1688 failed to produce comprehension, but it inaugurated a large measure of toleration, and it was a bloodless revolution. William III 'bears in every lineament the unmistakable stamp of greatness, but he never conquered the prejudice of the English nation. 'He lived without being liked, and he "departed without being deslred."' This is a valuable and thoroughly interesting survey of a formative period of our Church history.

Records of Romsey Abbey: An Account of the Benedictine House of Nuns, with Notes on the Parish Church and Town (A.D. 907–1558). Compiled from Manuscript and Printed Records. By Henry G. D. Liveing, M.A., Vicar of Hyde, Winchester. (Winchester: Warren & Son. 10*s.* 6*d.* net.)

This handsome volume has been prepared for the Romsey Millenary of this year. It is bound in buckram, and bears on its front cover the Abbey seal. Thirty photographic reproductions and modern photographs, with a map and plan, add greatly to the value and interest of the work. An introductory chapter brings out the charm of the Test, to which Romsey probably owed its Abbey. It flows down from the Hampshire

chalk hills to Southampton Water, and in its swift and clear current are the trout which made the river dear to Charles Kingsley. Romsey is 'the isle in the marshes.' Edward the Elder, son and successor of Alfred the Great, established a small nunnery here in 907. His eldest daughter was buried there. Another daughter was a lay sister of the house. A MS. preserved in the British Museum gives a Life of Ethelfleda, once Abbess at Romsey. She seems to have taken the veil at the age of thirteen. Merwinna, then head of the house, found the girl active in the works of saintliness and obedience, and was always anxious to have her at her side. They were like mother and daughter. 'The one as a torch of light, showed the way without error along the path of righteousness; the other, delighting in such a leader, followed without stumbling. The one on fasting days chastened her body by hunger, the other, whatever by abstinence from food she withheld from the body, she distributed to the poor in secret.' The *Life* has its marvels which must have delighted the Romsey Sisterhood when it was in their library. Ethelfleda never murmured when she was enjoined to sing or read in the church. One night when the lamp went out by which she was to read the lesson 'such brilliance shone from the fingers of her right hand . . . that it gave the clearest light to those around, and ministered to the reading very brilliantly.' Such were the wonders that fed the faith of those simple souls in the cloister.

In 1086, Christina, daughter of Edmund Ironside, took the veil at Romsey. The King and Queen of Scotland sent their two girls to be educated under the care of their aunt. She was not a gentle teacher. We read of sharp blows and detestable taunts, but she was a vigilant guardian of her nieces in those lawless times. One of the girls was loved by Henry Beauclerc. Anselm called a council of bishops and religious men together at Lambeth to decide whether she had been a veiled nun, or was free to marry. When it was decided that she had only sought shelter in the convent she was brought in and heard the decision with evident pleasure. The little scholar of Romsey thus became Queen of England in 1100. The King was naturally a faithful friend to the Abbey, and one of his seven charters conferring favours upon it is witnessed by the Queen herself.

Mr. Liveing gives many particulars of the various abbesses who ruled the great nunnery, and some details as to the building of their stately church. Children were sent to school at

the convent, and sometimes were apt to interfere with the sisters' attention to their religious rule of silence and worship. The rage for pets invaded the nunnery, and one abbess stinted her nuns to provide for her dogs and monkeys. In 1333 there were ninety-one ladies in the convent, whose names are still preserved. The number fell to eighteen in 1478, and never afterwards rose above twenty-five.

The custodian of the gate, or porter, in 1331 received as salary 365 loaves, 365 gallons of the convent ale, 365 loaves for servants, 15*s.* 2*d.* for meals from the kitchen, 5*s.* for a robe, and 19 quarters of bran. Many facts are given as to the clergy attached to the nunnery, and the livings of Edington and Imber which belonged to it, also the parish church and town of Romsey. Mr. Davy's account of *The Romsey Psalter*, an old illuminated manuscript preserved in a glass case in the ambulatory, is of great interest. The psalms are to be read or sung through in a week. The first psalm of Mattins each day has an illuminated initial, and there is a larger initial at the head of all the vesper psalms for Sunday. Mr. Liveing has done a piece of work for which all students of the religious life of the Middle Ages will be grateful, and he has done it with a care and skill which are beyond praise.

Bede's Ecclesiastical History of England. A Revised Translation, with Introduction, Life, and Notes, by A. M. Sellar. (George Bell & Sons. 6*s.* net.)

This translation is based on that of Dr. Giles which appeared in 1842, and was a revision of the earlier rendering of John Stevens (1723). Very considerable alterations have been made. The translation and the notes have been almost entirely rewritten. The Latin text is Mr. Plummer's. Miss Sellar modestly says, 'There has been no attempt at any original work, and no new theories are advanced. The object of the book is merely to present in a short and convenient form the substance of the views held by trustworthy authorities.' It is a student's working edition, and from that point of view it could not be surpassed. The Introduction gives an account of the chief manuscripts, the first editions, and some of the translations. The extended analysis of the *History* will be of great service, and the brief *Life* has caught the charm which Bede casts over all his biographers. Miss Sellar dwells on Bede's scrupulous care in investigating evidence and acknowledging the sources

from which he draws. His personality is still revealed in his writing. 'Everywhere we find the impress of a mind of wide intellectual grasp, a character of the highest saintliness, and a gentle refinement of thought and feeling. The lofty spirituality of Bede, his great learning and scholarly attainment, are the more striking when we reflect how recently his nation had emerged from barbarism and received Christianity and the culture which it brought with it to these shores.' The translation has some quaint touches which show the hand of John Stevens, and is eminently readable. Many will be thankful for such an edition of a classic work.

Origen the Teacher, by William Metcalfe, B.D. (S.P.C.K., 1*s.* 6*d.*), is a translation of a farewell address to Origen by Gregory Thaumatourgos on leaving the school at Caesarea where he had been for many years a student, and Origen's reply. Mr. Metcalfe's Introduction gives a sketch of Origen's life and work, and many details of interest to a student. Gregory refers to his own nurture in a heathen home and his training as an orator before he found his way to the school of Origen. The studies there pursued are described—science, philosophy, ethics, theology and scripture. It is a beautiful picture of early Christian training, and the master's dignified yet gracious reply shows how he loved his pupils and his work. The little book is a valuable addition to the series of 'Early Church Classics,' and Mr. Metcalfe's translation and editing bear witness to his own skill and learning.

English Men of Letters: Shakespeare. By Walter Raleigh. (Macmillan & Co. 2*s.* net.)

Shakespeare is the acknowledged prince of poets, and his addition to 'English Men of Letters' adds dignity to the whole series. Professor Raleigh's little volume is a masterpiece. It does not add to our knowledge of the dramatist's outer life, yet the real Shakespeare is not to be sought in that fragmentary story of Stratford and London which 'has gone like a dream, and taken him bodily along with it. But his work remains. He wove upon the roaring loom of Time the garment that we see him by; and the earth at Stratford closed over the broken shuttle.' Others have laboured to collect facts till 'the life of Shakespeare begins to assume the appearance of a scrap-heap of respectable size.' His works show that 'Shakespeare was

that rarest of all things, a whole man.' Few can court comparison with his utter freedom of thought. 'We look in vain for reticences and partialities in Shakespeare, little devices of shelter and concealment.' 'He is at home in the world.' 'He testifies of what he knows.' Professor Raleigh shows under what rigid conditions and conventions his dramas were produced, yet he turned every disadvantage of the Elizabethan stage to account until 'what might have been a mere connivance in baseness becomes a miracle of expressive art. The audience asked for bloodshed, and he gave them *Hamlet*. They asked for foolery, and he gave them *King Lear*.' Much has been said about Shakespeare's universal knowledge, but Professor Raleigh has no difficulty in pointing out the exaggeration of such language. An examination of his 'sources' shows how the dramatist used all the material on which he could lay his hands, sometimes versifying whole speeches from Hall and Holinshed. 'But when a crisis calls for treatment, when his imagination takes fire, or his sense of humour is touched, he gives over borrowing, and coins from his own mint.' We have had no more illuminating study of Shakespeare as revealed in his works than this, and no lover of our great dramatist can afford to be without it.

The Story of Charing Cross and its Immediate Neighbourhood. By J. Holden Macmichael. With a frontispiece and plan. (Chatto & Windus. 7*s.* 6*d.*)

Mr. Macmichael regards Charing Cross as the very centre of London life. He does not accept the derivation from *chère reine*, but connects it with the Anglo-Saxon *char*, or turn—the meadow at the bend of the river. In the time of Queen Elizabeth it was a fashionable suburb, where Sir Nicholas Bacon and Sir Thomas Bromley, the Lord Chancellor, lived. The priory of St. Mary Rouncival, at the dissolution of the monasteries, came into the hands of the Earl of Northampton, who built on its site Northumberland House, the last of the great riverside palaces. The first regatta in England was at Charing Cross in 1775. The river was a splendid scene, and when the ladies and gentlemen moved off to Ranelagh about 200,000 watched the procession. Full particulars are given of the taverns and coffee houses of the district, and of the streets and houses, with the celebrities who are linked to them. We owe Trafalgar Square to William IV, who suggested the name and

the monument to Nelson, which was begun in the year of his death. St. Martin's became a parish in the thirteenth century, though it was dependent on St. Margaret's, Westminster, till 1535. Henry VIII then objected to the stream of funerals which passed his palace of Whitehall to St. Margaret's, and to stop it built 'the first parochially independent church of St. Martin.' The book is full of interesting bits of biography and history, and Mr. Macmichael knows how to present them in a way that brings the old scenes back to our eyes.

Charles James Fox: A Commentary on his Life and Character. By Walter Savage Landor. Edited by Stephen Wheeler. (Murray. 9*s.* net.)

Landor's commentary on Trotter's *Memoirs of Fox* were written in 1811 and printed early in 1812. Mr. Murray shrank from publishing such an attack on Fox, and asked Southey to make things right with Landor. This was done, and the only copy that has survived was that which came into Southey's hands and then became the property of Lord Houghton. His son, the Earl of Crewe, has allowed Mr. Wheeler to transcribe it. There is much in it of abiding value. We agree with Lord Houghton's verdict that the work contains 'perhaps more fair and moderate political and literary judgements, delivered in his own humour, than any work of Landor's earlier or maturer years.' It is dedicated to James Madison, President of the United States, and contains a strong appeal to him not to be tempted to a declaration of hostilities against Great Britain, which would 'much and grievously diminish' the comforts and happiness of his people. The work itself loses much from the fact that it is a running comment on passages in Trotter's book; but it has many gems, such as the criticism on Dryden: 'He is never affected; he had not time for dress. There is no obscurity, no redundancy; but in every composition, in poetry or prose, a strength and spirit purely English, neither broken by labour nor by refinement.' Landor is a stern judge. He shows no mercy to Pitt or Fox. 'No two men ever so grossly mismanaged public affairs.' That is not the verdict of history as to Pitt's ministry. But Landor is on safer ground when he speaks of Fox's moral failure. The King and nation tried Fox in office a second time and found him more unfit than at first. 'The same tergiversation, the same profligacy, the same unsteadiness, the same inclining and yielding, which would never let him be

upright, the same incapacity of apportioning means to ends, and the same inability to retain that popular favour which hardly ever deserts the statesmen of easy temper and lax principles.' That is his verdict. 'I never thought Mr. Fox a very powerful man, unless a readiness and aptitude in debate can constitute it.' Landor says of Gustavus Adolphus, 'A series of moral and religious duties formed the rosary which never left his bosom.' The closing sentence of the book is noble: 'The fear of God, so salutary when it mingles with every thought and action, and is inhaled with every breath from the cradle to the grave, is dreadful when it rushes on a mortal all at once, and closes the dying hour.'

The Mystery of Newman. By Henri Bremond. Translated by H. C. Corrance. With an Introduction by the Rev. George Tyrrell. (Williams & Norgate. 10*s.* 6*d.* net.)

M. Bremond's object has been to sketch Newman's portrait and describe his inner life. Newman is always disclosing himself in his writings and telling his own story. His 'autocentrism' has greatly impressed his French critic. He insists that we must take Newman 'just as he is, with his sceptical intelligence and profoundly believing soul.' 'Whatever may be the difficulties of interpreting certain details of his life and work, we shall see clearly that faith always has the victory.' Father Tyrrell says in his suggestive introduction that 'a hero should dread none so much as his worshippers.' He wishes that Newman had 'chosen to remain Dr. Newman, and that his sun had quietly set behind the cloud rather than gone down in a blaze of scarlet.' M. Bremond begins his investigation with Newman's baffling genealogy. 'England, France, Holland, the whole mixed with a Semitic element!' This may explain the extraordinary ease with which Newman identifies himself with the thought and mind of some one else. His subtle reserve is thus made more intelligible. The French student thinks that Kingsley, in his famous onslaught, confused 'economy' with 'lying.' 'Economy' is one of the words of the Newmanian lexicon. 'In truth, almost always, and even in the works which follow his conversion, it is well to consider whether Newman is not keeping something back, whether the play of adverbs or of adjectives does not cover some reserve or contain some innuendo, whether there is no-

thing to be read between the lines, whether the printed text, retouched, repolished twenty times, is anything else than a passage of discovery or a temporary expedient. In this delicate art of saying a thing without appearing to say it he is a past-master.'

Such a defence makes Kingsley's position clearer. Dr. Hort says: 'Kingsley was much to blame for his recklessly exaggerated epigram, though it had but too sad a foundation of truth. Newman's reply, however, was sickening to read, from the cruelty and insolence with which he trampled on his assailant. Kingsley's rejoinder was bad enough, but not so horribly un-Christian.' M. Bremond's first chapters are devoted to Newman's emotional life. The common impression which he made on his contemporaries was that 'of graciousness, simplicity, a reserve somewhat chilling, and, occasionally, alarming.' Yet he had 'a burning need for affection and trust.' One of his sisters said 'John can be the most amiable, the most generous of men; he can make people passionately devoted to him. But to become his friend the condition *sine qud non* is to see everything with his eyes and to accept him as guide.' Newman was also easily wounded. 'Extremely susceptible, he had a way of his own of passing suddenly from the liveliest friendship to an icy indifference, more cruel than paroxysms of anger.' M. Bremond says that 'this irritability was never idle during the second half of Newman's life.' His pitiless and disdainful irony receives just condemnation in these pages, though the French student thinks that after the *Apologia* there is not a page which confirms Dr. Hort's severe criticisms.

The second part of the study deals with Newman's 'Intellectual Life' under the three headings—poet, historian, and theologian. Dr. Abbott called Newman's *Essay on Miracles* a breviary of credulity. M. Bremond describes it as a manual of scepticism. 'The whole argument breaks down, we get impatient, we murmur, we close the book and think aloud or to ourselves—" If he, using the tools of science, has found nothing more striking in the miraculous stories of the first centuries, the Gibbonses and Renans have not, perhaps, been so far wrong in pouring contempt upon our old legends and destroying the supernatural." '

The section headed 'The Writer and the Preacher' is fresh and vigorous. Newman creates for himself 'a language fashioned of the words on the lips of every man, but which for

all that is inimitable, and which is found to be the shadow, the reflection, the express image of one of the rarest minds that the Anglo-Saxon world has known.' The comparison between Newman and the great French preachers is one of the best things in the volume. Bossuet despises details. He can only enter upon wide subjects. 'Newman, taking the concrete as his point of departure, illuminates, magnifies and transforms his slight material by infusing into it the splendid life of ideas; but, from fear of capsizing, if only for an instant, in the nothingness of vain repetitions, he multiplies and tightens by every means the close fetters which imprison him in reality.' Yet this man, who was no orator, is a fit companion for Bossuet and Bourdaloue. The Englishman is not exclusively an apostle of fear. 'Whole sermons and long passages, which are Jansenistic, abound in Newman's Anglican works. Nevertheless, taken as a whole, and considered more closely, almost every detail, properly understood, contains some thought of trust and confidence. Even as he turns over the pages of the Gospel of Wrath, Newman seems always to be repeating, "Though He slay me, yet will I trust in Him."' M. Bremond describes Newman in his later years as a lover of souls who took a detailed, active, and cordial interest in all who came to consult him at Edgbaston. One such visitor said men fell into his hands like birds taken in a snare. To his French student and interpreter the true Newman is not the implacable controversialist with a genius for irony, but 'that "Agellius" who blushes with timid affection when he pronounces the name of Christ; he is that "Gerontius" whose soul sinks down before the throne of God.' We do not think M. Bremond has solved the mystery of Newman, or made him appear more admirable as a man or a Christian, but he has thrown much light on the workings of a singularly complex and richly gifted character, and his study is one of abiding interest and value.

The Life-story of Thomas Champness. By Eliza M. Champness. With Portraits and Illustrations. (Charles H. Kelly. 5*s.* net.)

This is a very cheap book and a delightful one. Thomas Champness himself smiles on us from the frontispiece, which bears in his own handwriting a message strikingly appropriate for his biography: 'Remember me, please, to all who have not forgotten me.' Every one who ever knew the man is gathered

into the embrace of that salutation. But those who knew Thomas Champness best will know him better than ever when they lay down this volume. Its earlier pages chronicle as brave a fight with lowly circumstances as any Methodist preacher ever waged. We see the hard-working youth caring for his little brothers and sisters, and reading everything he can lay his hands on. He was not always easy to manage, but his mother never lost her conviction that he was to be a minister, and when he was more perverse than usual she would say, 'This is not the way to the pulpit, my son.' She lived to see her hopes for her lad more than fulfilled. The sketch of these early days is full of vivid details, many of them told by Thomas Champness himself in his own inimitable fashion. His West African years makes one's heart warm to the brave young missionary, and when he returned to England he soon won a reputation as a racy and powerful preacher. The Saturday night services in Louth market-place supply some exciting pages, and we are led on step by step till Thomas Champness finds his providential sphere as the apostle of the man in the smock frock. He not only knew how to reach the agricultural labourer, but he had the art of giving others the key to his mind and conscience. His work was nobly done at much cost both to himself and his faithful colleague and biographer, and though he is gone, others are carrying it on in his own spirit and with growing success. This book is a beautiful record of his devoted life. Thomas Champness had strong views, and was fearless and downright in advocating them, but he loved his brethren and his Church, and those who could not agree with him never ceased to love him. Mrs. Champness has written with much discretion and fine feeling, and her book will become a Methodist classic worthy of a place beside the Lives of the Early Methodist Preachers, in whose steps her husband delighted to tread.

Robert Newton: The Eloquent Divine. By Dinsdale T. Young.

Samuel Coley: The Illustrative Preacher. By Robert P. Downes, LL.D.

William Arthur: A Brief Biography. By T. Bowman Stephenson, B.A., D.D.

(Charles H. Kelly. 1*s.* net each.)

'The Library of Methodist Biography' is growing, and each

new volume adds to its value. It would be hard to name any one so well fitted by gifts and personal experience to estimate the character and work of Robert Newton as Mr. Dinsdale Young. His sympathy with his subject is evident in every sentence. Robert Newton's 'sovereign and manifold right' to his high place in the history of Methodism is well brought out in this little biography. He was 'one of the most arresting preachers Methodism has ever produced.' 'By the sheer force of inspired pulpit oratory this great man swayed multitudes of all sorts and conditions, and that for long years, in country and in town.' A 'preacher of durable riches,' the lapse of years did not rob him of his power. Mr. Young lays fitting emphasis on the services which Newton rendered to village Methodism. The biography is felicitously laid out, and shows how the country youth became the most popular preacher and platform speaker of his day. The tribute to Mrs. Newton as 'the home-maker' is very happy, and has a personal note to which many a Methodist preacher's heart will respond. The book is full of good feeling and good sense—a worthy tribute to an ever-honoured memory.

Samuel Coley belongs to a younger generation. There are hosts of Methodists still living who felt the spell of his words, and remember him with unfading affection. Dr. Downes lived for some months in his house, and was allowed a large share of his confidence. 'I never once heard him speak in unrighteous anger, or utter an ungenerous criticism.' His goodness had a charm which made you long to dwell in the same atmosphere. This little book is a portrait drawn from the life. Samuel Coley was a profound expositor, an untiring reader, and a preacher 'unmatched in illustrative power, bringing down sublimest truth to the comprehension of the wayfaring man and the little child.' Dr. Downes prefixes a page of illustrations or thoughts to each chapter, and a facsimile of a sermon outline which is of great interest. The reader can thus judge for himself of the riches of this ministry. Mr. Coley was not only a preacher who charmed his congregations; he was frequently found in the homes of his people, and was especially devoted to the sick and poor. As a professor, Dr. Downes says he had the rare power of making theology interesting and attractive. His answers to questions were especially fruitful, and his own grasp of the realities of the spiritual life added emphasis to all he taught. The little chapter on Personal Characteristics is

very happy. The book will be eagerly welcomed by all who knew Samuel Coley, and will help to keep alive the memory of a singularly gracious and persuasive ministry.

Nothing could be in better taste than the little *Life of William Arthur*. Such a book should find its way into a multitude of homes both in England and Ireland. Dr. Stephenson has mapped out his subject in a most effective way, and his quotations from Mr. Arthur's works are excellent. The three pages of chronology are novel and helpful; the eight chapters that follow cover all sides of Mr. Arthur's career. The missionary section is admirable, and the two chapters entitled 'Authorship' and '*The Tongue of Fire*' give a clear outline of Mr. Arthur's astonishing fertility and range as 'the most prolific Methodist writer since John Wesley.' The chapter, however, that will be most eagerly studied is that headed 'Preacher and Orator.' Dr. Stephenson says, 'In the pulpit he treated the great doctrinal themes. These were stated with admirable clarity, and discussed with a logical completeness which made a strong demand upon the mental powers of his hearers. He often used effective illustrations, as witness that of the cannon-ball in *The Tongue of Fire*. But his illustrations grew out of his theme, and embodied true and deep analogies. Anecdotes he seldom used; jokes never. In the pulpit he wore a gravity which sometimes verged on severity; he spoke as the ambassador of God. Yet there was nothing harsh in word or tone or look; and often, under the glowing presence of the Great Spirit, all hearts were caught up into the very heaven.' The skill and loving care which Dr. Stephenson has lavished on this little book make it a worthy picture of one of the noblest and most gifted Methodist preachers that ever lived.

The Rev. R. J. Campbell. By Albert H. Wilkerson. (F. Griffiths. 2*s*. net.)

Mr. Wilkerson is in strong sympathy with Mr. Campbell's position, and gives extended quotations from his writings, and some particulars of his life and work at Brighton and the City Temple. Severe strictures are passed on the critics of the New Theology. Mr. Wilkerson holds that 'the only justification of Nonconformity lies in the assertion and maintenance of intellectual freedom in the matter of religious dogma'; but that does not mean that a Christian minister is at liberty to mis-

interpret the teaching of the New Testament at his own pleasure.

Dr. H. J. Lawlor has prepared a sixth edition revised of Dr. George T. Stokes's *Ireland and the Celtic Church* (S.P.C.K., 5*s*.) The book first appeared in 1886, and has had a large circulation. Some errors have now been corrected, and more than twenty pages of notes added, giving the latest information as to books and other matters. A volume that deals with the story of St. Patrick, Columba, and the social and religious life of Ireland up to the time of Henry II, could scarcely fail to be interesting, and Professor Stokes used all his art to attract and instruct the students to whom these lectures were originally delivered. It is fortunate that the work of editing it has fallen into such competent hands as those of his successor in the chair of Ecclesiastical History at Dublin University.

Outline Histories of C.M.S. Missions. Vol. III. (Church Missionary Society. 1*s*. net.)

The salient facts about the C.M.S. Missions in China, Japan, New Zealand, Canada, and British Columbia are here given, with 'Practical Hints' as to the best way in which the information may be used by speakers. The subject is divided under the heads, The country, the people, the religion, missionary work and the work to be done. There are good maps and an appendix of latest statistics. It is a little book that will render immense service, and it has been prepared with much skill and judgement.

The Christian Literature Society for India publishes the first of two volumes (1*s*. 6*d*. net) on the *Governors-General of India*, by Henry Morris. It includes Warren Hastings, the Marquis Cornwallis, Sir John Shore, the Marquis Wellesley, the Earl of Minto, and the Marquis of Hastings. The sketches are just what a busy man wants, and are brightly written. The work will be of real service to many.

BELLES LETTRES

'H. K.': His Realities and Visions. By Rev. Nehemiah Curnock. (Charles H. Kelly. 3*s.* 6*d.*)

Mr. Curnock touches nothing that he does not brighten and adorn. In these occasional papers he has given us some of the choicest productions of his ever-fertile pen. In them there is a beautiful blending of science and sentiment, imagination and reflection. All the writer's well-known characteristics are in evidence—his geniality, his large-heartedness, his charity; his keen interest in natural history; his love of children and young people; his practical interest in modern missions. The essays, which deal with almost every subject that could interest a mind so active and alert, are also saturated, in the author's language, with 'the thousand and one homelinesses which give to Methodism its charm.' The three Alpine sketches are among the most attractive in the book. To spend an hour with 'H. K.' amid the snow and ice of Switzerland, or deep-sea dredging off his favourite Sark, is almost as good as a holiday. Here and there, too, we get a glimpse of the recently discovered diaries of John Wesley that he is editing for our instruction and delight. Mr. Curnock's own reminiscences are full of tender touches, and we are not surprised to learn that the characters who cross his mimic stage are 'real persons, though re-named. Their sayings and doings, their sorrows and joys, are realities. Commonplace the actors and their plays may be; but each reality, however trivial, has its answering vision in the unseen world of thought and hope and love.'

The Cheerful Life: A Series of Papers in Praise of Cheerfulness. Edited by E. W. Walters. (Charles H. Kelly. 1*s.* 6*d.* net.)

In preparing this attractive volume, Mr. Walters has been fortunate in securing the co-operation of some of the ablest and brightest writers amongst the younger ministers of the Wesleyan Methodist Church, who from various points of view have considered the spirit of cheerfulness both as a gift to be sought and

a virtue to be cultivated. Some of the papers are of the highest order, both in thought and style; many of them have an exquisite literary flavour and a fine religious tone; all of them make excellent summer reading, at once light and nutritive. The book is beautifully bound and printed, and is not too large or heavy for the most crowded knapsack or portmanteau. Like Wordsworth's poetry, it will 'add sunshine to the daylight' of many a holiday, by 'making the happy happier,' and it will assist the stay-at-home to 'shape a paradise' out of the 'simple product of the common day.'

The Rhetoric of John Donne's Verse. By W. F. Melton. (Baltimore: J. H. Fürst Company.)

Donne's poetry has always been 'caviare to the general,' and a source of considerable contention among critics, more especially in regard to its form. Ben Jonson began the destructive criticism by remarking that Donne 'for not keeping of accent deserved hanging'; while Pope went so far as to attempt a reversification of Donne's *Satires*—a piece of unpardonable, but not surprising, impertinence; for Pope cared for no poetry that offended his own canons of antithetical neatness and rhythm.

Mr. Melton's university dissertation is a serious and scientific investigation of Donne's verse-methods, with a view to showing that his metrical peculiarities can be matched in the works of his critics, not to mention the poetry of Shakespeare, Milton, and Tennyson. He is convinced that there is a real plan, or 'secret,' in Donne's use of rhyme, and in his variations on *arsis* and *thesis*. And he adduces copious illustrations in support of his theory from Elizabethan and other literature. Assuredly his diligence and enthusiasm command our respect. Yet even if we grant his view that Donne's verse only needs to be scanned properly in order to be appreciated, it is at least doubtful whether any but professed students will cherish an abiding affection for poetry which, both in matter and form, is a discipline rather than a pleasure. Donne's constituency is always likely to be select, albeit enthusiastic and devoted.

National Life and Character in the Mirror of Early English Literature. By Edmund Dale, M.A., D.Litt. (Cambridge University Press. 8*s*. net.)

We have many books on English literature, but this strikes

out a new line. It pricks in on the background of history illustrations of national life and character taken from the old folk-songs and early writings. The study begins with the *Lay of Beowulf* and closes with the *Canterbury Tales*, when the Englishman was 'upon the threshold of modern life, face to face with the ideals of his future. For him the days of headstrong youth are over, and he is preparing for the great work of his early manhood.' Mr. Dale allows the Englishman to depict himself in these successive stages of his development. When the Anglo-Saxon invaders came over from the Continent their character was in an almost chaotic condition. 'In the same type, even in the same being, all the traits of utter barbarism, all the selfish instincts and mad impulses of the savage, blend with the higher qualities of a nobler humanity.' Christianity gradually leavened the old heathenism. 'A deeper charity toward the unfortunate and even the criminal was inculcated, to be increased still more by the gentle teaching of the pious Aidan and the monks of Iona; and an organized attack was made upon all that was harsh and brutal in the national temperament.' The ambition to visit Rome which laid hold on the most devout Englishman led to not a few evils. 'From many a pilgrim's heart the Christ departed at the entering in of the seductive gaieties of the new world.' Mr. Dale gives a most interesting account of the monastic schools of the time, and of the dark days which led up to the Norman Conquest. Then we watch the blending of the two races, till the fourteenth century brings us to the beginning of our modern national life. The pupil who has been sitting at the feet of many teachers had never lost his individuality, and now begins 'his work of construction and further development, of which even to-day the end is not in sight.' The study is profoundly suggestive, and throws a flood of light on the growth of the national character.

Fräulein Schmidt and Mr. Anstruther: Being the Letters of an Independent Woman. By the author of *Elizabeth and her German Garden.* (Smith, Elder & Co. 6*s*.)

Fräulein Schmidt's first letter to 'Dear Roger' follows him from Jena to England. He has been her father's pupil, and has won her heart and lost his own. The girl's early letters are far too gushing, and we are not surprised when the absent

lover yields to a new passion in England, and leaves his German sweetheart to break her heart over his fickleness. The correspondence is continued, but it is transformed. Rose-Marie becomes the faithful monitress who does not hesitate to tell Mr. Anstruther his faults, and play the part of candid friend to admiration. The engagement in England is broken off, and when he comes to join the Embassy in Berlin Mr. Anstruther is drawn closer and closer, till he proposes again to Rose-Marie and is refused. The girl's eyes are open. She does not love him, or trust him. That is the thread of incident, but it gives no idea of the vivacity and freshness of the letters. Another girl's story is woven into the narrative, that begins in tears but ends in triumph. The learned father to whom his clever daughter plays the part of Providence, the glimpses of German life and manners, the meditations on things in general, supply many a pleasing passage to these letters. Every page has its felicities, and the book as a whole is well worthy of its place by the side of *Elisabeth and her German Garden*.

Impressions by the Way. By Hubertus Elffers. (Cape Town: Jutta & Co.)

These essays, by a Dutch thinker, deal with such topics as Education, Military Training, Religion, Character. There is many a touch of poetry and Christian mysticism. The writer finds a vista of beauty and light opening to him whenever the subject of faith is presented to his mind. He rejoices in 'sweet, direct, hallowed intercourse between God on high and His child below. It is what may be called a direct result of the fatherhood of God, which is now as real as in the beginning of things.' His little paper, 'Schools or no Schools,' is rather sombre, but he had uncomfortable experience as a boy, and 'a sense of horror' fills him as he thinks of some big schools. There is a touch of pessimism in the papers, notably in that on 'War,' where he says, 'The strides that are being taken towards a universal outbreak of hostilities are no less than huge.' We are glad to get such a glimpse into the mind of a religious Boer as this volume gives.

Ballads and Poems illustrating English History. Edited by Frank Sidgwick. (Cambridge University Press. 1s. 6d.)

These pieces have been selected with a view to young pupils

who may commit them to memory. They are arranged in historical order, and notes are added which will help the teacher to explain the poem and the events it describes. The volume begins with Cowper's 'Boadicea,' and closes with 'The Charge of the Light Brigade.' No book of ballads and poems will delight children more than this fine selection.

Lonewood Corner: A Countryman's Horizons. By John Halsham. (Smith, Elder & Co. 5*s.* net.)

Mr. Halsham's *Idlehurst*, which won such favour ten years ago, was a country journal, and this book is written in the same vein. The writer has moved 'his tabernacle a few geographical miles, to drive his stakes all the farther in the clay of the Weald,' but he is still the lover of nature and the quiet student of all her moods. His select circle pleases us, especially the Warden and his niece Molly, Mrs. Ventom, the farmer's widow who manages her land and dairy with such skill, and the young soldier who wins Molly Crofts. The charm of the book lies in its description of country life, and in the conversation of the friends at Lonewood Corner. The Warden feels a warm respect for Harry Mansel with his Ghurkas in the Hills: 'There's a boy that has *lived;* two campaigns for his country before he's twenty-seven, snubbed and starved by the politicians till they want him every now and then to clean up the messes they have made. He's helping to shove the wagon, and we sit inside and squabble about education and efficiency.' Tribute is paid to Crabbe as the poet of the village: 'There was never any one in the world yet like him for the presentment—perfectly, or dreadfully balanced, as you will—of the rustic soul.' This is a book that sets one musing on many things—a sane, gracious, kindly study of country life in all its moods, which is both refreshing and suggestive.

John Glynn, by Arthur Paterson (Macmillan & Co., 6*s.*), is 'A Story of Social Work' which shows that a Clerkenwell rookery may furnish as much material for a novelist as the court of Louis the Fourteenth. John Glynn has spent ten years in America, where he has made a fortune and learned how to tame the worst villains of the country. 'The Nile' is a tougher job than Colchas City, and Glynn carries his life in his hands; but his wonderful battle with the great prize-fighter wins him the good-will of the rough men he is trying to raise,

and before the story ends a moral and social reformation has begun. The book never loses sight of the fact that salvation, physical as well as moral, for the poor of our great cities, can only come in any real sense when they help themselves. John Glynn has something in him which gives 'men in the Nile —aye, and women, too—souls and new lives.' It is a powerful and timely book, with many adventures and a delightful love-story.

Her Majesty's Rebels. By Sidney Rose Lysaght. (Macmillan & Co. 6*s.*)

Mr. Lysaght says that he has made no attempt in the character of Michael Desmond to draw a portrait of Parnell, but the resemblance is obvious. Parnell's pride, his self-possession, his power and influence with the Irish, his appearance in the Divorce Court, are here sketched from the life. The book cannot be recommended for family reading, but it has great force and dramatic skill. Kathleen O'Brien is a noble woman, and though the glamour of Michael Desmond, who had saved her life in the hunting-field, is on her, she is saved at the last moment from marriage with him, and finds a worthy mate in Connor Desmond. The election scenes are vigorously described, and the villain of the story, who at last shoots Michael Desmond, is a realistic figure.

The Spanish Necklace, by B. M. Croker (Chatto & Windus, 2*s.* 6*d.* net), is the first of a very cheap series. Such books are usually sold at six shillings. The pearl-necklace—the Luck of the Sarasins—is bought by an English girl at a curiosity shop in Biarritz. Hester Forde afterwards earns the right to wear it as Duchess of San Telmo. It is a sparkling story, which takes an English reader among many fresh scenes, and its interest is well maintained to the last. The eight full-page illustrations are effective.

Windover Tales. By Halliwell Sutcliffe. (Smith, Elder & Co. 6*s.*)

These north-country tales deal with elemental passions, and Mr. Sutcliffe knows how to give them their full vigour. They are not altogether pleasant, but they are always powerful. 'On Windy Hill,' with its fugitive Jacobite and its picture of the Duke of Cumberland, is a little masterpiece, and 'Dick of the Road' is a happy love story. The description of the young

Pretender in 'Kate MacDonald' has a pathos of its own, and 'A Midnight Bridal' is striking. All the work has force and finish.

Mr. Ernest Oldmeadows's new story, *Susan* (E. Grant Richards, 6*s*.), was published in March, and had to be twice reprinted the same month. Susan is Miss Langley's maid, a treasure of pure gold, who suddenly loses her head, so that she 'richly deserves a dozen sharp scoldings at the very least' within twenty-four hours. The real cause was a love-letter from Lord Ruddington, and for a month the peer thinks he has lost his heart to a lady's maid. Susan cannot write a decent letter, so that her mistress has to write for her, and gradually learns to love the maid's suitor. It is a novel situation, and the mystery is well kept up till it turns out that Lord Ruddington had really loved Miss Langley all the time. Mr. Oldmeadow has a dainty touch, which well befits such a happy comedy, and many little passages as to the religious controversy in France, and the simple piety of the French peasantry, arrest the attention of the reader. The last love-letter is too sentimental for our taste, but the story has a quiet charm, and its happy ending for both mistress and maid makes us close it with a sigh of content.

Peggy Pendleton. By E. M. Jameson. With eight illustrations. (Jennings & Graham.)

A holiday story which describes the way in which the Pendleton family amused themselves during the long vacation. They are a happy company, and their good temper and high spirits are infectious. Children will rejoice in the book.

Messrs. Longmans have included Robert Louis Stevenson's *Child's Garden of Verse* in their Pocket Library (2*s*. net). It is a delightful edition of a nursery classic, with a beautiful frontispiece of Alison Cunningham, the poet's nurse, and a happy 'Introduction' from the pen of Andrew Lang. The charm of the verse is that it really allows us to see the working of a child's fancy—the enchanted world, from which most of us have long been banished, opens its gates to receive us. We share a child's games, we see its visions, we dream its dreams; its wonder and eager curiosity are interpreted by one who never grew old or lost his interest in homely things. It is a little book which fathers and mothers will delight in almost as much as their children.

Old Hampshire Vignettes. By the author of *Mademoiselle Ixe*. (Macmillan & Co. 2*s*. 6*d*. net.)

This Hampshire valley has found its prose poet, who loves the humble cottagers, and treasures the memory of their graces and their foibles. The valley is barely two hours' ride from London, but, as he steps from the train, the crystalline air, the smoke-untarnished green, the silence broken only by soft pastoral noises, makes the traveller feel that he is in a new world. The old folk play a leading rôle in this volume, and their faults are laid bare with a kindly fidelity, which gives the portraits manifest realism. 'Granny Bolter,' whose favourite remedy for her ailments was pork, is not altogether charming; nor is 'Harkaway' the groom, who loses his high place by giving way to drink. 'The sailor' is one of the pleasantest portraits, and 'Jane and me,' with its study of the cook and housemaid, is a racy little paper. The sketches are full of character, and one closes the little volume with a keener relish for village life and a greater sympathy with its doings. Many will be grateful for such a set of vignettes.

Messrs. Collins's Modern Fiction at sevenpence a volume is another marvel of cheapness. Besant & Rice's amusing *Golden Butterfly* has 573 pages, two coloured illustrations and cloth covers with a rich gold back. We cannot tell how such volumes are produced at the price.

Nelson's Library of Copyright Novels marks something like a new era in cheap publishing. To get Anthony Hope's *Intrusions of Peggy* for sevenpence net is such a bargain as the public has not had offered them before. It has 378 pages, the type and paper are good, and the cloth binding is neat and strong. Our fathers would have thought this Library nothing short of a miracle.

The Stolen Planet, by John Mastin (Wellby, 3*s*. 6*d*.), is a scientific romance of the most exciting kind. An air-ship roves through space, visits other worlds, passes through a comet's tail, and finally captures a planet. It is a tale which almost takes away one's breath.

GENERAL

The Kingdom of Man. By E. Ray Lankester. (Constable & Co. 3*s.* 6*d.* net.)

THIS book is founded on Dr. Ray Lankester's Romanes Lecture at Oxford in 1905, on his address as President of the British Association in 1906, and an article which he contributed to the *Quarterly Review*. The first section has the striking title: 'The Kingdom of Man,' and its contents are as stimulating as its title. It discusses man's relation to Nature, of which he is the 'insurgent son.' At a very remote period he would seem to have 'attained the extraordinary development of brain which marked him off from the rest of the animal world, but has ever since been developing the powers and qualities of this organ without increasing its size, or materially altering in other bodily features.' The new knowledge of Nature and of man's capacity for its control is a call to enter on that *Regnum Hominis* which Francis Bacon pictured to his incredulous age. 'The will to possess and administer this vast territory alone is wanting.' Dr. Lankester urges this 'conscious and deliberate assumption of his kingdom by Man' as an absolute duty which cannot really be avoided. Man has interfered with the processes of Nature by his civilization, and has thus to face a new set of dangers and difficulties which will crush him if he does not control them. A fascinating study opens up here. There is no room for the weariness and despair which is due to an exclusive worship of the past. The second section of the book deals with the advance of science in the past twenty-five years. It is full of 'fraternal pride and sympathy in the glorious achievements of the great experimentalists and discoverers of our day.' As a bird's-eye view of the subject it claims a thoughtful reading from every intelligent man and woman. It abundantly justifies the plea for fuller support of scientific research. Dr. Lankester quotes Bishop Creighton's words: 'Religion means the knowledge of our destiny and of the means of fulfilling it.' He adds, 'We can say no more and no less of science. Men of science seek, in all reverence, to discover the Almighty, the Everlasting. They claim sympathy

and friendship with those who, like themselves, have turned away from the more material struggles of human life, and have set their hearts and minds on the knowledge of the eternal.' The closing chapter deals with 'The Sleeping Sickness,' one of Nature's revenges. It is a luminous account of the disease and its causes. The moral comes in the last sentence. 'The defiant and desperate battle which civilized man wages with Nature must go on; but man's suffering and loss in the struggle —the delay in his ultimate triumph—depend solely on how much or how little the great civilized communities of the world seek for increased knowledge of Nature as the basis of their practical administration and government.' Many excellent illustrations add much to the value of this epoch-marking book.

The Nature and Origin of Life in the Light of New Knowledge. By Prof. Felix Le Dantec, of the Sorbonne, with introductory Preface by Prof. Robert K. Duncan. (Hodder & Stoughton. 6*s*. net.)

This is the second volume of 'The New Knowledge' series edited by Professor R. K. Duncan. The first volume appeared some time ago, bearing the name now bestowed upon the series, and contained a fascinating and valuable account of latest research in the realm of physics. It is only natural that the next issue should turn its attention to the problem of life as being one of the gravest that can possibly confront modern science. The scope of this volume is best indicated in the editor's preface. 'Professor Felix le Dantec, of the University of Paris, stands as perhaps the foremost champion of the mechanical theory of life, and in this book, written especially for the people of our speech, he has given us in the simplicity of its expression, the clarity of its statement, and the keen logic of it, perhaps the best exposition of the subject extant. The conclusions that he arrives at seem coercive. The body is a mechanism which in substance, energy, form, and movements proceeds absolutely in accordance with the laws of substance.'

The whole following investigation is too interesting to permit of detailed quotation here, but it can be followed by any person of ordinary intelligence. The summary of the whole case is that whether the synthesis of living protoplasm be sooner or later attained in our laboratories—the author thinks that it will be the latter—'the enlightened mind no longer needs to see the fabrication of protoplasm, in order to be convinced of the

absence of all essential difference and all absolute discontinuity between living and not-living matter.'

We may now make only two notes. First, the synthesis of living matter by modern methods, even if it should occur to-morrow, has no terrors whatever for the Christian theist. He will, in such case, have rather more than less reason for believing in God. The other note is succinctly expressed by the editor. 'In the demonstration contained within this book, Prof. le Dantec has done great service in hastening what will be the inevitable conclusion of science. But there is a certain demonstration that the book does *not* contain, and that is, that because the living organism is a mechanism, it is necessarily an automaton.' No caveat can be of greater importance than this just now, in view of the tendency to 'determinism' which so largely prevails.

Essays on the Social Gospel. By Dr. Adolf Harnack and Dr. Wilhelm Herrmann. Translated by G. M. Craik and edited by Maurice A. Canney, M.A. (Williams & Norgate. 5*s*.)

There are no more widely influential writers of the Ritschlian school than the Berlin Professor of Church History and the Marburg Professor of Theology, whose essays make up Vol. xviii of the *Crown Theological Library*. Dr. Harnack contributes two papers, entitled respectively, 'The Evangelical Social Mission in the light of the History of the Church,' and 'The Moral and Social Significance of Modern Education.' With his definition of 'the chief task of the Church' theologians, who mean more by 'redemption' than he does, will heartily agree; it is 'still the preaching of the gospel, that is to say, the message of redemption and eternal life.' But the Church has a social mission, and with great ability Professor Harnack brings out the warnings and the teachings of history in regard to the attitude of the Church towards social questions. There is no indiscriminating denunciation of the Church, for it is the 'progress already made that thrusts new tasks upon us.' The limits within which the Church should confine its activity are thus defined: 'it has nothing to do with questions of social economics,' for the settlement of which 'such technical knowledge is required as is altogether outside the province of the Church.' On the other hand, it is the duty of the Church 'to interfere in public conditions wherever it finds that serious

moral evils are being tolerated.' Without any bitterness or recrimination it is quietly pointed out that there is 'an element of danger in coquetting with the social-democratic movement . . . as long as the leaders and journals of that party inculcate a life devoid of religion, of duties, of sacrifice and of resignation.'

Dr. Hermann's paper is on 'The Moral Teachings of Jesus,' and approaches the subject rather from the point of view of Christian ethics than from that of ecclesiastical history. Difficulties presented by the words of Jesus, taken literally, and interpreted apart from the special circumstances in which they were spoken, are discussed at considerable length. It is well said that 'the gospel not only sets ideas before us, but presents us with a mighty fact'; and 'this fact, which we must not merely "believe," but ourselves see, is the Person of Jesus Christ.' Although Herrmann's meaning is at times not so clear as Harnack's, it is always instructive to master his argument. His main position is that the commands of Jesus are to be accepted 'neither as enforced and arbitrary laws, nor yet as outbursts of emotion, but as the effulgence of His mind.' To the deeper question, 'How are we to ascertain the mind of Jesus?' the answer given, true as far as it goes, is that 'every one will at length understand His thoughts, who draws so near to the person of Jesus that He is conscious of His power to deliver, and becomes free for service as He was.'

The translator has presented these stimulating essays in lucid English which it is a pleasure to read.

The Stoic Creed. By William L. Davidson, M.A., LL.D. (T. & T. Clark. 4*s.* 6*d.* net.)

Professor Davidson's book is 'a contribution towards an exposition and just appreciation of Stoicism, which, whatever its defects, was a system of lofty principles, illustrated in the lives of many noble men.' Stoicism, like all the Greek philosophies that have permanently influenced the world, attaches itself to the name of Socrates. After making clear his position in the development of Greek thought Dr. Davidson considers the form which the Socratic impulse took in Stoicism. Its great object was to stem the tide of deterioration which had set in and to produce in men a healthy robust moral nature. Ethics thus became the supreme and all-important science. 'The home of its first activity was Greece, the city of its later development was Rome.' The Stoic masters are still eagerly studied. The

Meditations of Marcus Aurelius are 'a supremely precious volume.' After a charming chapter on these masters and their writings we approach the study of 'Stoic science and speculation.' Its Conception of Philosophy, its Theory of Knowledge, and its Physics are successively discussed. Then the contrast between Stoicism and Epicureanism is brought out in a suggestive chapter. The final section on Morality and Religion is prefaced by some account of the 'Predecessors of the Stoics in Ethics.' This leads to an exposition and criticism of Stoic teaching, and the book closes with a chapter on 'Present-day Value of Stoicism.' It is not a dead system, but 'instinct with life, and is capable of creating a genuine sympathetic interest. It breathes a fine spirit, and in its later forms, touches the heart, while at the same time it appeals to the intellect.' In many respects the system has permanent value, and we cannot afford to neglect or despise the teaching of the great moralists who 'led up to and served in measure to mould the ethics of the New Testament.' This is a luminous and sympathetic study of a system which never ceases to attract the attention and admiration of Christian thinkers.

The Sense of Touch in Mammals and Birds. By Walter Kidd, M.D., F.Z.S. (A. & C. Black. 5*s*. net.)

This is, for the purposes of exact science, undoubtedly a valuable book. It is an exclusively anatomical study of the sense of touch as exhibited in the hand and foot of mammals and birds, with special reference to the papillary ridges and papillae of the corium. The methods pursued concern two orders of phenomena, the macroscopical and the microscopical modifications of the skin. The former chiefly deals with the description and illustrations of the papillary ridges found on the palmar and plantar surfaces of eighty-six mammals, and these ridges are shown in drawings taken from the species examined. 'Nearly eight hundred sections in all have been made, and eighty-six species of mammals and birds have been examined macroscopically and in most cases also microscopically.' These words of the author accurately describe his plan of procedure, which is certainly admirably carried out. As regards the highest mammal, man, it is well pointed out that the sense of touch has been from the very first of extreme importance, and that 'such use of this sense in man must have contributed greatly to his better equipment for the struggle of his life, and thus in a broad

way have been governed by a slow, remorseless process of selection.' The book is eminently one for specialists, but the excellence of the numerous illustrations make it also interesting to the general reader.

Canterbury. By W. Teignmouth Shore. Painted by W. Biscombe Gardner. (A. & C. Black. 7*s*. 6*d*. net.)

This is a very pleasant book. Mr. Shore has caught the spirit of the famous cathedral city, and tells the story of its great church, its pilgrims to the shrine of Thomas à Becket, its eleven religious houses and other places of abiding interest in a way to deepen their attraction for the student and visitor. The closing chapter—'A Canterbury Roundabout'—leads us along Northgate to the decayed port of Fordwich, with its diminutive Town Hall and quaint Council Chamber, and back to Canterbury by Harbledown. Every step of the road is full of history, and Mr. Shore's brief description makes us wish for more. A path leads up to the Hospital of St. Nicholas, and suddenly the stone archway is seen, 'covering the well known by the name of the Black Prince. Primroses are peeping forth out of the abundant winter foliage; but for some reason we cannot call up much interest in this well, ancient though it be, perhaps because of the falsity of the story that connects it with the Black Prince. A few yards higher and we find ourselves behind the long, low building of the hospital, and then we stand within what we may call the precincts. This lazar-house was founded by the busy Lanfranc, and the west door of the church is Norman work. Old—how old! echoes through our mind as we stand here, and again as we lay our hands on the ancient gnarled tree in the churchyard; how old it all is, this church set high upon the hill, overlooking a vast stretch of valleys and uplands.' The twenty full-page illustrations in colour are very effective. The north side of the Cathedral, Christchurch Gate, the chapel in the Undercroft, the Baptistry, Norman Staircase, Greyfriars' House, and St. Martin's Church specially please us. It is a book that will bring home Canterbury's beauty and wealth of interest to every one who turns its pages.

Messrs. Bell have added *Bangor* (1*s*. 6*d*. net.) to their attractive Cathedral Series. Mr. Ironside-Bax has had few historic documents to rely upon, but he has succeeded in giving a clear account of the building and of the see. The exterior

of the cathedral is somewhat mean, and the low situation is much against it, but in the interior the uninterrupted view towards the fine east window takes away from the general effect of insufficiency. A double illustration is given of the famous Missal preserved in the library, and the pictures are excellent.— The little volume on *Romsey Abbey* (1*s.* 6*d.* net.) by the Rev. T. Perkins, appears at an opportune moment on the eve of its thousandth anniversary. The abbey is said to have been founded by the son of Alfred the Great in 907, and the chapter on its abbesses shows how the story of their house is intertwined with our national history. Not a few scandals arose from the behaviour of its sisterhood who loved gossip and knew how to enjoy a revel. There is a good illustration of the celebrated Romsey Rood on the west wall of the transept. This is the best work of its date in high relief that we have in England. The book is a rich mine for students of monastic life and both Norman and Early English architecture.

London City Churches. By A. E. Daniell. With Numerous Illustrations by Leonard Martin, and a Map showing the position of the Churches. Second edition. (Constable & Co. 3*s.* 6*d.* net.)

This is a very full and reliable guide to the City churches. They are arranged in three divisions, Churches anterior to the Fire, Wren's Churches, and Churches subsequent to Wren. A clear account is given of the history of each church; its building, additions and improvements, famous incumbents and parishioners, and everything that a visitor wants to know. Mr. Daniell has made himself master of the subject, and he puts his information in a way that cannot fail to interest his readers. It is a thoroughly good and very useful handbook, and the full-page illustrations are excellent.

A new edition of the Rev. John Simon's *Summary of Methodist Law and Discipline* has just been issued by the Methodist Publishing House (5*s.* net). The work has been considerably enlarged and carefully revised. The legislation down to the Conference of 1906 has been included, and the section on 'The Conference' is rearranged. This *Summary* now takes official rank as the successor of the *Large Minutes* which every Methodist preacher had to read and approve before he was admitted on trial. Candidates are now required to read the abridgement of this *Summary*. Mr. Simon has done his work

with unerring accuracy, and the arrangement is admirable. It is a volume which is essential for every student of Methodism inside or outside its own borders. It is very neatly got up and clearly printed.

English Proverbs and Proverbial Phrases. By W. Carew Hazlitt. (Reeves & Turner. 7*s.* 6*d.*) This is the most complete work on English Proverbs, and has engaged its writer's attention for more than forty years. It was first published in 1869, and was greatly improved and enlarged in 1882. Mr. Hazlitt has now added much new matter, so that the work runs to 610 pages. The introduction discusses the definition of a proverb, and gives many interesting particulars as to earlier workers in this field. The proverbs are arranged alphabetically, and a full index of subjects affords ready access to the rich material provided. The explanations of difficult allusions, gathered from all sources, are very helpful. Every page of this book throws light on some interesting bit of old English life and manners. It is entitled to a place in every family library, and it is a companion that will never grow stale.

The Divine Calendar. By Augusta Cook (Stock, 2*s.* 6*d.* net). Studies of the Revelation from an Anglo-Israelite point of view. A good deal of research is manifest in the comments, but the interpretation will only commend itself to those who hold the writer's views as to 'British-Israel truth.'

Religious Teaching of English History (Stock, 1*s.* net) pleads that the religious significance of our national history should be carefully brought out in church and school.

The Ethics of Diet, by Howard Williams, M.A. (Manchester: Broadbent, 1*s.* net) is an abridged edition of a well-known 'biographical history of the literature of humane dietetics from the earliest period to the present day.' It is very clear and well arranged.

A Lay Preacher's Reminiscences of Rural Christianity (Stock, 2*s.* 6*d.* net) is an artless record of village preachers and their congregations. It has some good stories, and is written by an enthusiast of the right sort.

By Others' Faults. By Ruby Ellis. (Simpkins. 6*d.* net.) These thoughts on the training of children are sensible and well put. Parents will be thankful for such a counsellor.

Periodical Literature

BRITISH.

THE **Dublin Review** for April–June, pursuing its traditional policy of 'fair and friendly apologetics,' discusses *The Future of the Free Churches*, in a not unsympathetic, if not perfectly informed, article by the Rev. Vincent McNabb, O.P. Undue attention, the writer thinks, has been paid to Anglican arguments. The Catechism of a Council 'representing sixty millions of avowed Christians in all parts of the world' is more worthy of the notice of Catholic apologists. With the 'earnest prefatory words of the Free Church Catechism' the writer is in hearty agreement. He also finds a point of *rapprochement* in the doctrine of the deity of our Lord, the fundamental basis of the Council. It was to accentuate this doctrine that the framers of the Federation 'toiled so earnestly.' 'Instinctively, the Federation felt that it could only justify its severance from historic Christianity by the fact that the Church had gradually placed a human mediator between the soul and God.' This, the writer tries to show, is largely a misapprehension, and finds in the fact that both the Free Church Catechism (thanks chiefly to the resolute stand taken by the Rev. C. A. Berry and the Rev. H. P. Hughes) and the Roman Catholic Catechism are based upon the same eternal rock, the hope of future understanding and perchance co-operation. Among modern Free Churchmen he finds two parties, the dogmatic and the undogmatic—amongst whom, we presume, he would place the new theologians—and, whilst he has no hopes from the latter, he does not despair of the former. 'We know not how soon the Newman of Nonconformity may arise to begin a homeward movement towards the historic Church, which still misses its separated children from its fold, though not from its prayers.'

The ever green, ever gracious Diary of John Evelyn, reprints of which are appearing in gratifying variety of form and price, presents to a **Quarterly** reviewer (April–June), the picture of a man 'wholly given up to serious things, not by a sense of duty, but by natural taste and temper.' Though he was so strong a Churchman, there is a touch of the Puritan in him. 'His life is entirely in the things of the mind and the things of the soul. It is one long record of happy activities and happy pieties. . . . Nothing can disturb his quiet faith; not the loss of his wonderful boy, nor that of his saintly and accomplished daughter, nor the death of so many more of "my very dear children"; not the Plague, nor the Fire, nor even the Court of

Charles II. And so he moves on to his serene and beautiful old age, in which every birthday looks back with thankful piety on the past, and forward with expectant submission to the inevitable and steadily nearing end. . . . There is no better key to his life than the motto he chose for himself: "Omnia explorate; meliora retinete." He is a man of miscellaneous culture who never became its slave, but was strong enough to choose among its treasures and to use the best.'

Evelyn's Diary also furnishes the text of a beautiful biographical and critical paper in the **Edinburgh Review** (April-June), and in close proximity will be found an article of great archaeological and artistic interest on *Sancta Sanctorum*, the chapel of the old Lateran palace, whose precious caskets, golden reliquaries, and marvellous silk textiles have recently been opened to inspection, after constituting for centuries the most impenetrable shrine in the Christian world; 'a place so long inviolate that it had acquired something of the mystery which gathers about sunken or buried treasure, and inevitably appeals to the imagination of mankind.'

In the May number of the **Fortnightly** there is the first of what promises to be a delightful series of letters from the Italian poet, Carducci, to the Countess Ersilia Caetani Lovatelli; as witness the following sentences from one of them: 'Signora Contessa, . . . My natural disposition is rapidly going from bad to worse; nowadays few things please and most things displease me. I beg you to intercede for me with Saint Ersilia (I do not personally know the saint, but will you, if you can, send me news of her), in order that she may obtain for me from the Almighty forgiveness of, and respite from, my cross temper; and you, dear earthly Ersilia, who are more approachable and better known to me, I beg you to preserve to me always your good graces and your ruby wine.'

The **English Historical Review** (April) has an extended notice, signed P. V. M. Benecke, of Dr. Workman's *Persecution in the Early Church*. It is described as a real contribution to its subject, which it deals with more fully than any English work.

Jesus on His own Vocation is a timely article in the May **Contemporary** by the Rev. Alexander Brown, who considers our Lord as the Founder of the spiritual kingdom of God. The destruction of Jerusalem is regarded as the fulfilment of His apocalyptic teaching. The earthly form of the kingdom is the Church. 'Her life is the divine breath of the risen Christ, an emanation from His life, a procession from God the Father, through the Son, in and by the Holy Spirit—God specifically humanized in His manward energizings, so as to find a readier and fuller access into the spiritual forms of men.' The article, while refreshingly orthodox, is marked by much originality of diction and of thought.

The May **Blackwood** is distinguished by a rather caustic but informing article on *Liberty and Patriotism in America*, by Mr.

Charles Whibley. As you approach New York, he says, you are confronted by the statue of Liberty, and, so long as you remain in the States, you cannot get away from the word. At every turn, it is 'clubbed into you. The word—not the quality—looks out on you from every hoarding.' In what does it consist? Equality of opportunity? In liberty of life? Alas, 'American liberty is a mere creature of rhetoric.' 'In Europe we strive after freedom in all humility of spirit, as after a happy frame of mind. In America they advertise it—like a patent medicine.' As for patriotism, that also, the writer thinks, is a matter of talk and fireworks. It is 'a cosmopolitan orgie of political excitement.' The inaction of the real American he regards as America's heaviest misfortune. 'The young American of gentle birth and leisured ease hates to soil his hands with public affairs. His ambition does not drive him, as it drives his English cousin, into Parliament. He prefers to pursue culture in the capitals of Europe, or to urge an automobile at a furious pace across the sands of Long Island.' So long as Tammany on the one hand and the Trusts on the other conspire to 'keep it of no effect,' the boasted American Constitution is, he thinks, of no avail—'a mere paper thing in a museum.' 'It is better,' he concludes, 'to spend one day in the service of your country than to fire off a thousand crackers and to dazzle the air with stars and stripes innumerable.'

The **National Review** for May has a deeply interesting paper on *Ernest Renan—Some Unpublished Notes*, by Miss Hallard, who, from Renan's *Cahiers de Jeunesse*, now in course of publication by his daughter, illustrates 'that vein of mysticism which was inherent in Renan, and made his struggle infinitely pathetic.' The Note-Books, from which we quote some sentences, were kept at the age of twenty-three, just before the writer made 'the great renunciation.' 'A curious study might be made of Byron—much more curious than of Rousseau. He was a monster, a prodigy; but something was wanting in him—the moral sense, Jesus Christ.' 'The enormous variety in mankind strikes me—Homer, a knight, a modern poet, Augustus, a nun, Jesus Christ, Voltaire, a rag-picker, a peasant, a talapoin, St. Theresa, a banker, a *bourgeois*, a politician, Job, Mahomet, I myself, . . .' 'Ah, if I had been born a Protestant in Germany! My place was there. Herder was a bishop, and certainly he was a Christian, but in Catholicism one must be orthodox. That is an iron bar, and Catholicism will not hear of anything else.'

Those who are interested in Pure Mathematics will greatly value the article by Mr. A. T. Shearman in the April-June number of **Mind**, acutely reviewing *The Principles of Mathematics*, by Mr. Bernard Russell, than which 'no work of greater importance on logical doctrine has appeared in English since the publication of Boole's *Laws of Thought*.' This great philosophical Quarterly is full of articles and discussions of interest to students of ethics and psychology. In this issue there is a paper by Prof. F. H. Bradley on *Truth and*

Copying, with an important appendix containing an appeal to Prof. William James to clear up some obscure points in his various deliverances on Pragmatism. The discussion is not without its bearings on the new theology, and indeed on many points of Christian apology.

The Hibbert Journal (April).—Side by side in the opening of this number stand two articles explanatory of 'new movements.' Mr. R. J. Campbell unfolds once again what appears to him to be the significance of 'the new theology,' and 'Latinus' deals with the Neo-Catholicism of Loisy, Fogazzaro, Tyrrell, and others. As though these significant articles were not enough to indicate changes in the theological horizon, Sir Oliver Lodge pleads for the re-creation of a national church as an engine of progress, and Prof. Sonnenschein points out that the views of Mr. Campbell and Sir O. Lodge may fairly be described as 'The New Stoicism.' Perhaps it would not be unfair to say that all these articles prove the existence of active ferment in the religious world rather than the promise of any stable forms of fresh life and thought. Of a different character is Principal Garvie's examination of the nature of *Personality in God, Christ, and Man*. This, whether a reader agrees with the writer or not, will help him to clear his own ideas on some of the difficult questions recently raised concerning Immanence and Incarnation, and Dr. Garvie at least indicates the way in which orthodox teachers should meet neology. Denunciation is not desirable, but rather a re-exposition of old doctrine in the light of new knowledge. An article on the sinlessness of Jesus by E. A. Rumball hardly contributes to the better understanding either of sin or of the character of the Master. According to the writer, 'That Jesus nowhere gives utterance to a cry for mercy does not prove that His every thought and action was perfect and that He was sinless; it but shows that He knew His Father so well that, wherever a blunder occurred in His life, He was conscious of the love that pardoned it.' An able philosophical study by Dr. George Galloway points out what religious thinkers owe to Kant, and a very instructive practical one by the Rev. B. A. Millard describes the 'Theology of the Average Man.' He very wisely bids the trained thinkers who are discussing abstract religious questions to bear in mind the actual condition of the bulk of those who constitute the congregations in Christian places of worship.

The Journal of Theological Studies (April).—Sir Henry Howorth, who lately discussed in this Journal the Hebrew and Alexandrian Canons of the Old Testament, now examines 'the origin and authority of the Biblical Canon according to the Continental Reformers,' dealing in this number with Luther and Karlstadt. The article is learned and instructive. Sir H. Howorth brings into unusual relief the position and action of Karlstadt in shaping the views of the Reformers, and he has no difficulty in pointing out the subjective, and in many respects unsatisfactory, character of Luther's mode of judging of canonicity. But there is much more to be said on the other side

to which the writer quite fails to do justice. As this article is one of a series and only a part of the argument is presented, we refrain from criticism. The *Notes and Studies* in this Review always contain interesting matter on a great variety of topics. That this number forms no exception to the rule may be judged from the titles of a few of these brief articles: *The Identity of Bernard of Cluny*, by I. W. Thompson; *The Evidence of Irenaeus on the Date of the Apocalypse*, by the Bishop of Ely; *St. Mark's Witness to the Virgin Birth*, by Rev. V. McNabb; *Macarius Magnes, a Neglected Apologist*, by Rev. T. W. Crafer, and a tribute to the memory of Mill as the editor of 'The First Really Great Edition of the Greek Testament,' by Dr. Eberhard Nestle. Able reviews and a *Chronicle* of recent work in the department of the philosophy of religion by Dr. F. R. Tennant, make up an excellent number.

The Expositor (April and May).—Dr. Mayor's article on *Virgil and Isaiah* seeks to show that 'the thoughts and expressions of the prophet must have somehow filtered through to the poet,' the link of connexion being found in the Sibyl as the actual organ of communication reaching through 700 years. Rev. A. Carr deals with the difficulty that there is no direct mention of the Virgin Birth of our Lord in the Fourth Gospel, and shows how 'testimony by allusion' may be more convincing than proof conveyed in a narrative. An interesting article appears in the April number by a writer known to many of our readers, Mr. E. E. Kellett, entitled *Some Notes on Christian Dioscurism*. Mr. Kellett is an expert in certain departments of religious folk-lore. Sir W. Ramsay and Prof. Rendel Harris contribute to both these numbers of **The Expositor**, the former on *The Pisidian Antioch* and *The Oldest Written Gospel*. The latter of these two articles contains a very interesting contribution to the study of the Synoptic problem. The writer commends and criticizes Harnack's study of *Luke the Physician* and gives his own view of the supposed 'Source,' often called Q, on which Matthew as well as Luke relied, in addition to their use of St. Mark's Gospel practically in the form we possess it. Harnack may be right, or Ramsay may be right, or both may be mistaken, but only by such discussions as this article contains can the truth be approximately reached. Dr. Sanday has lately commended very highly the work of the American theologian, W. P. Du Bose, and in the May number he gives still more emphatic praise to his last book: *The Gospel According to St. Paul*. Dr. Du Bose is in Dr. Sanday's estimation the wisest writer on the Philosophy of Religion on the other side of the Atlantic, and the wisest Anglican writer on either side. This is high eulogy, and something must be put down to Dr. Sanday's well-known geniality and generosity. The views expressed by Dr. Du Bose on '*Righteousness*' in St. Paul, whilst interesting and sometimes illuminating, perhaps hardly warrant the high encomium which the author of a standard book on the Epistle to the Romans is good enough to give them. But the tone and temper of Prof. Du Bose are admirable. In

the May number will also be found an interesting study of *The connexion between the fifth and sixth chapters in I Corinthians*, by Dr. Bernard of Dublin, and also an erudite discussion on *The Commentary of Pelagius on the Epistles of St. Paul*, by Professor Souter, of Mansfield College, Oxford.

The Expository Times (April and May).—Dr. G. G. Findlay, of Headingley College, is apparently at work on the prophet Jeremiah. He contributes two very suggestive papers on the 'inner life' of that prophet, in which is traced with delicate insight the process by which 'this gentle affectionate man' was chastened and purified to understand and declare God's perfect will, and fitted for the highest kind of service. In 'a calmer frame and with the fever of his spirit spent,' the prophet was prepared for the great crisis of his own and the national life; 'chapter XX. describes Jeremiah's Gethsemane.' An article by the late Dr. Blass on *The origin and character of our Gospels*, translated by Mrs. Gibson, acquires a pathetic interest from the fact that as the translator began her task, the gifted writer died suddenly of heart disease. The loss to scholarship is great. Dr. R. F. Horton singles out as the three best theological books of 1906, a translation of Herrmann's *Der Verkehr des Christen mit Gott*, W. L. Walker's *Spiritual Monism*, and Prof. Gwatkin's *Knowledge of God*. Prof. Deissmann finishes his valuable articles on the New Testament in the light of recently discovered texts of the Graeco-Roman world by one entitled *Recapitulation—Problems for Future Investigation*. These articles are amongst the most important to be found in the recent issues of any theological periodical in this country.

Review of Theology and Philosophy (April and May).—This Review continues its useful course of presenting a critical survey of current theological and philosophical literature. The notices of books are just such as students desire. They are written by capable men, condensed into brief compass, give a good idea of the scope of the works reviewed and a judgement of their work from a scientific point of view, not that of the theological partisan. In each number the first article contains a tolerably full survey of work done in some particular field; in the April number Prof. Kirsopp Lake of Leiden deals with *Recent Literature in the Textual Criticism of the New Testament*, and in the May number Prof. Vernon Bartlet does the same for Early Church History. It is impossible for us to do more than indicate some of the more interesting shorter reviews: e. g. Prof. Witton Davies on Briggs' *Psalms*, Dr. L. Muirhead on Shailer Matthews' *Messianic Hope in the New Testament*, and Mr. A. Fergusson on Prof. Lofthouse's *Ethics and Atonement*. Canon Cheyne reviews Jensen's *Gilgamesch-Epos in der Weltliteratur*, Prof. Mackintosh of Edinburgh deals with Dr. Adams Brown's *Christian Theology in Outline*, and Prof. Hoernlé of St. Andrews contributes several thoughtful and helpful philosophical articles. An excellent bibliography is appended.

This review will be found very useful as a guide to the most valuable features in the current literature of which it treats.

AMERICAN.

The Methodist Review (April).—We sadly miss the name of the late editor, Bishop Tigert, from the pages of this Review, the organ of the M. E. Church South, whilst we would heartily welcome his successor, Prof. Gross Alexander of Vanderbilt University. The first article in this number deals with a question which will by-and-by become a burning one: 'Shall an attempt be made to prepare a creed of world-wide Methodism?' Bishop Hendrix, who has taken great interest in the discussion of this subject, asks here, Where are the 'sources' of such a creed to be found? He passes in review the forms which Methodist 'standards' have taken on both sides of the Atlantic, compares them with other creeds and confessions, and pleads for the adoption of an Ecumenical creed as 'at least declaratory of what Methodists stand for' and possessing 'the weight of a deliverance of the best minds of Methodism.' As the question cannot be discussed till the conference of 1911, there is time for these and other arguments to be duly considered. The contents of this number generally are interesting. The titles of some of the articles are: *The Crisis in France; Church and State in England; Three Years and a Half of Pius X*, by a Catholic Priest; *The Purpose of Evil as conceived by Browning; The Divorce Problem* and *The Southern Labour Problem.* A eulogistic article on Hugh Price Hughes is contributed by Arthur Mather, and the editor writes on *Colossians and I John, the Historical Situation Common to Both.* We congratulate Dr. Alexander on this number of the Review and its general prospects, though we cannot say we are enamoured of the idea that the editor should occupy a dozen pages in analysing, describing, and praising the several articles in the number.

The American Journal of Theology (April).—The first two articles deal with Foreign Missions. We have seldom read a more instructive discussion of the question: 'Should Denominational Distinctions be perpetuated on Mission Fields?' than that furnished in the opening symposium. The writers are experienced missionaries from India, Burma, China, and Japan, and they not only give their own opinions, but adduce at some length the evidence of others. The witnesses do not entirely agree with one another, yet there is a general consensus of opinion that denominational distinctions should be steadfastly minimized and every effort made to train entirely native Churches in which they may probably disappear altogether. It is well urged, however, that denominational differences on minor points are readily understood by Buddhists and other non-Christians, and that their existence does little harm provided that the true spirit of Christian unity and love be maintained amongst the representatives of the various Churches. Prof. Lovejoy writes on the traces of *Inwardness*

discernible in Jewish thought before the time of Christ—the preparation, that is, in Judaism for our Lord's spiritual teaching. The writer does well to draw attention to this feature in the Prophets, the Psalms, and the Wisdom literature of the Old Testament, but he does not sufficiently point out other elements of Jewish religion and the marked contrast between theory and practice for centuries before Christ came. Dr. Case in another article shows that St. Paul's historical relation to the first disciples has hardly received sufficient attention from scholars, and he rightly emphasizes the continuity as well as the originality of Pauline doctrine. Interesting critical notes deal with the questions: *What is meant by the Divinity of Man?* and *Can the Human Character of Jesus be called Divine?* The twenty pages devoted to current literature are occupied by intelligent criticisms of important books.

The Review and Expositor (April).—The current number of this Review, which represents the Southern Baptist Churches, is hardly so interesting as usual. Two practical articles have struck us as useful, one dealing with *The Contribution of Sunday School Pedagogy to Spiritual Equipment*—in other words, the importance of thorough Sunday-school teaching for the spiritual life of the Churches—and the other with *Practicality in Theological Training in the United States*. America leads the way in labour-saving devices and in all utilitarian applications of knowledge; perhaps we shall obtain from the Churches on that side of the Atlantic practical hints as to how to make the teaching both of seminaries and Sunday schools more truly effective.

Bibliotheca Sacra.—In the April number *The Value and Uses of the Imagination in Religion* are discussed by Prof. A. H. Currier, who makes it plain that the imagination is a potent faculty and finds its legitimate exercise when it is used to illumine, to glorify, and to vitalize truth. The Rev. Burnett T. Stafford, writing on *Literature and Dogma*, accounts for the contempt in which dogma is sometimes held by the degradation traceable in the use of the word. To insist on mere theological opinions is dogmatism; but 'dogma is absolutely essential in all teaching whether of science or theology . . . Those religious bodies rejecting or sloughing the dogma of the Incarnation, as the primary and originating source of all Christian truth, set up one or more of their own devising and then attempt spiritual instruction.' Dr. Hitchcock favourably reviews a work by Dr. G. F. Wright on *Scientific Confirmations of Old Testament History*. Both biblical and scientific considerations are brought forward to show that 'it is proper to speak of a universal deluge coupled with the destruction of races of men.' Dr. Dwight M. Pratt finds *The Corrective of Theology* neither in philosophy nor in metaphysics, but in 'life at first hand.' He argues that to know psychology it is necessary to deal closely and intelligently with souls, and that 'theology is only psychology lifted into the realms of religion and spiritual experience.'

Exception might be taken to this statement, for only one aspect of theology is dealt with, but it is indisputable that 'the tendency to eliminate the supernatural from the modern doctrine of Christ comes from dealing with Christianity as a problem in criticism rather than as a practical power and process in the saving of men.' On the authority of one of Dr. Harnack's students the interesting statement is made that, when asked his view of sin, Prof. Harnack replied: 'I am an Augustinian about sin. That is the view I find in my own experience, and that is the view I see the lives of men illustrate.'

The **Albany Review**, which has replaced the **Independent Review**, opened brightly in April, but in May it outsparkled all the English Reviews by a lively article on *The American and his Holiday* from the pen of Mrs. John Lane, the publisher's American wife. At the outset she notes the change which has taken place in Paris and in London since the eighteen-seventies. American visitors used to take England on the way, and hurry through London with its sombre Sabbaths to the gay and lively city on the Seine. Now they linger in the English metropolis, because 'since then Paris has sobered down, and London has cheered up.' The new British gaiety is attributed to the influx of Americans with their magic dollars. The travelling American is divided into two classes, 'the extravagant and the stingy—there is no medium.' It is a mistake, however, to suppose that the travelling American is invariably rich. He has for the most part to count his pence. 'We are not all Vanderbilts and things.' 'Shoals of modest students, teachers, tourists, and town and country folk come over to spend what they have saved up for the event of their lives.' What a picture this is: 'Americans who feel that "Urup" is banded against them come across by way of Cook's Tours and other personally conducted parties, and pay a round sum for which they take part in a frenzied flight across the Continent, while Europe passes before their dazed sight like a kaleidoscope. Their time is limited to the summer, so they have to step lively. A kind of nightmare travel begins, and they see the sights in a race against time. They shoot through picture galleries, churches, public buildings, and past monuments. . . . Who has not strayed across American tourists stranded in hotel parlours, hollow-eyed, sallow, haggard of cheek, straight-fronted though exhausted, shirt-waisted, side-bagged, loathing sights, hating churches, hating pictures. . . ? An American was overheard to ask a porter in a Geneva hotel: "Is there a museum in this town?" "No, sir," said the porter, humiliated by this disgraceful confession. "Thank God," the young American cried fervently, and shook the astonished man's hand.' But the whole article should be read. It not only sparkles with epigram and bubbles over with humour, but is full of information as to American holiday-making at home and abroad. Future generations, the writer thinks, will find their best illustrations of martyrdom in the American husband, who already possesses 'a beautiful reputation' in that direction. The reputation, she says, is not entirely unfounded, but she thinks that

possibly the victim finds alleviations to his martyrdom, inasmuch as, for the most part, it consists, in summer-time at all events, in his wife going away without him, and leaving him to take care of her cats and home. The article ends with serious advice. To the American man, she would say: 'Learn to enjoy something besides your business;' to the American woman: 'Do not work so hard for your pleasures;' to the nation at large: 'It sometimes pays to waste money, while a judicious waste of time has, in the long run, proved to be a valuable investment.'

FOREIGN.

Kurzgefasste Geschichte des Methodismus von seinen Anfängen bis zur Gegenwart. Von Dr. John L. Núelson und Theophil Mann. Bremen: Verlag des Traktathauses.

It speaks well for the enterprise of German Methodism that a comprehensive *History of Methodism* should be in course of publication. The two parts already issued give promise of a work which will be scholarly, accurate, and interesting. Recent authorities have been consulted, and we are glad to notice expressions of the editor's appreciation of Dr. Loofs' excellent article in the *Hauck-Herzog Real-Encyklopädie*. The work will be completed in fifteen parts (8*d*. each, post free from Bremen). Its five sections are entitled: *History of British Methodism to the death of Wesley; History of British Methodism from Wesley's death to the present day; History of American Methodism; History of Methodism on the Continent of Europe; Doctrines, Church Organization and Missions of Methodism.* Dr. Adolf Harnack's estimate of Methodism is quoted; it was given in an address delivered in the University of Boston in 1904. According to the famous Berlin Professor of Church History, 'the Methodist Church is the richest in its experience of salvation, the most active in its operations, and the most fruitful in results of all the post-Reformation Churches.' A testimony which Methodists as well as their critics may read with humility.

Theologische Literaturzeitung.—In No. 6 Dr. Bonwetsch gives an interesting account of a recently discovered work of Irenaeus. Eusebius mentions this writing and entitles it a *Proof of the Apostolic Preaching*. Nothing was known of its contents until an Armenian version was found a year or two ago. The Armenian text is now published with a German translation and notes by Prof. Harnack. Dr. Karapet, its discoverer, fixes the date of the Armenian version in the latter half of the seventh century. The importance of this work consists in its being a summary of apostolic doctrine. Harnack regards the many parallels it furnishes with the work of Irenaeus *Against Heresies* as conclusive proof that it is by the same author.

The *Epideixis*, as the new work is called for the sake of brevity, gives a statement of the faith expressed in the baptismal formula (c. 3–8), a survey of the Old Testament dispensation (c. 9–30), an

account of redemption through the incarnation of the Son of God (c. 31–42), and proofs of the fulfilment of prophecy in Christ (c. 43–97). The thoughts familiar to readers of the polemical works of Irenaeus recur in this writing. 'It is surprising how definite is the system of theology which Irenaeus had made his own.' Moreover, it is clear that so far as its main outlines are concerned he had received it by tradition.

The following extracts deserve to be noticed: Irenaeus appeals to 'the elders, the disciples of the apostles' (c. 3, 61); he describes the purpose of the redemption as being 'through the union of man with God and the obedience of Him who was made man to make a partaker of immortality him who through his disobedience was joined to death' (c. 31, 33); He who 'before the world was with God' (c. 43) and through whom all the Old Testament revelation was given (c. 40, 44) is He through whom 'God has called men anew' (c. 40), and it is He who has accomplished the redemption (c. 39); Christ was crucified under Pilate 'the procurator of the Emperor Claudius' (c. 74). Irenaeus insists that the redeemed are not to be 'led back to the law of Moses' but are to live in faith and love (c. 89); as children of believing Abraham 'we are not justified by the law, but by faith' (c. 35); and again 'we have received the Lord of the law, the Son of God. Through faith in Him we learn to love God with all our heart and our neighbours as ourselves' (c. 95).

A third edition of Pfarrer Jüngst's *Methodism in Germany* has been called for. The reviewer says frankly that 'when the first edition of this work appeared in 1875 it was doubtful whether Methodism would have increasing significance for the religious life of Germany. To-day it is certain that Methodism is the largest and most influential society outside the Lutheran Church.' The author regards the Episcopal element in Methodism as a survival of Catholicism: 'It is still the law that in the annual conferences a bishop must preside. It is, indeed, only a question of time when the request of German Methodists to have a bishop of their own will be granted.' One rejoices to find in a journal of such far-reaching influence a recognition of the fact that Methodism in Germany has made good its 'claim to be worthy of serious study.'

Religion und Geisteskultur.—The second number (April) of this new Quarterly fully reaches the excellent standard attained by the first. Dr. Hans Pöhlmann of Nuremberg writes pithily on *Piety, Morality, and Socialism*. Needless to say, he does not attempt to discuss them separately, but only to consider them in their mutual relations. 'Piety is the root of the tree of which Morality is the strong trunk and Socialism the blossom and the fruit.' Applying the famous saying of Goethe to his theme, Dr. Pöhlmann says: 'Piety is reverence for what is *above* us, Morality is reverence for what is *within* us, Socialism is reverence for what is *around* us.' The article aims at establishing three theses.

1. True piety is moral and socialistic, by which is meant that it

forms strong characters, who unselfishly use their powers in promoting the interests of society as a whole. The piety that is content with prayer and worship and reading of the Bible is condemned; for piety is not to protect us from life, but to strengthen us for life, 'Piety is moral only when it creates heroes who can both labour and suffer.' True piety cannot be either morally or socially indifferent. Piety is falsely so called if, whilst contemplating the joys of Paradise, it is unmindful of the sorrows of earth.

2. True Socialism is both pious and moral. 'Impious Socialism is folly; immoral Socialism is barbarity.' For Christianity it is claimed that it has been 'the strongest social force in history;' but it is sorrowfully admitted that German Socialism is to a large extent unchristian and that some of its leaders would banish all reverence for what is above us. Again, it is no impeaching of the morality of many Socialists to say that too often their teaching robs morality of its absolute worth and reduces it to mere prudence. 'The Socialism that we need cares for what is around us and beneath us, but does not forget to reverence what is above us and to respect what is within us. It knows that the progress of humanity means the formation of characters whose roots reach down to the eternal silence, and whose topmost branches stretch upwards to the light of heaven.'

3. True morality must be pious and socialistic. There are social ends which a pious Christian and a religiously indifferent moralist may both seek to promote. But 'the one mourns over the consequences of vice, the other laments the sinful disposition. The test of the one is: useful or harmful; the test of the other is: good or bad, pious or impious.' But morality, even when it is religious, must also be socialistic. To the starving unemployed it is not enough to preach repentance. 'There is a depth beneath which human beings must not be allowed to sink if they are to remain receptive of a stimulus towards higher ideals.' Therefore, it matters not whether we speak of moral and social piety, or of pious and moral Socialism, or of social and pious morality. 'It is the same triangle, from whatever angle we trace it. But it is a right-angled triangle, and piety is the hypotenuse.'

The most striking of those religio-scientific articles for which it has recently been famous appeared in the **Revue de Deux Mondes** for May 1. With great insight and knowledge, both historical and scientific, it deals with *La Stigmatisation chez les Mystiques Chrétiens*, especially with the phenomena of this nature in the lives of St. Veronica, St. Teresa, and St. Francis of Assisi. In their ecstasies, certain saints have supposed themselves to be counted worthy sympathetically thus to suffer with Christ, 'to climb with Him the Calvary of crucifixion before mounting with Him the Tabor of Transfiguration.' The facts, the writer thinks, are for the most part authentic, and are to be accounted for by natural causes, the influence of the mind on the body, suggestion, &c.