

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

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

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



*Buy me a coffee*

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



**PATREON**

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

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

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

# THE LONDON QUARTERLY REVIEW

---

JANUARY 1914

---

## THE MAN AND THE MESSAGE

### I

**Y**OU can always secure the hearty assent of a general religious audience by dwelling on the prime necessity of having men, real men, in the pulpit. And one of the most damning charges against religion, or certain forms of it, is that it does not produce men, but runs to a type either dull, dainty, or weedy. It may be worth while to examine this notion for what of truth it contains or omits.

The one thing needful for the spread of Christianity (we often hear) is Christian personality. Multiply your Christian personalities and you will soon cover the world. But that is only partly true. The Kingdom of God is more than a crowd of Christian persons. Taken by itself the statement comes to mean that an earnest, a racy, a hearty, a sympathetic, or a virile temperament is the one thing needful to commend Christianity to the public, and to the democracy in particular. And in many quarters it descends to mean that with an engaging, commanding, or popular personality it is of much less moment what the staple of his gospel may be. He may preach what he likes if he impress his public, or make things go. The message matters less, so long as it keeps religious at all; what does matter is the

## 2 THE MAN AND THE MESSAGE

man—meaning thereby chiefly what appeals to the straight and decent natural man, or affects his natural religion.

Now if this be bluntly pressed it must be bluntly countered. What matters is not the man but his message. The personality of the agent may sell the goods once, but it is the quality of the goods that keeps selling them. The preacher is ruined as a Christian apostle if he let his subjectivity get in front of his positive truth, his temperament do duty for his message, or if the way he has with him (literary or personal) takes the place of the Holy Spirit. He may start a new religion, but he is not a witness of Jesus Christ ; and it is not to the Christian kind of spirituality he leads. For that end the spiritual personality must be more than a choice or gifted soul. It must be the creation of Jesus Christ, and thereby the living vehicle of that historic fact and creative power. Nowhere is it good business to be the most delightful and welcome of counter gossips if nothing passes, and no trade is done for the principals of the house.

Moreover, in the case of the goods we are here handling, they make their own agent. The message does more for the man than the man for the message. It is the kind of gospel that makes the apostle. It is the message that makes the missionary personality ; it is not a general sympathy, nor a religious zeal. It is the doctrine that makes the doctor, the *κηρυγμα* the herald here. It is the dogma that makes the Church more than the Church the dogma. The form of doctrine may be due to the Church, but the matter is not ; the Church is due to it and arose from it. In the Church's life, as in the man's, personality in creative action expresses itself in doctrine, and doctrine again reacts powerfully on personality.

Living faith is a personal thing. It is trust—a person's trust in a person. But it is impossible to break up any person into sealed compartments. We cannot detach faith from thought nor from truth ; we can only beware of

identifying them. We must know whom we trust, and for what we trust him—what in him we rest our trust upon. There is no faith without a content, intelligible and stateable, which, in a great religion, has also the power to expand into an intellectual fullness growing and changing with the growth of the Church and the race. We start with a revelation which is the germinal truth of all theology, with a message, a deed, a gift, a practical dogma fruitful of all dogma. Man's religion must begin with God's advance to him and his knowledge of it. That is the dogmatic thing. For our faith does not float in a formless ether of the divine, it responds to the divine coming—to God's heart and mind and deed, which is the 'characteristic' and the creative in religion.

For Christianity it is quite impossible to separate life and truth, person and doctrine, whether we mean the person of Christ or of the Christian. If we try we get, at the one extreme, a mere orthodoxy, and, at the other, mere temperament. But the man in the pulpit is not there for either—only for the sake of the Word that makes him a new man and ordains him to its service. And for the responsible officers of a Church to say, when it is a case of choosing a minister, that they do not much mind what is preached if an engaging or impressive man preach it, and especially if he attract the young, is entirely to betray their trust from God, however popular they or their fancy may be with man. They are not fit for Church office.

To preach Christ even is not simply to preach a grand or a winsome personality. That may be but an aesthetic Christ rather than a sacramental, an impressive rather than a regenerative, a figure rather than a factor in life. Ever since Herrmann wrote his great book of theological devotion on the Christian's walk with God, much needful stress has been laid upon the inner life of Jesus. To many who were reared upon the old orthodoxies or the old rationalisms, Herrmann's message has been a true godsend in the way of

#### 4 THE MAN AND THE MESSAGE

deliverance and inspiration. As I have elsewhere put it, the picture walks out of its frame as a life, and takes possession of us in the name of the divine kingdom and the Eternal Father. But as that very effect works upon the soul it creates a hunger it cannot satisfy. For what end was that personality there? Just to work on us? Just to create in us that impression, to produce that subjective change, in a lofty and universal way? Did the supreme personality of history come but to impress the world, or even to be the sacrament to it of the divine life? Is redemption nothing but our reconciliation? Do we exhaust the person of Christ, who is the life indeed, when we treat Him but as God's greatest sacrament to men? Did He not come to do something if He came to take the place due to God in history? History is action—God's, man's, or both. Did He not *do* something decisive, and universal, and final? Has this personality not a content more positive, more dogmatic, more crucial for a solidary race than is allowed for in our personal impression from His inner life? Had His apostles, has His Church not such a message? Is His Church but the company of the impressed? Was the task of the historic Israel He crowned simply to act on the world by the spell of its spiritual interior, to bequeath thus a spiritual dynamic which might save others while Israel it could not save? Was Israel's vocation for man to be prophet only, and not priest, and not victim? Above all, what did Christ preach? Himself? Certainly. But in the sense of His inner life? As to that, was He not studiously, provokingly reticent? How much our modern faith would give had He been less so! He said more to Peter, Paul, and John after death about His Saviourship than He said in all His earthly days about His inner life. But even on earth it was Himself as Saviour that He preached, not as an influence—even the supreme influence for sonship. What He preached about Himself was a doctrine as to His personality, its office and function,

rather than His inner life. It was not faith in His inner life that He required. It was the function, the world-work, of His personality for God rather than its nature that occupied Him—and especially at the crucial close. It was the function of His inner life, the work given Him to do, rather than its movements that engrossed Him—its function and place between God and man, its act not its action, its psychology. It was His function as the living Grace between holy love and guilty conscience. If we take care what we mean we may say His person was God's movement and purpose crystallized morally in action but not intellectually in statement. Yet it was a doctrine in so far as this, that it could not be preached and expounded by the Church in its unique power without doctrine, without the Church's version of God's mind by Him. Church doctrine is an intellectual incarnation growing in wisdom and stature. It is the self-presentation of the fullness of Christ in a particular form, His *mind* coming to its own.

His own inner life He did not preach, and it is hard to know much of it. He revealed it incidentally (in so far as He revealed it at all), in the course of preaching something more objective (the Kingdom with its King), and in the royal action of His life, culminating in His dying and rising again. But it was not His theme. He did not dilate on His own faith, nor publish His own experience. To expound that was not His conscious object in life. But He preached doctrine as only the object of His doctrine could preach it. And He taught His apostles, before His death or after, to preach the doctrine and power of Him, and not simply their sublime impression of Him. 'We preach not ourselves!' Faith is very much more than impression. If it is said that many are repelled by the preaching of doctrine, let it not be forgotten that many no less worthy (to say the least) are repelled by much preaching of experience. It has been remarked that many of the strongest Christian personalities of the race who are

## 6 THE MAN AND THE MESSAGE

repelled by the exposure of the preacher's experience, are moved beyond measure by the recital of the great creeds.

What the apostles preached, under the guidance of the Lord the Spirit, was not an impressionist Christ, but a regenerative, not a temperamental but a doctrinal, not the spiritual interior of a person but His consummate act in history. Before long, indeed, in the religious life of the Church the doctrinal element retired before the sacramental. And when the Reformation came it came to dislodge the sacramental by the only power that can keep it in its valuable place—not mere doctrine indeed, but the doctrinal type of faith. But this very corrective tendency in turn overran itself in the seventeenth century, as the sacraments had done before. Like them it became detached from personal religion, and was pursued for its own sake. And its then form was unhappily fixed as final. It fell a victim to intellectualism, and the autonomy of its thought usurped the place of the autonomy of faith. But now, with the new stress on experience, the Church feels all the more the need of positive and normative doctrine to keep faith from sinking into mere sentimentalism stiffened with philanthropy. We need positive doctrine to preserve us from the subjectivism which is the greatest peril, especially of the Free Churches. The Age is eager for the confessions of the sinner, but not for the confession of Christ.

### II

There are indeed some who are willing to admit that doctrine is not an excrescence, but has a religious teleology, that it is good for the Christian soul, that it produces a great Christian type.<sup>1</sup> They have studied religious, and especially Christian, history to some purpose, and it has taught them so much—even if they have the misfortune never to have owned the personal spell of some such great

---

<sup>1</sup> Grützmacher in *Neue Kirchliche Zeitschrift*, July, 1913.

type on themselves. But (they go on) doctrinal religion is not the great means for acting on the general heart and soul. At least there are other means to which doctrine is strange, and even alien. And in place of it is put the influence of religious personalities, to whom Christian theology may be foreign or disliked. Or there are named such influences as self-communion, retreat on one's own spiritual interior, mystic withdrawals and absorptions. Or recourse is had to nature and art, the unspeakable power of genius and culture of the idealist kind, the lovely note and the haunting spell of the spiritual imagination. And, of course, such things have a great effect in their way. They do call out and promote many forms of natural religion in its higher phases. For religiosity, with its subjective modes and moods, they mean much. They open for us a region of spirituality remote from the common, crude, or harsh objectives of life. But they do not have what life most wants, universality, catholicity, positivity; they have not power, authority, redemption. They stir us to our centre; what they cannot do is to give us a new centre, to new create us there. They reach every depth but that where conscience lies hard or helpless. What they do not reveal is the holy, what they do not deal with is guilt. They are, moreover, like all culture, individualist in their enjoyment and action. They flourish with an audience, but they do not create a church. They move crowds, but they are anti-social. They run to and fro like fire in stubble, but they have no organizing waves. They develop emotional vivacity, temperamental mobility, spiritual inwardness, and the intimacy of religion without its majesty. They preach no king and set up no kingdom. Their speech is the self-relief of genius, it is self-expression more than inspiration from one who seizes the soul for the world purpose with a mighty hand. Our native spiritual resources can be powerfully stirred and even reared without positive doctrine or sure gospel—which may even hinder the spell. Sea, sky, and mountain can go deep into our



silent awe. *Parsifal* may send us away from its unearthly scenery, music, and ideas in a state of elation, till the earth we walk on seems not earth. I went from Bayreuth to Nuremberg, and was there for days, but Nuremberg I scarcely saw. I saw in the Burg but Montsalvat, and men like the Company of the Grail walking. But though that might be religious imagination with its power it is not Christian faith and newness of eternal life. We are impressed with the solemn mystery, we are not taken into it. It is the mystery of the universe, of the soul, of an ethical idealism; it is not the mystery of goodness—Christ in us and we in Christ. It may pass with sweeping infection from person to person, and even produce a frame which is soil for the gospel, but gospel it is not. It does not become Christian till the dogmatic element enters in. The Christian end is not religion but salvation; and salvation is not the superlative of religion. Something intervenes which converts religion itself. And that is something dogmatic. It is redemption. It is the forgiveness of sin and eternal life by Christ's grace. Wherever you have grace you have doctrine—doctrine historic and creative, a doctrine which is the Church's marrow, a doctrine which can never be other than true and universal (as every subject of Christ's grace knows that grace to be), doctrine, therefore, which is dogma. Truly this grace, given, enacted, proclaimed, is inward, it is life, it is personal; it is impressive with the majesty of the universe, and bound up with nature and art in a great mystery not only symbolic but sacramental. But it is, above all, regenerative. It is creative. It makes a new man, it does not simply polish or elevate the old. It radiates from the historic act of the historic and eternal Son of God. No religiosity is Christian without redemption, and the reference of its redemption to Jesus of Nazareth and Calvary. He has His preludes and reflections in nature, in spirituality, in the mystic realm; but these are more religious than Christian, being without the historic universality and

cruciality of Christ's cross, and the power of its new creation. They belong to the region of impression and not regeneration.

The Church must be dogmatic if it is to do the Church's work. It always has been. And those in closest touch with its redemptive action know it must be. A sentimental Saviour cannot do anything with a hardened sinner; nor an ethical gospel reclaim a passion-bitten, sin-stung, and deadly poisoned world. Christianity has always tended to theology, doctrine, and dogma. And that because no otherwise can the living, redemptive, regenerative Christ of the New Testament come to His own. Grace has always gravitated to dogma. Yes, says Love-in-a-mist, as man is born to trouble, as he tends to sin—by a gravitation to dust and ashes. Well, that is a great dogma to admit. Are you going to be more dogmatic about degeneration than regeneration? There is no salvation in an anti-dogmatism like that. It has not tasted grace.

Christianity tends to dogma, and to ever more adequate forms of dogma, because of that in the illimitable Christ which nothing else can express or apply. The dogma does not do Christ's work, but you cannot publish or apply Christ's work without it. It cannot be severed from personal life (His or ours), but it is more than personal effect. It is not a substitute for Christ's person, but it is indispensable to grasp and tell what Christ's person is and does. Christianity is the practical establishment or restoration of a sinful race's communion with God. It is the re-creation of a soul and the setting up of a kingdom. It means (centrally, if not in every case) a hearty and passionate turning from sin and to God's grace. It is a great agitation in us. And therefore it rouses much question from thought about its certainties, as surely as it stirs the action of heart and will towards them when we are sure. Heart and will crave for stability and knowledge. Paul did not go back in later years to his conversion simply; he went back to the crucified and

## 10 THE MAN AND THE MESSAGE

risen Saviour in it, to a Christ of dogma. He went back to the victorious Christ that produced it, and not to his own psychology that precipitated it. (As in the case of Jesus so with Paul, we wish we knew more of the psychology of his experience.) His dogma of Christ, who died for our sins and rose for our justification, was integral to his certainty of Christ and salvation. The riper we grow in faith the more we demand clear and sure ground for our salvation, and deliverance from our fleeting moods. Nor is it here enough to say that he who will do shall know. What knowledge is it that keeps me doing?

This grand knowledge in faith has uttered itself in hallowed statements of the faithful Church, large of utterance and monumental in history, however far from final. Like the Christian himself they are perfect with a perfection which is always being perfected; and they are infected with some of the authority of the salvation they confess. They are not the passing experiences of subjective piety, not the literary experiment of a garrulous group, nor the written projection of a fluent soul, nor the schemes of a nimble intellect. They have more permanent and normative value than that. The great confessions are the epics of faith by a Church that produced them first. They represent the corporate experience of Christian ages devout, profound, warlike, valiant, and keen. And if God created that faith as a new life He is not without a share and a weight in its evolutionary expression. The dogmatic is not simply the occasional. It is the eternal crystallized on an occasion, and preparing many such occasions in a growing series to come. The race, the Church, does not in this region forget to-morrow what it said to-day, like a casual poet, an impressionist hierophant, or a spiritual irresponsible. The religion which is the most stable, continuous, and eternal thing in man is speaking there, speaking from the divine heart of the human tragedy. Deep is calling to deep. To tell the truth, the repudiation of dogma is largely due to poverty

of religion, whatever it may owe to activity of thought. To have felt grace is to call it universally true and changeless ; and that statement, without which no Church is a Church, is dogma. It is the Church's message, which makes, commissions, and outlives all the Church's men. It is true, creatively true, true for all, true for ever, to say, 'By grace are we saved through faith.' Without it is no Church. But that is dogma. And it is Christianity. 'Jesus of Nazareth is the Saviour of men and Son of the living God.' That is dogma, without which no Church can exist, and the race cannot be saved. 'God was in Christ reconciling the world to Himself.' That is dogma, historic in its spring, eternal in its power, final in its principle, universal for the race. Christianity is dogmatic or nothing.

Men may come and men may go, preachers rise and preachers fall, churches are gathered and churches are scattered, movements wax and fashions wane, but the agelong and sublime confession in Christ of a gracious holy God, whether spoken as a theme or developed like a symphony endures in memorable thought and mood, filling amply the vast mind and golden mouth of the Church. It is the certificate of the wealth of its possession in Christ. It is a monument of its power and freedom, and not a millstone to drown it in our choppy modern sea.

P. T. FORSYTH.

## A POET'S TRAGEDY

*The Life of Francis Thompson.* By EVERARD MEYNELL.  
(Burns & Oates.)

*The Works of Francis Thompson.* 3 vols. (Burns & Oates.)

*Francis Thompson.* Par K. ROOKER. (Herbert & Daniel.)

ENGLISH literature has few more heart-subduing pages than those that trace the history of Francis Thompson. We owe his poetry and his scarcely less wonderful prose to the insight and the vigilant charity of Mr. and Mrs. Meynell, and it was fitting that their son should tell the tragic story in a volume that will long retain its fascination for lovers of the purest and finest verse and prose. It is a sad record, with intermingled revelations of moral weakness and mental power, of genius and of childish folly and frailty. The poet was one of the familiars of Mr. Everard Meynell's childhood, and in later days many a confidence passed between them. The spell of his friend is still on him, and he weaves it around us as we brood over his record. Sometimes at the beginning of the biography we wish that he had pruned his pages, but as he moves on the drama deepens in intensity, and its whole pitiful significance smites us with sorrow and regret.

Francis Joseph Thompson was born at 7 Winckley Street, Preston, on December 16, 1859. His grandfather was a Surveyor of Taxes who died at Tunbridge Wells in 1853. The poet's father was house surgeon in the homeopathic dispensary at Manchester, and set up practice in Preston shortly after his marriage to Miss Morton in 1857. Both Dr. Thompson and his wife were converts to Roman Catholicism. She had failed in her desire to enter a convent, and was a governess at Sale when she met the young surgeon.

The Thompsons lived in Preston till 1864, when they removed to Ashton-under-Lyne, where Mrs. Thompson died in 1880. Her husband survived till 1896.

As a boy of seven Francis found his way to the heart of Shakespeare and Coleridge, and would sit on the stairs to brood alone over his book. In later years he wrote, 'There is a sense in which I have always been and even now remain a child. But in another sense I never was a child, never shared children's thoughts, ways, tastes, manner of life, and outlook of life. I played, but my sport was solitary sport, even when I played with my sisters.' Cricket appealed to him, and on the beach at Colwyn Bay he and his sister scored Hornby's centuries with eager interest.

In 1870 he went to Ushaw, a timid, shrinking little fellow, sadly teased by the other boys in the carriage. Bishop Casartelli, who took him there, says, 'I never thought there were the germs of divine poesy in him then.' Francis loved books, and spent many a play hour in the library. Wars and battles appealed specially to him, and his paper on 'The Storming of the Bridge of Lodi' caught the ears of his contemporaries and won him the name of '*l'homme militaire*.' His literary gifts became well known, and schoolfellows remember how he would come into the reading-room 'with a thick manuscript book under his arm, and there sit reading and copying poetry, nervously running one hand through his hair.' He wrote some clever verse, and his English composition put him at the head of his class. Father Yatlock wrote to Mrs. Thompson in 1871, 'Frank gives the greatest satisfaction in every way; and I sincerely trust, as you said the other evening, that he will become one day a good and holy priest.'

That was the family ambition, but it was doomed to disappointment. The youth was strangely absent-minded, and this was deemed such a serious disability that he was advised to relinquish all idea of the priesthood. The President of Ushaw wrote that Frank had always been a great

favourite of his, but that 'his strong, nervous timidity' had increased to such an extent that he was reluctantly compelled to conclude 'that it is not the holy will of God that he should go on for the Priesthood.' He added, 'If he can shake off a natural *indolence* which has always been an obstacle with him, he has ability to succeed in any career.' Cardinal Vaughan, who knew him at Ushaw, thought highly of him. Many years later he asked Mr. Meynell: 'Is that the Frank Thompson I quarrelled about with my neighbouring bishop? Each of us wanted him for his own diocese.' His failure to become a priest was (probably) an acute and lasting grief. His sister does not hesitate to describe it as the tragedy of his life.

It is strange that a lad whose way had thus been barred should have been entered as a medical student. The six years spent in preparation for that profession were a pre-tence. In later life he wrote: 'I hated my scientific and medical studies, and learned them badly. Now even that bad and reluctant knowledge has grown priceless to me.' He was much at the Old Trafford cricket ground, and loved to remember the great cricketers of that famous day:

I look through my tears on a soundless-clapping host  
As the run-stealers flicker to and fro,  
To and fro:—  
O my Hornby and my Barlow long ago!

In 1879, two years after leaving Ushaw, he fell ill of fever. It was probably at this time that he first tasted laudanum. His mother's last gift had been *The Confessions of an English Opium Eater*. It was a fatal gift. 'Constitutionally he was a target for the temptation of the drug; doubly a target when set up in the misfitting guise of a medical student, and sent about his work in the middle of Manchester, long, according to de Quincey, a dingy den of opium, with every facility of access, and all the pains that were de Quincey's excuse.' That habit wrecked his life. 'It dealt with him remorselessly, as it dealt with Coleridge

and all its consumers.' It put him in constant strife with his conscience, and 'killed in him the capacity for acknowledging those duties to his family and friends which, had his heart not been in shackles, he would have owned with no ordinary ardour.'

He failed in his medical examinations both at Owens' College and in Glasgow. His father then sent him to a surgical instrument maker's, but he stayed there only two weeks. On November 8, 1885, Francis had to discuss matters with his father, who taxed him with drinking. It was opium that had given him his flushes. Before many hours he had left home in despair. He stayed for a week in Manchester, then wrote to ask for his fare to London. When it came he set out with Blake and Aeschylus in his pocket. The sky was dark above him. 'The peculiarity in my case is that I made the journey to the capital without hope, and with the gloomiest forebodings, in the desperate spirit of an *enfant perdu*.' He had never told his father of his wasted opportunities in Manchester or of his literary tastes; and though he was always treated kindly, the lack of confidence left such a youth a prey to weakness and despair.

No literary man of the Victorian age had harder discipline in London than Francis Thompson. He found employment at a bookseller's as 'collector' from the publishing houses, but this humble post was soon lost. He frequented the Guildhall Library till the police forbade him to enter. His father sent him seven shillings a week, but after a time he neglected to collect this and it ceased to come. 'His bed was made according to his fortune. If he had no money, it was the Embankment; if he had a shilling, he could choose his lodging; if he had fourpence, he was obliged to tramp to Blackfriars.' One week all that he earned was sixpence for holding a horse's head. He became familiar with the outcasts of society. One day he was in the depths, without even a penny to invest in matches



for sale. Walking along a crowded thoroughfare he heard the clink of a coin, and picked it up as it rolled towards the gutter. No one claimed it, and he slipped what he thought was a bright new halfpenny into his waistcoat pocket. He went a little farther, then turned back to a shop that he knew, and about the spot where he had found the first coin another lay glittering in the road. Close inspection showed it to be a real sovereign; then he discovered that the first coin also was a sovereign. Once one of the Rothschilds bought a paper from him at the Piccadilly end of Park Lane and put a florin in his hand. 'I was worried lest he thought it was a penny, and tried to catch him up in the street crowd. But he was gone, and it worried me.' Years after he was at table with the Meynells when the death of this Rothschild was read out. 'Francis heard, and dropped his spoon, aghast. "Then I can never repay him," he cried.'

When supplies were exhausted and for a fortnight Thompson had slept in the streets, some one whom he passed in Wardour Street asked, 'Is your soul saved?' He rejoined indignantly, 'What right have you to ask that question?' The stranger was not repulsed. 'If you won't let me save your soul,' he begged, 'let me save your body.' This good Samaritan was Mr. McMaster, a bootmaker at 14 Panton Street, who was churchwarden at St. Martin's. He wrote to Ashton-under-Lyne to inquire if Francis was really the son of Dr. Thompson. Then he took lodgings for him in Southampton Row, clothed him and set him to work. The experiment was discouraging. 'He did all the duties of a boy of twelve. And yet he was liked and respected as well as pitied. His dignity and gentleness gave him the name of a gentleman among friends where the title is a talisman.' Besides his food and lodging he received five shillings a week. He was treated with extraordinary kindness, and went home to Ashton for the Christmas of 1886. On his return he began to take opium, made all

kinds of blunders, and had to leave Pantton Street in January.

After he had lost this second home, Thompson put together his essay on 'Paganism, Old and New,' and dropped it in the letter-box of *Merrie England*, a magazine which he had known in Manchester. With the prose he enclosed a few specimens of his verse 'with the off-chance that one may be less poor than the rest.' Next day he spent his last halfpenny in two boxes of matches and began his struggle for a living. When he reached the lowest depths the heart of a girl on the streets was moved with pity. She took him to her room 'with an affection maidenly and motherly,' gave him food and warmth, and only ceased her ministrations when Mr. Meynell had become his friend. She then told Francis that he must leave her. 'They will not understand our friendship. I always knew you were a genius.' The girl then disappeared, and though the poet sought her eagerly he never met her again. Meanwhile for six bitter months his uninviting MSS. slumbered in a pigeon-hole, then Mr. Meynell read them, and knew their worth. Thompson had asked for a reply to Charing Cross Post Office, and there Mr. Meynell wrote, asking him to call.

The letter was returned, and Mr. Meynell published 'The Passion of Mary' as the only way of reaching the author. Here are three of those 'Verses in Passion-tide.' Did the streets of London ever yield so rich a jewel?

The soldier struck a triple stroke,  
That smote thy Jesus on the tree :  
He broke the Heart of Hearts, and broke  
The saint's and mother's hearts in thee.

Thy Son went up the angels' ways,  
His passion ended ; but, ah me !  
Thou found'st the road of further days  
A longer way of Calvary.

On the hard cross of hope deferred  
Thou hung'st in loving agony,  
Until the mortal-dreaded word  
Which chills our mirth, spake mirth to thee.

The angel Death from this cold tomb  
Of life did roll the stone away ;  
And He thou barest in thy womb  
Caught thee at last into the day,  
Before the living Throne of Whom  
The Lights of Heaven burning pray.

The publication of the poem brought a letter from the poet. Even then many difficulties had to be surmounted before Thompson appeared. At last he was announced. Mr. Meynell was alone. 'The door opened, and a strange hand was thrust in. The door closed, but Thompson had not entered. Again it opened, again it shut. At the third attempt a waif of a man came in. No such figure had been looked for; more ragged and unkempt than the average beggar, with no shirt beneath his coat and bare feet in broken shoes, he found my father at a loss for words. "You must have had access to many books when you wrote that essay," was what he said. "That," said Thompson, his shyness at once replaced by an acerbity that afterwards became one of the most familiar of his never-to-be-resented mannerisms, "That is precisely where the essay fails. I had no books by me at the time save Aeschylus and Blake." ' Thompson was secretive, and even refused a small weekly sum to provide food and bed. But he came again and again till at last he ventured to Mr. Meynell's house at Kensington. He was earning his bread by calling cabs. He was less ready than his patron to believe that he could do anything as a writer. But his friend was not mistaken. Sorrow and hardship had ripened him. 'He had gone down into poverty so absolute that he was often without pen and paper, and now emerged a pressman. Neither his happiness, nor his tenderness, nor his sensibility had been marred, like his constitution, by his experiences.' A doctor was consulted who said, 'He will not live, and you hasten his death by denying his whims and opium.' Mr. Meynell did not accept that verdict. Thompson was put under the care of the monks at Storrington Priory. The giving up of opium cleared his brain. When

'The Ode to the Setting Sun' reached them in midsummer, 1889, Mr. and Mrs. Meynell and Mr. Vernon Blackburn went down by train 'to congratulate Thompson on the first conclusive sign of the splendour of his powers.' The mastery of language is wonderful.

Alpha and Omega, sadness and mirth,  
The springing music, and its wasting breath—  
The fairest things in life are Death and Birth,  
And of these two the fairer thing is Death.  
Mystical twins of Time inseparable,  
The younger hath the holier array,  
And hath the awfuller sway :  
It is the falling star that trails the light,  
It is the breaking wave that hath the might,  
The passing shower that rainbows maniple.  
Is it not so, O thou down-stricken Day,  
That draw'st thy splendours round thee in thy fall ?  
High was thine Eastern pomp inaugural ;  
But thou dost set in statelier pageantry,  
Lauded with tumults of a firmament ;  
Thy visible music-blasts make deaf the sky,  
Thy cymbals clang to fire the Occident,  
Thou dost thy dying so triumphally,  
I see the crimson blaring of thy shawms.

Soon he asked for books and writing-pads, and announced that he had fixed on Shelley as the subject for an article which the future Cardinal Vaughan wanted him to write for the *Dublin Review*. Thompson now saw with Mr. Meynell the advantage of being 'in a more booky place than Storrington.' He added some good news. 'Nor need you fear the opium. I have learned the advantage of being without it for mental exercise ; and (still more important) I have learned to bear my fits of depression without it. Personally I no longer fear it.' Alas for his frail purpose !

When 'Shelley' was finished it seemed such dreadful trash that Thompson shut his eyes and ran to the post, 'or some demon might have set me to work on picking it again.' That 'picked fruit of three painful months' cost him 'quite agonizing pain and elaboration. After all it was rejected. To Thompson this was scarcely matter for surprise. 'It is written at an almost incessant level of

poetic prose, and seethes with imagery like my poetry itself.' Mr. Meynell pronounced it 'splendid,' and that verdict was a rich reward. The unpublished essay was found among Thompson's papers after his death. It was offered again to the *Dublin Review*, which now had a new editor. Its appearance in July 1908 sent the Review into a second edition, and the essay took its place as one that bore the imperishable stamp of genius.

Thompson returned from Storrington in February, 1890. Next year he wrote 'Sister Songs' and his masterpiece 'The Hound of Heaven.' One of his first articles after leaving Sussex, a review of *In Darkest England*, delighted the Salvation Army more than anything that had appeared for a long time. 'That man can write,' Bramwell Booth said to Mr. Stead. In 1892 he composed his fine tribute 'To the Dead Cardinal of Westminster.' Manning had asked to see him the previous year.

The Meynells now took him under their wing. His tumultuous talk was distracting in a busy editor's room on press day. He was also incurably unpunctual, and but for Mr. Meynell's encouragement would have found his way back to the streets. He issued a booklet containing Thompson's poems from *Merrie England*. Mr. Browning sent a warm acknowledgement of the poems. He had been told of the poet's tragedy and said, 'It is altogether extraordinary that a young man so naturally gifted should need incitement to do justice to his own conspicuous ability by endeavouring to emerge from so uncongenial a course of life as that which you describe. . . . Pray assure him, if he cares to know it, that I have a confident expectation of his success, if he will but extricate himself—as by a strenuous effort he may—from all that must now embarrass him terribly.' The letter was written from Asolo two months before the veteran died, and deeply moved Thompson. Friends were rising up. Mr. Garvin, then a leader-writer on the *Newcastle Daily Chronicle*,

spoke enthusiastically of the angelic ingenuousness of 'The Making of Viola.'

The first edition of his *Poems*, published in 1893, was soon exhausted, and the poet gained confidence. 'I will not veil my crest to Henley, or Robert Bridges, or even William Watson.' There were some adverse critics. Mr. H. D. Traill, while admitting that Thompson was a remarkable poet, thought he would have to change his style if he was ever to become popular. 'A "public" to appreciate "The Hound of Heaven" is to me inconceivable.' Mr. Traill did not dream that in three years after Thompson's death 50,000 copies of that poem would be sold.

Thompson's reputation was now established. Coventry Patmore treated him as an equal. He tells him in 1895, 'It is good news that you are writing prose. You know how perfectly great I think what I have read of your prose. After all, the greatest things must be said in prose. Music is too weak to follow the highest thought.' We may quote one fine prose passage. Thompson was enthusiastic over the music of the Vulgate, and thought that 'the soft wooing fall of these deliciously lapsing syllables' surpassed even the English of the Authorised Version. He says, 'The Bible as an influence from the literary standpoint has a late but important date in my life. As a child I read it, but for its historical interest. Nevertheless, even then I was greatly, though vaguely, impressed by the mysterious imagery, the cloudy grandeurs of the Apocalypse. Deeply uncomprehended, it was, of course, the pageantry of an appalling dream; insurgent darkness, with wild lights flashing through it, terrible phantasms, insupportably revealed against profound light, and in a moment no more; on the earth hurrying to and fro, like insects of the earth at a sudden candle; unknown voices uttering out of darkness darkened and disastrous speech; and all this in motion and turmoil, like the sands of a fretted pool. Such is the Apocalypse as it inscribes itself on the verges of my childish memories. In

early youth it again drew me to itself, giving to my mind a permanent and shaping direction. In maturer years *Ecclesiastes* (casually opened during a week of solitude in the Fens) masterfully affected a temperament in key with its basic melancholy. But not till quite later years did the Bible as a whole become an influence. Then, however, it came with decisive power. But not as it had influenced most writers. My style, being already formed, could receive no evident impress from it; its vocabulary had come to me through the great writers of our language. In the first place its influence was mystical; it revealed to me a whole scheme of existence, and lit up life like a lantern.'

In 1897 Thompson became a regular contributor to the *Academy*, which gave him as many books of theology, history, biography and poetry as he cared to review. The staff used to exclaim aloud when they read his proofs 'on his splendid handling of a subject demanding the best literary knowledge and insight.' He was 'gentle in looks, half-wild in externals, his face worn by pain and the fierce reactions of laudanum, his hair and straggling beard neglected, he had yet a distinction and an aloofness of bearing that marked him in the crowd; and when he opened his lips he spoke as a gentleman and a scholar.' His coming brought new life into the office. His friend says, 'Unembittered, he kept his sweetness and sanity, his dewy laughter, and his fluttering gratitude. . . . I think the secret of his strength was this; that he had cast up his accounts with God and man, and thereafter stood in the mud of earth with a heart wrapped in such fire as touched Isaiah's lips.'

During these years he lodged in Paddington or in Kilburn. Mr. Everard Meynell often met him in the streets of London, but seldom surprised him in a conscious moment. The poet would walk past lost to all outside things. 'He misused all the conveniences of existence; sought no shelter from cold, kept no easy hours, mismanaged his food, his work, his rest.' He never lost his sense of gratitude to the

friends who had rescued him. Nor did their regard diminish. Mrs. Meynell bears witness that 'during many years of friendship, and almost daily companionship, it was evident to solicitous eyes that he was one of the most innocent of men.' The streets left no stain upon him. Laudanum was his undoing. If he was kept from it he was restless, 'too ill to think, too uncomfortable to meditate or be wise.' In 1907 he sorely needed a change and was taken to Mr. Wilfrid Blunt's, at Newbuildings, Southwater, but returned weaker than he went. Mr. Meynell persuaded him to go to the hospital of St. John and St. Elizabeth, where he died of tuberculosis on November 18. He was buried at St. Mary's Cemetery, Kensal Green, with roses from George Meredith's garden in his coffin bearing the tribute, 'A true poet, one of the small band.'

The poet's name is invested with new pathos as his story is known. He has no lack of readers now. His *Selected Poems* are in their twentieth thousand, his *Collected Works* were sold out before publication. The dedication to Wilfrid and Alice Meynell of the poems published in 1898 is placed at their head :

If the rose in meek duty  
May dedicate humbly  
To her grower the beauty  
Wherewith she is comely.

To you, O dear givers !  
I give your own giving.

The poetry is regal in its outlook and in its mastery of word and metre. Nor is the prose less musical. A volume which opens with 'Shelley' and 'Paganism' and 'In Darkest England' makes praise blush to hear her voice. 'Sanctity and Song' has this illuminating passage, 'Saintship is the touch of God. To most, even good people, God is a belief. To the saints He is an embrace. They have felt the wind of His locks, His heart has beaten against their side. They do not believe in Him, for they know Him.'



The essay on 'Shakespeare's Prose' opens with a sentence which Thompson's own writing illustrates, 'It might almost be erected into a rule that a great poet is, if he please, also a master of prose.' In 'Health and Holiness' he dwells on the energy of the Saints, which 'has left everywhere its dents upon the world.' 'For holiness not merely energizes, not merely quickens; one might almost say it prolongs life. By its divine reinforcement of the will and its energies, it wrings from the body the uttermost drop of service; so that, if it can[not] postpone dissolution, it averts age, it secures vital vigour to the last.'

His *Life of Ignatius Loyola*, written in his last years, shows that he knew something of Wesley and of John Nelson. 'Who more unlike the chivalrous Spaniard than Wesley? But Wesley's "converted" disciple records that the Methodist leader, before one word spoken, impressed him with awe, and doubtless upon others among the waiting listeners the like sensation fell. So Ribadaneira describes Ignatius: "Even when he was silent, his countenance moved his hearers."' '

These extracts give some taste of his quality as a prose writer, and are windows through which we look into his mind and heart. The treasure of Thompson's genius was in an earthen vessel, but he knew that it would not lack recognition. One of his friends says that the poet was convinced 'that above the grey London tumult in which he fared so ill, he had hung a golden bell whose tones would one day possess men's ears. He believed that his name would be symphonized on their lips with Milton and Dryden and Keats.' That great hope has already been realized in a way that few dreamed, and his fame is still growing. Like Milton he has 'left something so written to after-times as they should not willingly let it die.'

THE EDITOR.

## RITSCHLIANISM OLD AND NEW

*Die theologische Schule Albrecht Ritschls.* By GUSTAV ECKE. (Berlin : Reuther and Reichard.) 1897.

*The Ritschlian Theology.* By JAMES ORR, D.D. (London : Hodder and Stoughton.) 1897.

*Ritschlianism : An Essay.* By JOHN KENNETH MOZLEY, M.A. (London : James Nisbet and Co.) 1909.

RITSCHL died twenty-five years since, and the interval, sufficiently long to afford a true perspective, is not quite so long as to relegate his system to the ineffectual past. Eminent thinkers are still at work to whom his teaching came as a revelation. And if men like Herrmann, Kaftan, and Haering agree in finding the inspiration of their theological activities in principles received from Ritschl, the probability is that he was a great man and his work a great work. On the other hand, it is plain that Ritschlians no longer form a united or characteristic group. The movement has tended on the whole to merge in the general stream of present-day thought. It may be worth while to ascertain why disciples have abandoned several positions held strongly by the leader, and moved further on to right or left. Three questions accordingly confront the student :—Why was Ritschl considered a liberator of the theological mind ? What were the later fortunes of his teaching ? What has he left as an abiding gain ?

The polemics of the 'eighties prove that Ritschlianism, at its first appearance, gave both friends and foes the impression of being a new thing. It was certainly a big thing. We can now see it to have been the biggest theological fact in the second half of the nineteenth century, and up to date it has had no successor. Thirty years ago it precipitated theological ideas which till then had been present in solution,

and only lacked a nucleus to crystallize. What was the secret of this timeliness?

For answer, let us take a brief quotation from that erudite and high-minded scholar, Professor Flint, of Edinburgh. In a prefatory note to Dr. Ferries' translation of an important work by Kaftan,<sup>1</sup> he enumerates some reasons why Ritschlianism 'is a force in the theological world which must be reckoned with'; and it is worth noting that these reasons were stated by a determined antagonist of Ritschlianism as far back as 1898. 'This theology,' he writes, 'has got some very noteworthy features. It strives to represent Christian faith as its own sufficient foundation. It seeks to secure for religion a domain within the sphere of feeling and practical judgement, into which theoretical reason cannot intrude. It would keep theology independent of philosophy, free from all contamination of metaphysics. It would rest it entirely on the revelation of God in Christ. It claims to be thoroughly evangelical and Lutheran. It aims steadily at the promotion of piety, the satisfaction of spiritual wants, and the furtherance of the practical work of the Church. It is intensely sincere and alive.' Not a bad certificate from an opponent, certainly. Dr. Flint proceeds to question its ability to make good these claims, but most people will agree that in very great part the claims are worth vindicating, if vindication be possible. It was indeed their attractiveness that, from the very outset, made the appeal of Ritschl's thought so wide.

Theologians, like statesmen, offer a policy; and Ritschl formulated a policy like the rest. He meant to give unity and freedom to the Christian consciousness by drawing it back to the Gospel of the New Testament. Unity and freedom are great things, peculiarly worth having in religion, and students of contemporary divinity need not be told that at the time they were badly wanted. It will scarcely be contended that unity and freedom, in the usual sense,

---

<sup>1</sup> *The Truth of the Christian Religion*, 2 vols.

are characteristic of the arguments of the Augsburg Confession, the Westminster Confession, or the Thirty-nine Articles. These documents are not so much statements of faith as systems of Dogmatic, and we read them with the consciousness that the multiplicity of ideas, the mere number of things proposed for belief, is bewildering and painful. Now faith cannot rest satisfied with an aggregate of doctrines ; it seeks and it contains a single unifying principle. We can therefore understand the relief with which in many quarters men greeted the new simplification of theology—simplification, however, not in the low sense, as evisceration and impoverishment, but as deliberate concentration on what really matters. First things first ; then, but not till then, the luxury of theoretic interpretation. What Ritschl said, in effect if not in actual words, may be expressed thus : Let us fix it that any man is a Christian who can say *ex animo*, I believe in God through Jesus Christ ; and with this as criterion and touchstone let us go over the traditional system and test the various beliefs by applying it in turn to each. In respect to the thought of God, of sin, of redemption, of Christian perfection, we ought to ask and keep on asking, What truth about these subjects is certified by faith in Jesus ? If there be dead matter in the hereditary system, which people only say they believe because they hear it from others, let it be dropped for good and all, and nobody will be a penny the worse. We shall only be the more free to combine on essentials.

Obviously, given certain conditions, this may turn out to be a principle of vigorous doctrinal reformation. Let us see how it worked out. Theology as a connected system defines itself, like a circle, by reference to three given points—God, the soul, and the Church or redeemed society. And by these Ritschl also took his bearings.

(a) To begin with the soul : it was an axiom with Ritschl that theology must be written from the standpoint of the specifically Christian mind. He puts this by saying

## 28 RITSCHLIANISM OLD AND NEW

that every proposition in a true Dogmatic is the spontaneous expression of saving faith, and the system only the statement of Christian conviction as a living whole. Religious knowledge is the knowledge of a religious man; nobody can understand it who is not personally a believer, who has not seen Jesus. Many people (especially in Scotland) are quite convinced that 'the man in the street,' no matter what his personal attitude to religion, is a thoroughly furnished judge of doctrine. Nothing could be more false or more sentimental, and Ritschl was entitled to declare emphatically that doctrine is interpretable in the light of experience alone, and that no one can grasp or appreciate or witness to its truth except believing men. It is untrue to say that the Fatherhood of God, forgiveness through Christ, or everlasting life is equally real and sure to all minds. The man who does not long for righteousness cannot see what the Gospel is for. There is a veil upon his face. To know for certain who Christ is we must answer His claim upon our lives; and if that leaves us cold, then truth is present of which we have no more comprehension than a dog in a picture-gallery.

All this was formulated technically by saying that religious cognition consists in, or is expressed by, judgements of value or appreciation. A pure historian might say, 'Jesus suffered under Pontius Pilate'; no one except a Christian can add: 'His blood cleanses from all sin.' This last is accordingly a value-judgement, a personal conviction, a vital estimate of Jesus' death in its redemptive significance for the sinful. Ritschl held that theology should be made up of such personal convictions and nothing else. It should be natural to begin each proposition with the words of Paul: 'I am persuaded that . . .'

Not unnaturally this provoked an outcry. At first it did seem as though Ritschl were maintaining that Christians believe, and are entitled to believe, what they deeply wish. In his earliest statements, he perhaps failed to make clear

that value-judgements include or presuppose an assertion of the reality of the valued object, and the point is one at which later writers laboured successfully to make good his deficiencies. Needless to say, however, his original motive was unimpeachable. His aim, so far from being to suggest the illusory character of faith's object—an inexplicable absurdity, of course, in a Christian writer—was to exhibit the persuasion of truth in religion as being attained to by avenues different from those employed in scientific or historical research. Few would now call him mistaken.

When we consider closely this definition of theology as the self-explication of Christian faith, we at once perceive what must happen when it is accepted and put in operation. Speculative rationalism must go. Of course in one sense we are all speculative rationalists, in so far as we endeavour to think out and think through the implications of belief. But in the sense of which Hegelianism is the great modern example—a speculative rationalism which comes to meet the Gospel with ready-made conceptions of ultimate reality, conceptions framed for the most part in indifference to the experiences which make a man Christian—in this sense Ritschl drove it from the field. Any one who has been inside his theology knows that his thought of the living God, of revelation in Jesus Christ, of miracle, of sin, of the Church are of a kind which lift up the mind beyond the range of a metaphysic operating with general ideas. It becomes plain that metaphysic, in spite of its intellectual value, never really touches the problems which most concern religious people. What metaphysic has ever seriously dealt with guilt, with forgiveness, with prayer, above all with the self-consciousness of Jesus? It may well be that this feat—the expulsion of speculative rationalism from theology—will finally stand in Protestant annals as the main achievement of Ritschlianism.

(b) In the doctrine of God, Ritschl gave the orientation of his system by placing Revelation at the centre. It is faith

that makes religious affirmations, but faith is in no sense self-sufficient. It can neither create nor sustain its own life. Rather it is a *response*; we believe in the Christian God because we have encountered Christ in history. Who the historic Jesus was, is to be learned from apostles as well as from Himself; and from both, the saving Person and the impression left upon the saved, we gain an intuitive apprehension of a fact that redeems us, and 'our minds open through it to faith in the Father.' Ritschl asked his generation to give Jesus a hearing as He speaks out of the New Testament, and multitudes who in extreme perplexity had gone to philosophic reason, and found reason uttering itself to discordant tongues, listened and took courage. Christ, for Ritschl, constitutes a definitive revelation of the grace of God—a revelation distinct though, of course, not isolated from the rest of the world or history, and characterized by uniqueness, universality, and transcendence. Whatever is entitled to be called Christian, in thought or life, is anchored fast to Jesus; no objection to this, in the name of theoretic reason, is of the least importance. It is not merely that Jesus opens a doorway and passes the believer into a rich world of ideas where he may wander at his own sweet will, independent of the Guide who brought him thither; Jesus Christ, in Ritschl's own explicit phrase, is the principle of knowledge at every point in religious thought. In short, there is a relation of man to God which is distinctive of Christianity—the relation summarily described as filial: this we see realized perfectly in Jesus that it may be realized also in us, through Him. Thus Dogmatic, like the individual, is a Christian thing only in so far as it consistently takes the Christian attitude to Jesus. Ritschl's letters as early as 1858 demonstrate that in choosing this standpoint, and deciding to make it the organic centre of his systematic work, he believed himself to have reached a principle of unity which other men had long sought in vain.

(c) The third decisive point is society. If Christian

truth is apprehensible by faith only, and mediated by specific revelation embodied in a Person, it is further vitally related to the Church as a society called into existence by divine intention. No modern writer has more unweariedly proclaimed the social quality of Christian religion; not in the sense that it directly inspires social reform—for this the time was not yet—but in the sense that it was a redeemed community that Jesus came to found. Many people are at a loss what to do with the idea of the Church. The Church is not for their minds something specific, unlike everything else in the world, because created for unique ends; it has no divine functions, transcending those of poor-law or school or university; it has no divine Spirit energizing within it, no divine and glorious destiny. It is unnecessary to contend that on all these points Ritschl professed quite satisfactory opinions, but at least he did insist upon the Church taking once again something like the subduing and commanding place it receives in the New Testament.

Schleiermacher had anticipated Ritschl in emphasizing the social character of Christianity. But Ritschl did more; he set the Church in the very centre of the spiritual experience. For him it is the vehicle by which Christian worship goes down from generation to generation, the historic medium through which primitive faith touches men and is reproduced in our day. There is a real sense in which it actually conveys forgiveness. Occasionally, no doubt, Ritschl put this in ways which invited misconception. He argued that the Church, not the individual, is the first and proper object of justification; or, to put it otherwise, justification is an event in history in which God may be conceived as saying: 'I forgive, by admitting to fellowship with Me, all who shall hereafter be members of the Church of My Son.' So that we are forgiven because we belong to a forgiven society; thus, and thus only. It is virtually agreed that for this he had no sound exegetical basis, and the belief



was equally mistaken that he had merely revived the teaching of the great Reformers. And yet the Church does mediate forgiveness, not as a hierarchical institution, but as a community of redeemed lives. It is through the Church that all believers receive the Christian heritage.

Three main reasons explain why the theology now sketched briefly exerted a captivating influence in the 'eighties of last century. For one thing, it planted faith on the rock of historic fact. Life derives from history all that makes it rich. 'If you want a picture of spiritual beggary,' says a vivid writer, 'contemplate the mind of man stripped of all its historical accumulations and sitting naked amid the eternal truths of reason.' Ritschl told a realistic age that religion, like art, literature, science, and political achievement, springs out of past events. He led his generation back to the New Testament, and the impression thus produced was heightened by his masterly surveys of doctrinal evolution. Further, there was his fidelity to the Reformation. He was not one of those bland persons who tell you, with a thankful shudder, that the Roman controversy is now over; he said with perfect clearness that Romanism is still *the* question, and will never cease to be so, simply because it offers an alternative form of Christianity. Finally, the manly strength of his intelligence must not be forgotten. For him the Christian religion stood for *power*; power to become masters of life in freedom won by Christ. It is not that he was indifferent to sin's ruinous guilt; but his interest chiefly lay in the building of the divine kingdom and, as a preliminary, in the creation of the renewed character that makes building possible. And though hostile critics, watching him as a detective might watch a criminal, protested that if you wished to know how little religion there was in the man you had only to read his *History of Pietism*, it is nevertheless undeniable that in his polemic against certain unfortunate aspects of pietistic practice he had the not unimportant backing of the

Epistle to the Romans. Neither in theology nor in preaching had Ritschl any use for mere pictures of the soul in its ups and downs ; he thought only of God in Christ, and His unchanging grace.

The careful observer of present-day thought perceives that Ritschlian ideas are now in circulation more widely than is always recognized. This is particularly true of recent attempts to elucidate the distinction between religion and theology, or to state doctrine modernly yet in harmony with the old faith ; it applies to many presentations of the essence of Christianity, of the history of dogma, and perhaps most of all to a tolerably general consent that the knowledge with which faith is charged is of a morally conditioned order. It would be foolish to insist that indebtedness to Ritschl is universal. But in view of these concurrent phenomena it is at all events reasonable to urge that Ritschl is the typical religious thinker of our time, in whom its characteristic sympathies and antipathies are focused. Harnack put this felicitously when he said in 1897 that Ritschl bade fair to be the latest 'Church Father.' In our own country his system, or more correctly his essential principles, have encountered that ordeal of rapidly modified criticism which is so peculiarly English, when Englishmen are confronted with a new fact. In so embarrassing a situation they first say, 'We never heard anything like this before'—which is intended to be final. After a second look, 'It is contrary to the Bible.' Then at last, 'We knew it all the time.'

If there existed in the Ritschlian school, as in that of Hegel, a close body of disciples to whom each word of the master was sacred, this phase soon passed. Followers who took to print made their independence very clear by the freedom and persistency with which they criticised the leader. In the main branch of the movement, there has always been a sustained attempt to do fuller justice than he to the fundamental certainties of the New Testa-

ment and the believing consciousness. The school has been held together, indeed, not by conclusions, but by common participation in a method. We may briefly indicate the points in Ritschl's work which evoked the keenest scrutiny.

The first [is] New Testament interpretation. It must not be forgotten that Ritschl's attitude to recent critical tendencies, which in large measure he had inspired, was usually fairly cool. Even at that time his position ranked as conservative. Most readers have also felt that his exegetical writing suffers from a regrettable tendency to impose his dogmatic beliefs upon the words of Scripture. The Kingdom of God, for instance, he considered a purely ethical conception, and to the end his eyes never opened to the apocalyptic strain derived from contemporary Judaism which runs through Gospels and Epistles, and the detailed examination of which in recent years has so much quickened New Testament study. But indifference to historic criticism brings a nemesis. Spiritual reliance upon any fixed interpretation of historical incidents and sequences can only harm the soul, for, as Herrmann has said, there is no possible technical guarantee for the truth of religious faith. Criticism, with its suggestion of the merely problematic nature of the results of scientific inquiry, is one of God's means to cast us solely on Himself for life and blessedness.

Furthermore, Ritschl had given 'the world' too central a place in his conception of the religious experience. The result was an apparent secularization of piety, rendering it too predominantly an affair of the present life and order. He had defined religion as mitigating the tension between the free conscious spirit and a hostile environment. Faith is thus a weapon we grasp at in the struggle for existence. His disciples soon felt this to be unworthy. Heartfelt religion means that we find and clasp the living and true God, and love Him for His own sake. As it is put in the finest of all mistranslations, *Wenn ich nur Dich habe, so frage ich nichts nach Himmel und Erde*. Our relation to the

world, to things of sense and time, is not the supreme factor in religion ; it is controlled by our relation to God, and the attempt to reverse this order, if consistently translated into practice, must end in hypocrisy. Wherever the language of the New Testament soars and burns, we find what has been truly called 'the mystic tone of divine possession, for which the world hardly exists.'

It was another aspect of this onesidedness which provoked certain critics to say that Ritschl was indifferent to immortality. Of course it was not so ; like others he had loved and lost ; but in theology he rather took immortality for granted than dwelt upon it argumentatively. Possibly his aversion to sentimentalism may account for this. It need not of course be said that Christianity of the apostolic type cannot recognize itself in any view which does not imply a divine eternal life, transcendent as well as immanent.

Again, some of the friendliest observers suspected, from the beginning, that despite his fancied superiority to metaphysic it was precisely his philosophic presuppositions which disabled Ritschl from catching on his mind a thoroughly Christian impression of several great things. He had discarded Hegel ; but Kant remained, and Kant and the New Testament sometimes disagree. It is not, for instance, unfair to say that Ritschl on the whole minimizes the Christian sense of sin. He sought a working faith, and he felt as if the required faith would work none the better for encouraging poignant and habitual consciousness of ill-desert. We shall all concede the partial truth of this : it is certain that men have frequently grown weaker by morbid brooding on past transgression, enlisting against themselves laws of mental association by which thoughts of evil acquire a dangerous prominence in the fancy. But the admission is none the less compatible with the familiar fact that the consciousness of guilt grows with growing holiness, and that it was a great saint who spoke of himself as the chief of sinners. A clearer recognition of this would have

spared us Ritschl's suggestion that others might conceivably have fulfilled Christ's mission as perfectly as He. In fairness one must add that the notion seems to have possessed for him a purely dialectic value.

Other points may be specified at which the Kantian principle of ethical independence and self-sufficiency has exerted a baneful influence on Ritschl's estimate of the Gospel. Thus it was Kant who prompted him to say that the divinity of Christ is interpretable as simple perfection of moral character; yet the perfection of Christ's moral character is merely one element of the truth. Men have always felt that in Jesus we are face to face with a transcendent reality in which God gives His very Self, to suffer for and save His children, and that apart from this there is no real infinitude in our conception of the Divine love. It was Kant, not the New Testament, that argued him into the view that we are related to the exalted Lord solely through our knowledge of the historic Jesus; which is partly true, indeed, and not only true but important, and yet ignores the fact that Christian life, as a real experience, implies the presence and spiritual activity of Christ in a mode transcending time. Similarly, it is true enough, as he urges, that the believer's possession of the Spirit registers itself in a new kind of religious knowledge and a new quality of moral life; yet again the Spirit is no mere characteristic of the Christian mind, but a self-impartation of the living God. It may have been the same influence which rendered him virtually colour-blind to the sound elements in mysticism. It is vain to denounce mysticism as anti-christian, when the faith-mysticism of St. Paul and St. John looks at us from every page they wrote. Some term we must use to indicate the private inwardness and originality of every genuine spiritual experience in which the soul is consciously one with God, and for this mysticism is obviously the best term available. This was one of the first points in his argument to be corrected by members of his party.

All these were criticisms acquiesced in, and even urged, by devoted followers of Ritschl. Beneath them lay the feeling that in these specific points he had been untrue to his own principles, and that his general exposition would gain by their amendment. But times change. A day came, twelve or ten years since, when the Left or Radical wing of Ritschlianism broke away independently, claiming for themselves in a special sense the title 'modern,' and agitating some new and extremely vital problems. What are the points on which they seek more light? We may follow Titius in summarizing them as, in the main, these four.

First, they complain of Ritschl's indifference to problems raised by natural science. Or, admitting the prudence of his reserve at a time when science was still rather intoxicated by ideas of materialistic evolution, they contend that he gives no help in solving the special questions of our own day. To shut off religion from science by pretended watertight doors is futile; after all, religion and science are abstractions, and while they may be separable in books, what shall we say to the religious man who wants to be scientific, or the man of science who wants to be religious? I believe this form of dissatisfaction points to a real weakness in Ritschl's view of knowledge, of which the long and sometimes tedious discussion of value-judgements was symptomatic. I believe it is absolutely necessary to bring out the truth that religious knowledge is veritable apprehension of reality, a more adequate and profound apprehension indeed than anything which can be furnished by methods of physics, biology, or historical research. If science or history could justly claim to give a complete account of reality, the prospect of reconciliation would be hopeless; in point of fact it is not so, for in truth these studies are only interested in one part or aspect of the whole. On the other hand, it appears to me that the Radicals are likely to repeat the mistake, against which Ritschl waged a ceaseless and

exterminating warfare, of measuring all things by a non-spiritual criterion. History, as defined by naturalism, is made the measure of the possible, and the world is so conceived that the Christian religion, as it has shaped the past, becomes unreal.

Secondly, Harnack's prophecy has come true, that the apologetic questions lightly brushed aside by Ritschl would soon reappear, and they have done so in a keen discussion of miracle. On that topic the attitude of Ritschl had been moderate but positive, particularly as regards Jesus' resurrection, nor had he shrunk from defending the supernatural narratives of the Gospels in face of Zeller's vehement assault. Of course, to the true-blue Radical this is anathema. The cosmos is a system of unyielding law, apart from which science is unthinkable, and to speak of events which law does not cover and exhaust is to make scientific inquiry unreal. Here, too, something may be allowed to a legitimate desire to correct the older notion of miracle as a breach of natural law. Whatever law means, it is at least not anything incompatible with incessant new departures; the world-process is open to the future, and the Divine preferential action may utilize rather than violate its regularities. The radical anti-supernatural propaganda, therefore, is no advance upon Ritschl, but emphatically a lapse to a lower plane. The Christian mind will never be persuaded that faith in the Living God can be adequately formulated in terms of law, evolution, and uniformity. Such categories give no explanation of prayer as a real fellowship of God and man, let alone the experience of Jesus.

Again, offence has been given by the Ritschlian conception of history as a source of absolute religious truth. Does he not see, men ask with surprise, that to religion history is a burden and embarrassment? Surely the demand for intellectual assent to particular occurrences in the past is an invasion of personality, a coarse intrusion upon the pure

piety of the devout heart. We have God and He has us, irrespectively of all else; and the historic Jesus Himself does no more than guide us to a point at which we apprehend God on our own account. Jesus lived long ago; everything in history is at best probable; the past is gradually absorbed or transcended, after which men move away from it: for all these reasons we must seek elsewhere—say, in rational intuition—for the needed ground of faith. Is this an advance on Ritschl?

I cannot think it will impress any one who has stood face to face with Jesus, and been conscious that in Him very God is touching and saving us. There is a sight of Jesus which quenches all doubt of His reality. There is a sense of being in the presence of the supreme fact when Christ confronts us in the sovereign energies of 'a life over which time has no power.' He who has beheld Jesus as Saviour and Lord will doubtless listen courteously to arguments which maintain that no past fact can be certain, or that absolute values are something which history has no power to transmit, but they will not affect him. They might be good arguments if Jesus were not there; in presence of the fact of Christ they are nothing.

Finally, it is complained that Ritschl took no account of the new facts of Comparative Religion. Outwardly, indeed, the charge is true. The younger Ritschlian scholars who for example led the way in the investigation of primitive Christianity as related to its Hellenistic background, did so more in spite of Ritschl than under his inspiration. Personally, he tended to isolate the faith. It was absolute; it was all present in Jesus Christ; other faiths were only relative; and this is all we can say. But in fact so cavalier a procedure is impossible. It is impossible even for the sake of Christianity itself. How long could we urge the missionary enterprise, at the cost of money, toil, and death, but for the settled faith that the Gospel offers to men everywhere something better than their best; and



how can this be known, much less proved, except as other faiths are examined with understanding, and, in a real sense, with sympathy? Readers of the fourth volume of Reports to the World Missionary Conference (1910) will recall the intensity with which Professor D. S. Cairns urges this consideration. 'Have we fully realized,' he asks, 'the immeasurable value of the idea of the Holy Spirit in the light which Comparative Religion, and in particular in the light which India, casts on the inner nature of the religious aspiration of man?'

Nevertheless, be our criticisms what they may, it must never be forgotten that Ritschl was a pioneer thinker, and that such men are not to be measured by norms too limited or pedestrian. The path-breaker, always, is a specialist, bent with apostolic zeal on persuading the world to accept a principle or group of principles; casting round a few great ideas an intense light. Or, to put it otherwise, Ritschl's main task, which he fulfilled, was to fling into modern theology an element of fermentation producing new formations, new controversies, new problems and answers—not to furnish a meticulously complete system, which could be got by heart and handed down. He revived Dogmatic Theology as no man has done since Schleiermacher, but he would have been the first to disapprove a tendency to canonize his own positions. Yet whatever deductions may have to be made from his elaborated view, the fundamental principles on which he built are sound. Christianity rests on the historic Christ, and, in the redeemed experience, sonship by grace is the central and organizing fact. These things cannot be challenged. What will be challenged, as is inevitable, is the special and detailed application he has made of them. In Dogmatic there is no final form. Theologies have perished from the first; they all wax old as doth a garment; as a vesture Time folds them up, and lays them by. Only the Gospel is eternal, and its years shall not fail.

H. R. MACKINTOSH.

## THE VICISSITUDES OF THE ENGLISH NOVEL

*The English Novel.* BY WALTER RALEIGH. (John Murray.)  
*Two Centuries of the English Novel.* BY HAROLD WILLIAMS.  
 (Smith Elder & Co.)

*Jane Austen. English Men of Letters Series.* BY F. WARRE  
 CORNISH. (Macmillan.)

*The English Novel.* BY PROFESSOR SAINTSBURY. (J. M.  
 Dent & Sons.)

THREE histories of the novel, all produced within a short time of each other, and a keen controversy as yet unfinished about the moral obligations to the public of novelists, and those who trade in their wares, give a special actuality and importance to the subject of this article. The popularity of the novel dates from the Stuart restoration period, whose close witnessed a growing reaction against the excesses and corruptions of the Royalist stage.

The old Puritans are conventionally supposed to have been as much the novelist's enemies as the new library committee. But in all his views of life, the father of English prose fiction, John Lyly, was Puritan to the backbone. He had first seen the light in the weald of Kent, some fifty years before the seventeenth century began, and previously to commencing novelist, had reached the middle point of an interesting, varied, and adventurous career. For, as will presently be seen, the writers of that time seldom took up the professional pen till they had gathered material for its exercise in world-wide travel, in the Court, in the camp, and in Parliament. Born about 1554, he went to Magdalen, Oxford, when of exactly the same age, fifteen, as that which two centuries after saw John Keble, of the *Christian Year*, an entrance scholar of Corpus. At the age of twenty-one he had taken the M.A. degree, and within little more than a

## 42 THE VICISSITUDES OF THE ENGLISH NOVEL

twelvemonth, after the fashion of a time for which one university seldom sufficed, went on to Cambridge.

There the local influence he had scraped up secured him a presentation to Queen Elizabeth when she visited the place to witness a dramatic performance in one of the college halls. Thrilled by the touch of the royal finger, he transported himself into an ecstasy of expectation of Court favour that would make his fortune, only to waste ten years in suffering shipwreck of his time, his wit, and his hopes. His disappointments began with a vain petition for the Mastership of the Revels, actually bestowed in 1579 on Edmund Tilney. Even so, Lyly could not for a long time resign himself to the loss, and almost counted the months when he might claim the reversion of the office.

Burghley bade him be of good heart, make literary capital out of his experience, and secured him some small appointment, bringing him in a competence. The statesman's favourable estimate of his protégé's abilities and future was justified not only by the college fame Lyly had brought with him from the Isis to the Cam, but by the definite and dazzling success he had already won with his pen. The Oxford degree of 1575 was followed in four years by one at Cambridge. Immediately after, he woke one morning to find himself famous as the earliest writer who, by enlarging its horizon, modernizing or actualizing its personages and incidents, had successfully transformed the mediaeval heroic romance into the modern novel. The first part of *Euphues, or the Anatomy of Wit*, no sooner appeared than it achieved a social and fashionable, as well as literary triumph. Its epigrammatic felicities, the wisdom condensed into its pungent antithesis, and its verbally novel thrusts at the fashions, foibles, and follies of the time, made it equally the delight of the scholars and writers who forgathered at Button's, or the fine gentlemen with the dandies at White's; not a club where its catchword failed to find an echo, or a tavern whose haunTERS wearied of mouthing its contagious conceits.

Above and beyond this its graphic vigour made it a model of English prose ; while the beauty of its sentiments acted as a spell on the brocaded belles who rustled through the drawing-rooms of great houses from Raby in the North to Wilton in Wiltshire, and westward to Mount Edgumbe and Port Eliot of the farthest West.

The second instalment of this sensationally fortunate work appeared by the title of *Euphues and His England* in 1580. At the age when most writers are struggling for their earliest recognition, Lyly found himself not only the idol of the polite world, but a figure at St. Stephen's.

Charles Dickens, when at his literary zenith, received the offer of a parliamentary seat from Reading. Had the author of *Pickwick*, and of the immortal series that followed it, accepted the proposal, his entrance into the assembly could not have excited more interest than that which awaited Lyly's successive returns for Hindon in 1589, Aylesbury in 1593, Appleby in 1597, and again for Aylesbury in 1601. On his death in 1606, he had not only created a new literary school, that of fiction makers, but had added new wealth and vigour to the language, as well as illustrated for all time the due proportion of satire to fancy in imaginative prose.

The only part of his story not entirely original is the name of its hero. Euphues had been employed by Roger Ascham to indicate an intelligent and generally impulsive youth, some two generations before its reappearance in the novelist's page. Lyly's Euphues, after graduating at the University of Athens, on his westward journey through the world meets at Naples a widely travelled veteran, Eubulus, full of ripe wisdom and practically useful counsel. The young scholar, keen on novelty and adventure, prefers the lively conversation and the inspiring company of Philautus, a friend of his own age, betrothed to Lucilla ; with her, as the guest of Philautus, he sups, and of course falls

## 44 THE VICISSITUDES OF THE ENGLISH NOVEL

in love, during a conversation on such dangerous topics as whether wit or beauty is the chief incitement to the tender passion, and whether when that is kindled the man or woman proves the more constant. Lucilla turns out a jade and a jilt. First she throws over her fiancé for his friend; then, after a preliminary flirtation, finally transfers to a certain Curio the affections she has withdrawn from Euphues, who now revisits the studious shades of the violet crown city. There he writes an essay on education, a circumstantial rebuke to religious sceptics, and 'a cooling card for all fond lovers.'

The story was continued in a second volume.

This lands the two temporarily estranged but now completely reconciled friends on British soil. In the author's native county, Kent, Euphues and Philautus strike up an acquaintance with Fidus, a shrewd old bee master with a turn for political criticism, with as low an opinion of statesmanship as of love-making, and a mastery of starting ingenious phrases that would have delighted the courtiers of Elizabeth or James. The novel ends with the marriage of Philautus to a lady possessing Lucilla's attractions without her fickleness. Euphues, however, has seen too much of the sex for such an experiment, and wears out his days in a monastic retreat.

Here, it will be seen, is all the material, the exact combination of plot and character, and the necessary number of young people, not in the secret of their own minds, for a nineteenth- or twentieth-century story such as Trollope manufactured, and his cup-and-saucer disciples are still ready to turn out by the score. The attention now given to Lyly will not seem other than just when it is remembered that in addition to being the first who brought romance abreast with the latest interests of his time, he taught the public to expect English prose as sound and nervous in the novel as from the pulpit or the platform. Is there not something like a presage of Macaulay in this fragment

from *Euphues* : ' Naples is a place of more pleasure than profit, and of more profit than piety.'

And amid all the jingling medley caricatured by Shakespeare in *Henry IV* and by Scott in the *Monastery*, Lyly wrote in a spirit as earnest as Bunyan, as practical and as essentially English as Macaulay himself. But for their narrative form, his stories might be a succession of essays on moral subjects, love, marriage, the philosophy that, as Bacon puts it, was to the ancients in the place of theology, interspersed with vivid recollections of foreign travel. In his handling of all life's graver issues, the father of the English novel shows himself as deliberately didactic as, in the *Canterbury Tales*, the father of English poetry is careless and cheerful.

And between the poetry and prose of this period, the novel, in the hands of Lyly and his disciples, formed a link. Poetry, indeed, then included *belles lettres* generally. It was therefore scarcely less comprehensive than the 'music' of Plato's republic, which, used together with gymnastics, constituted the sum of mental and physical accomplishments. With all his topsy-turviness of phrase and verbal acrobatics, Lyly had genuine poetic feeling, a vein of sarcastic fancy, and as great a command of homely wisdom condensed into aphorisms as Mrs. Poyser herself. *Euphues* indeed, as will presently be seen, is less of a romance than a satire, and foreshadows far more of the temper of Thackeray than of Sir Walter Scott or Bulwer Lytton. As for its wealth of 'wise saws' and 'modern instances,' take the following : 'It is the eye of the master that fatteth the horse, and the love of the woman that maketh the man.' 'It is a blind goose that cometh to the fox's sermons.' 'The best charm for an aching tooth is to pull it out, and the best remedy for love, to wear it out.'

The rush of twentieth-century life has left the novelist without time or inclination to condense his ideas and experiences into the terse sententiousness of Lyly.

## 46 THE VICISSITUDES OF THE ENGLISH NOVEL

That, however, was the working novelist's method and aim throughout the Victorian age. Hence another claim for Lyly on the attention of the latter-day reader, and the point, of his identification, as Sir Walter Raleigh reminds us, by M. Jusserand with *Sir Charles Grandison's* and *Daniel Deronda's* lineal predecessor.<sup>1</sup> Bunyan's pilgrims, in their passage through Vanity Fair, find much less business done in Italian Row, notwithstanding its promotion of Roman merchandise, than in German Row, Spanish Row, or French Row, especially the latter, whose wares and ways were then in much demand with all English classes. Juvenal could not tolerate a Hellenized Rome. Equally severe were the Hebrew prophets upon the Egyptian and other heathen innovations that polluted the Holy City. So did Lyly, often in terms of Scriptural rhetoric, lament the degenerating influence of Gallic manners, morals, cookery, and costume, upon the fibre of English manhood, upon its brain power, and the moral force that ought to be its glory. It was the same with literature. The romances of *Alexander*, of *Charles the Great*, and of *Troy*, that stood first in mediaeval favour, all came from foreigners. Meanwhile denunciations of outlandish and new-fangled modes were incessantly poured forth by other patriotic penmen of Lyly's or of an earlier period—Ascham, Howell, and Stubbes.<sup>2</sup> Lyly, however, was the first to employ prose fiction for what, since his day, has been considered its legitimate use, of exposing national foibles and follies, as well as holding up for particular ridicule the foreign costumes, airs, manners and oaths adopted by the lisping, affecting 'fantastico,' who could in no other way so easily prove that he had 'swam in a gondola, and kissed the Pope's toe.' As for the ladies of quality and fashion, a woman is the least part of herself, an apothecary's shop of sweet confections, a pedlar's pack of new fangles. And so forth, very much as if there were

---

<sup>1</sup> *The English Novel*, second paragraph, p. 41.

<sup>2</sup> *The Anatomy of Abuses*, by Philip Stubbes, 1583.

ringing in the writer's ear the ornaments, the tablets, the head bands, the ear rings, the wimples, and the crisping pins of Isaiah's third chapter. The courtier soon follows upon the prophet. In contrast to others of her sex, we are presented to

Eliza, that most sacred dame,  
Whom none but saints and angels ought to name.

Another characteristic is conspicuously shared by Lyly with those who worked in the same craft, and in the same vein at a much later date. From *Euphues* to *Tom Jones*, and from *Tom Jones* to *Pendennis*, something of the school or college classics of the time reflects itself on every page. Had Greek scholarship been more widely diffused through Lyly's environment, and had he read the *Dialogues of the Gods*, one may be certain he would have lit up his satire with some sparks from the Syro-Hellenic humorist who alone among classical authors appreciably influenced Disraeli and Bulwer Lytton at their best, as well as the school which these two men of genius created. The England of Shakespeare's day suffered from a lack of indoor amusements. Hence, to a great degree, the welcome given not only to *Euphues* but to another contemporary fiction far more remote in its subject matter from the daily thoughts and interests of the average Englishman, the *Arcadia* of Sir Philip Sidney, produced ten years later, but with far less in it of the modern novel's method and thought than the earlier work. Both authors were Kentish men. Both reflected, though from different points of view, the adventurous spirit and the impulse towards geographical discovery characteristic of the Elizabethan epoch.

Here the resemblance between them ends. Lyly, notwithstanding his romantic disguises, was not less than the creator of the *Newcomes* the satirical realistic who drew from life. Fielding found in him, both for his plays and stories, some ideas for situations, and manifold turns of phrase. Richardson, a hundred and thirty years after



Lyly, was the first to revive the acceptance of the novel in austere or strict households, and may thus be called its second father. Jane Austen, conventionally credited with continuing the line of Fielding, to whom she owed nothing, and had never even read, was under obligations not greater to Miss Burney than to Richardson, as her latest biographer has pointed out, for her tenderness, her humour, and her power to detect and reveal the secrets of humanity.<sup>1</sup> Incidentally, too, it may here be mentioned that Richardson's own affinities, as will presently be seen, connect him with the soldier idealist who died on the field of Zutphen. Here, too, it must be noticed that among others who adorned the early day of the novel, one, like them also educated at Oxford, Reginald Scot, came from the same region of hops and cobnuts as Lyly and Sidney. Scot's tastes were equally for physical and metaphysical speculation. When he gives his ideas, as in the *Discovery of Witchcraft*, narrative form, it is because he anticipated Jane Austen's view of the novel as the best medium for 'presenting the varieties of human nature, with wit, humour, and in the best chosen language.' As to Lyly, his chief, if not his only literary disciple, the East Anglian, Barnabe Rich, reproduced the master's subjects rather than his diction or conceits. Rich's *Wonderful Adventures of Simonides, a Spanish Gentleman*, carries the reader to as many places as he traversed or touched at in *Euphues*, as well as brings him through a greater number of hairbreadth escapes by land and water.

This was only one of several stories by the same author, all of them exposing some social mischief, or suggesting some philanthropic reform. Rich, indeed, had in him as much of the pamphleteer as of the novelist, and shows himself in this latter capacity as practical and purposeful as Daniel Defoe, or even as Charles Reade, when the author of *Hard Cash* addresses himself to the reform of the lunacy laws, or, at the same time, exposes in *Man and Wife* the moral and

---

<sup>1</sup> Mr. Warre Cornish's *Jane Austen*, p. 15.

physical evil of undisciplined athleticism, and the wrong that may be inflicted on unborn generations by an unrevised marriage code. Reade's sixteenth-century predecessor in novel reform, Barnabe Rich, though born in Essex, trained himself into a novelist while serving with his regiment in Ireland. The evils of the time so deadly to Ireland, as they are shown by the concrete instances of a well contrived and executed story, are popery, tobacco-smoking, and feminine extravagance. More skilful in the weaving of plots than Lyly, Rich introduced into another novel the machinery that served Shakespeare for *Twelfth Night*.

From the second half of the sixteenth century, novelists began to be, and remained, as plentiful as minor poets in the two or three anterior decades. With the authors of *Euphues* and *Arcadia*, novel-writing had been the pastime of cultivated and opulent leisure. It now became a profitable branch of literary trade. Those who practised it were men of antecedents, abilities, and aims as numerous, and differing as widely from each other, as in the case of the innumerable recruits to twentieth-century newspaper writing. So far, even when writing with a definite object, like Rich, the story-writers of the time had made it their chief business to combine entertainment with romance. The Lyly era produced however a writer more sternly, uncompromisingly, and even tragically realistic than any who had yet made English prose the medium of social narrative for self-revelations.

This was another Eastern Counties man, Robert Greene, born at Norwich, 1650. While at St. John's, Cambridge, he had almost ruined himself by college extravagance and the dissipations of the 'grand tour' before he made any attempt at settling down to the business of life. Like S. T. Coleridge, he ran away from his studies on the Cam, but unlike Coleridge, he scoured the European continent as the pilgrim of debauchery, returned to his university, took his degree, wrote and published his first novel by the title of *Mamillia, or Looking-Glasses for the Ladies of England*,

## 50 THE VICISSITUDES OF THE ENGLISH NOVEL

an almost exact precursor, as it would seem, of the shilling novelette, the product of a later day.

Following his erratic course, one is reminded of the fifteenth-century master of French blackguardism and verse, François Villon, though, unlike Villon, Greene never belonged to a gang of professional burglars, nor had to flee from the avenger of blood for the murder of a priest. The romance of his writing, however, went hand in hand with every kind of rascality. From childhood, he confesses, he had more delight in thieving, in wickedness and villany of all sorts, than any decent man ever had in godliness or honesty. He squandered his wife's little fortune on profligacy, pawned her trinkets, and stole whatever of her relatives' property he could lay hands upon. If Thackeray had wanted inspiration for *Barry Lyndon*, he might have found it in these amazing autobiographical disclosures of the first English novelist, who, as if to establish a contrast with the courtly authors of *Euphues* and *Arcadia*, took low life for his theme, and became the ancestor of our latter-day novel of misery and sin. But, in another book, *Robert Greene's Repentance*, he tells us 'there is no heart so void of grace, or so given over to wilful folly, but the merciful favour of God can modify.' 'An instance,' he adds, 'of the like chanced to myself, who long ago, having taken the first step to hell, now find myself on the road to heaven.'

The religious and didactic flavouring excepted, there is not a little to suggest the forerunner of *Jack Sheppard*, *Eugene Aram*, and *Paul Clifford* in Greene's *A Groatworth of Wit, Bought with a Million of Repentance*, a story of a usurer with two sons. The first of these, bred a scholar at the university, denounces the paternal trade so violently that he finds himself cut off with fourpence for purchasing wit. Instead of doing this, he takes to robbery and swindling for the payment of his tavern bills, and for satisfying the daughters of the horse-leech.

Greene's contemporary, Thomas Nashe, a native of the

same part of England, and also educated at St. John's, Cambridge, did even more than had been done by Lyly towards making the novel a medium for satirical presentation of the absurdities, extravagances, social and moral shortcomings of the age. Like Greene, he acquired the cosmopolitan veneer and knowledge of life in its most shady or most disreputable aspects, secured by a long course of Continental rambling and makeshifts. If the novel of crime may be traced back to Greene, Nashe might almost seem to have been visited by a presentiment of the flashy metaphysics and the melodramatic thaumaturgy reserved for posterity by Bulwer Lytton in *Zanoni*, *A Strange Story*, *The Haunted and the Haunters*. His ridicule of astrology, of astronomy, of all mystery-mongering, of chemical liquids defying death and disease, was as bitter as his gibes at Puritanism.

Two Restoration dramatists—one, John Crowne, forgotten almost as soon as he was heard of, the other, William Congreve—supplied and stimulated the growing demand for prose fiction of a purely popular and essentially modern kind. Both of them, notwithstanding some rare raids upon De Gomberville and De Scudéry for characters and situations, realised that they were addressing a public which had wearied of those writers, one of whose stories often ran into half a dozen volumes. In 1692, some time before being known as a dramatist, William Congreve published his *Incognita*, a story of about the same length as our six-shilling volume. Called by its author a novel, it bears the same relation to romance as comedy does to tragedy. What the theatre lost in the seventeenth century the novel gained. Fathers of families who, in the reign of the second Charles, would not have let their wives and daughters visit the theatre to witness Congreve's comparatively inoffensive *Old Bachelor*, brought home for their domestic reading his story of cross purposes and disguises. It will thus be seen that the growth of the English novel of the romantic school into something

## 52 THE VICISSITUDES OF THE ENGLISH NOVEL

like its existing character and length occupied as nearly as possible a hundred and ten years, for *Euphues* saw the light in 1579-80, while *Incognita* came in 1692.

The line on which the English novel has developed itself is from incident to character. From this point of view, its debt to the essayist can scarcely be exaggerated. The literary art of character sketching came in with Overbury's pen-and-ink portraits of contemporary types in 1614.<sup>1</sup> The same vein was worked by Joseph Hall, the brilliant Puritan Bishop of Norwich, one of the English deputies at the Synod of Dort, though a champion of Episcopalianism. He was hated by Laud, but called by Alexander Pope the writer of the best satire, both prose and verse, in the English language. The two masters from whom the novelist learned most as regards the supreme importance of this branch of his art and the secret of its successful execution, were John Bunyan and Joseph Addison. The men and women of the *Pilgrim's Progress*, instead of being personified abstractions like the figures of Elizabethan romance, are as much living creatures of flesh and blood as Sir Roger de Coverley, Sir Andrew Freeport, Captain Sentry, and Will Honeycomb.

The middle of the eighteenth century saw in Samuel Richardson the first novel-writer who had profited to the full from the teaching he found ready to his hand. In dissection of motive and delineation of personal traits he is so far above Fielding and Smollett as to deserve all the credit he receives from an expert like Bulwer Lytton for the imaginative power, and analysis of temperament, approached by no other writer of his age. This is exhibited equally in the creation of Lovelace, and in the description of Clarissa Harlowe not only with the vividness of a genius which makes the things that are not as though they were, but with a delicacy as much beyond the reach of Fielding as of Swift

---

<sup>1</sup> Something might be said for placing absolutely first, at a much earlier date, Bishop Latimer, whose homely, humorous sermons hit off various representatives of their age quite as happily as was afterwards done by William Law in his *Serious Call*.

himself. Jeremy Collier in 1698 really succeeded in purifying the English stage. First Dryden at once confessed the justice of the censure, and unresistingly proceeded to cut out the improprieties of his plays. Then after some controversy and mutual recriminations, Congreve, Vanbrugh, and D'Urfey followed suit.

Addison, by his union of literary judgement and Christian wisdom, had breathed a wholesomeness into literature generally. The cleansing of the novel in particular was reserved for a woman whom Burke had sat up all night to read, and Johnson had pronounced superior to all her male rivals. Fanny Burney (Madame D'Arblay) not only wrote the earliest society stories, but showed that the lower life of London, exhibited with brutal repulsiveness by Fielding and Smollett, admitted of a treatment which, while not less graphic or true to the original, should, like Richardson's *Clarissa*, contain nothing to shock the most fastidious purity, be unfitted for the most rigidly guarded boudoir, or corrupt the most susceptible schoolroom.

Before the eighteenth century, intellectual distinction had been achieved by very few women in the history of the world. Solon indeed, so admired Sappho's writings that he did his best to learn them by heart, but the one great poetess of classical antiquity has delivered to modern posterity only short fragments of the nine books composing her original voluminous verses. It was not till 1810 that Sir James Mackintosh could speak of there being as many paintresses in Paris as she-novelists in London. Among those the most conspicuous who continued the healthy process Fanny Burney had begun were Maria Edgeworth and Jane Austen. To the former of these Scott acknowledged his debt for the idea of his Waverley series; though between the work of these two writers there is this difference. Miss Edgeworth, in the *Absentee* and elsewhere, describes a condition of things she herself had witnessed. Sir Walter's Scotland was not that of his own day, but of his father's. Miss Austen's

pictures of provincial life and character, being drawn from nature, exercised the same freshening influence in fiction as Maria Edgeworth's impressions of Ireland in her girlhood, which suffused with local colour her best stories. Fielding died in 1754, Smollett in 1771. By that time the taste for both had practically died out. With an ease, therefore, which was thought at the time surprising, the two Miss Lees (1780) and Mrs. Opie (1806) led the reaction in favour of the blameless domestic novel which the gifted women already named established as a permanent mode. It remained for Sir Walter Scott, by the romance, the realism, the imagination, the history and the elevation of tone combined in his writings to complete the redemption of the novel, and to make it not merely the chief, but the sole literary nutriment willingly taken in this second decade of the twentieth century.

Meanwhile Mrs. Radcliffe's pen pursued experiments of her own in the department of pure romance, while, in 1791, Mrs. Inchbald, with her volcanic temper and sensuous disposition, beguiled the solitude of her wretched London lodging by introducing the novel of passion (*A Simple Story* and *Nature and Art*, 1791) as a prelude to the novel of sex, seen at its best in the authoress originally known as 'Currer Bell,' and afterwards in her who achieved fame as George Eliot.

*Jane Eyre* (1847) and *Villette* (1852) were the first instalments of an entirely new departure in fiction by a writer in kind and degree as high above Mrs. Inchbald as she was superior to Aphra Behn. Such, during the mid-Victorian age, were the illustrious beginnings of the novel which tends to become less of a story than a treatise on the psychological and physiological differences separating the mere man from the then imperfectly emancipated but now militant sex.

In 1859 the author of the practically anonymous *Adam Bede* still bore the name to which she had been born. This was known in the writing world as that of a partner in a

London printing-house. Dickens had no sooner read *Adam Bede* than the description of Hetty Sorrel doing her back hair convinced him that it was by a woman. Some one put to him by letter a leading question as to the author's identity. It was thus answered by Dickens's daughter. 'Papa's love, and he is quite sure *Adam Bede* is by either Bradbury or Evans, and he doesn't think it is Bradbury.'

Tact is a feminine virtue far less universal than it is polite to take for granted. Women, however, of all degrees do unquestionably combine the aptitude with the opportunity for studying character, as well as of appreciating its differences. It was, therefore, to be expected that they should have at least their due proportion among the successors to the latter-day artists of prose fiction.

After Dickens, Thackeray, and Bulwer Lytton, no distinctly original genius of the same sex appeared till Laurence Oliphant irritated, delighted, and perplexed the polite world he knew so well with his *Piccadilly*. Nor would it be easy to name anything in the same vein as that medley of comedy narrative till Mr. W. H. Mallock struck out something almost as pointed and fresh in *The New Republic*.

Meanwhile there had risen two authoresses, each differing from the other, but both as independent of inspiration drawn from contemporary writers as either of the men just named. In *Not Wisely, but Too Well* (1867) and the stories following it, Miss Rhoda Broughton, taking a line altogether her own, modernized, and to that extent, as her partisans might have argued, improved upon much that was most refreshing and characteristic in Mrs. Oliphant, and the literary group of which that lady formed the centre.

About the same time, too, or shortly afterwards, the late Lady Currie, the wife of our sometime ambassador at Constantinople, in two stories, *Sophy*, or *The Adventures of a Savage*, and *Many Moods of a Man*, reproduced the atmosphere and conversation of those social centres whose ornament and delight she had so long herself been. The



former of her two books contained the early impressions left on her by George Borrow and David Urquhart. Both of these, and afterwards Esther Kinglake, had much to do with the training of her clever and accomplished girlhood and conversational faculty, long before, by her first marriage, she became Mrs. Singleton.

The period brightened by these two authoresses witnessed also the less enduring but not less capable performances of men who had learned the novelist's art under such nineteenth-century masters as Dickens, Thackeray, and Charles Reade. Dutton Cook, in his *Hobson's Choice*, at the time an entirely fresh and fascinating study of everyday life, prepared the way for the transition from the triple-tomed to the one-volume novel or novelette. Grenville Murray's *Young Brown* in the *Cornhill*, by its pungent irony, and delicate description of difficult details, gave the connoisseur the same delight as Laurence Oliphant's *Piccadilly*. Murray's preface to his novel, in its republished form, is worth reading because it shows the thoughtful and serious outlook on life, the keen penetration of motives which, together with the power of photographing his cosmopolitan experiences, and the personal forces of his period, made his writings the precursors of those remarkable compositions in which from time to time Mrs. Humphry Ward at once chronicles and personifies the spiritual, the material, the social, and political movements of the day.

Murray's contemporaries, the cleverest and best known of the number being Edmund Yates, lacked his earnestness and culture, and had caught too much of the spirit of Theodore Hook and Albert Smith; but, knowing their business as well as Anthony Trollope himself, raised the literary standard of their art to the great good of their smaller fellow craftsmen and the circulating libraries. Their moral tendencies, too, were as little unwholesome as their workmanship was good. The 'success of scandal' to the extent and in the shape subsequently known, had then still to become the fashion.

The melodramatic effects introduced or elaborated by Wilkie Collins, Mrs. Henry Wood, and Miss Braddon, provided a sensational element which proved a seasoning quite strong enough for literary palates not yet debauched by the sheer animalism of the problem novel in the form that this composition now exercises the minds of current literary censors and library committees.

If there be anything new in the fictions placed with such trumpeting of their infamy on the *Index Expurgatorius*, it is not so much their salacity as their grossness. Their refrain is concupiscence without the excuse of passion, and lust that glories in its freedom from the veneer of love. No overwhelming strength of illicit affection, but a sensual fatalism foreordained by the author of all evil and against which it would be vain to fight, drags men and women, middle-aged as well as young, and must continue to drag them, into the slough of promiscuous intercourse.

Deplorable as all this of course is, consolation for the present as well as hope for the future may be found in the present review of the English novel's vicissitudes. Its degradation could not have been deeper than on the eve of its permanent reform and purified revival by the writers who heralded the fresh lease of wholesome prosperity on which with the nineteenth century it entered. Such may well be the case now. Supervision of some kind, public or private, for choice the latter, there must be. The danger is lest the censors should defeat their own end, and instead of extirpating the abominable thing, only advertise it, and add to it a mischievously prurient attraction, while declaring their determination to place it beyond the reader's reach. The wisdom of the serpent must in this case go hand in hand with the innocence of the dove, and there is a very real danger lest indiscreet precaution should precipitate and aggravate the evil that it is organized to remove or prevent. A universally read and immensely wealthy American newspaper helped itself towards notoriety and opulence in its struggling days by the sensational headline announcing

that its editor and proprietor had been 'cowed again.' Scarcely a week now passes in which the well-meaning watchmen standing in the breach to stay the plague of pernicious fiction do not complain that the book which ought to be burnt by the common hangman is still in active demand. On the other hand, an omen of good may be found in the growing abandonment of the hypocritical plea that the novelist's art must suffer if a Pharisaic and Philistine prejudice is to warn him off the sins and follies out of which commonly grow the most thrilling, or at least telling situations in the melodrama of human life. Nor is it so much the risky subject-matter as its deliberately meretricious treatment against which the protests are chiefly made.

In 1891 Mr. Hardy's *Tess of the D'Urbervilles* showed that the night side of human nature and the scabrous places in social life, could be treated without real offence by a cultivated, competent, and cleanly-minded writer. So, too, with the latest story by Mr. H. G. Wells, *The Passionate Friends*. The unmaking as well as the making of marriage had a place in its foreground; and it contained scenes which might be called highly coloured, even for a French novel. But Mr. Hardy and Mr. Wells were not charged with more enmity to public morals than Mr. Hall Caine or Miss Corelli to religion. The books of Mr. Wells, however, abound with weighty thought, and, like those coming from his best contemporaries, glow with earnestness and sincerity. The topics or incidents kept by decent society in the background, if now and then referred to, are introduced rather to 'point a moral than adorn a tale,' and never, as the censured novelists are charged with doing, dwelt upon and gloated over as a central interest.

Mr. Hall Caine's influence has been shown scarcely more in his writings than in the sentence of doom he secured against the old three-volume novel. Of those about his own standing, Mr. Silas and Mr. Joseph Hocking are nearest Mr. Hall Caine as regards subject, style, and popularity. Mr.

Joseph Conrad and Mr. Maurice Hewlett are modern specimens of the practical men of affairs and of travel, to whom, as has been seen, the novel, in its infancy, owed much. Both are occasionally conversant with neurotic, sexual, and other delicate themes growing out of the latest feminine movements. Both, however, contrive to deliver an exclusively twentieth-century message, and lay bare the social system without a word of description or innuendo which could offend Bowdler himself.

'The fussy obscurantists,' as the custodians of morality in the most popular and subtly influential department of contemporary letters are called, would, it is said, have suppressed *Tom Jones* and *Joseph Andrews*; by so doing, it is added, they would have interfered with the entirely virtuous Richardson's vogue, because Fielding designed *Joseph Andrews* as a satire on Richardson's *Pamela*, and the success of the vicious parody acted as an advertisement for the blameless original. And here in passing, it may be pointed out that, as a fact, neither Fielding nor Smollett, even in the eighteenth century, still less at any subsequent date, formed the universal reading of the English public in the same way as was done by the plays of Shakespeare, or Oliver Goldsmith's *Vicar of Wakefield*. The genius shown in the creation of its characters and in the control of the complexity of its plot, were not generally regarded as palliating the grossness of *Tom Jones*; while the abominations that defiled *Jonathan Wild*, published six years earlier, seriously, for a time, interfered with the fortunes of Fielding's masterpiece.

So, to an even greater extent, did it fare with Jonathan Swift, whose political writings notoriously were confined to a comparatively narrow circle of readers by the repellent obscenity of his narratives and vocabulary. It is, therefore, not the fact that those who support the veto of the Libraries Association upon the fleshly schools of fiction previously described, would, if they acted logically,

decimate the shelves containing the best-known prose works of the eighteenth century.

Equally irrelevant and absurd is it to suggest that, had the censorship denounced to-day been in existence one hundred and fifty years ago, the novelists who were as necessary to the historians of that epoch as Dickens and Thackeray must remain to those of the Victorian age, would either have been gagged, or never have written at all. In the principle of the procedure now exciting so many appeals against it there is nothing new. Home duties, as they used to be known, formerly included in their stringency and obligation some care for the light reading of the household. That responsibility has become obsolete in an age of feverishly incessant preoccupation with concerns far outside the sphere of home life. If parents and guardians, masters and mistresses had not parted with the old-fashioned feeling of personal concern for the tendency of the printed matter consumed beneath their roof, the Libraries Association would not have come into existence. There are regulations for effectually preventing the entrance of poisonous matter into the physical system; and the distillation of moral or spiritual venom may well be considered an evil which is not likely to be ignored, especially when, as is now the case, its propagation is uncontrolled by the private prophylactic that is now gone entirely out of date.

How far the enterprise is practicable is another matter, and it cannot but fail if precaution and prohibition only operate as advertising agencies for stimulating the evil they are designed to extirpate. Happily the past fortunes of English fiction which have here been followed, justify the belief that the bane will provide its own antidote, and that neither the novel, its makers, nor its readers will suffer much from the disease of unhealthy writing, confined within reassuringly narrow limits. Mrs. Humphry Ward excepted, latter-day novelists seldom aim at reflecting the contemporary temper and drift to the same extent as their Victorian

predecessors. They have, however, caught the contagion of a vulgar and materialistic, rather than, as it prides itself on being, a cosmopolitan age. Still, from the literary point of view, the minor novelist has not much degenerated from the nineteenth-century average. He lights up his pages indeed with few flashes of epigram, such as the description of French novels as the concentrated essence of the world, the flesh, and the devil, in yellow paper covers; or to pay a tradesman to whom a long account is owing a five pound note is like giving a wet brush to a very old hat—it creates a temporary gleam of comfort and no more. These two flowers of phrase belong respectively to Mrs. J. K. Spender and Edmund Yates. On the other hand, the twentieth-century minor novelist, if seldom a sayer of good things, avoids failures so lamentable as that perpetrated by an otherwise brilliant writer of the 'fifties, E. M. Whitty, in the baldly realistic and thoroughly commonplace fiction, *The Friends of Bohemia*.

T. H. S. ESCOTT.

## THE FREEDOM OF CHRISTIAN THOUGHT

### I

(1) **O**NE does not expect to find in *The Home University Library of Modern Knowledge* a polemical tract; but that is what Dr. Bury's *A History of Freedom of Thought* proves to be. The titles of the chapters even are provocative. In pagan Greece and Rome reason was free; during the Middle Ages under the Christian Church reason was in prison. The Renaissance and the Reformation offered a prospect of deliverance, but the emancipation of reason is identified with the growth of rationalism. Christianity is held to stand for authority, and to be opposed to reason in science and philosophy. Throughout the book there is a strong anti-Christian bias; and no attempt is made to show how within the Christian Church itself there has been the constant contrast and conflict of the two principles, but it is assumed that the victory of freedom of thought means necessarily the defeat of Christianity and the triumph of non-Christian thought. It is not recognized that religion generally, and Christianity particularly, is a response of the human mind to reality as much as is science or philosophy; and that an exclusion by science or philosophy of religion from human thought would not be its accomplished fruition; but would be objectively a restriction of the reality to be known by man, and subjectively a mutilation of the reason itself.

(2) A few instances may be given to justify this general censure of the prejudice and intolerance of the book—the more blameworthy in a work professing to justify liberty of thought. While one may agree entirely with the author that 'coercion of opinion is a mistake,' and may even go

further and condemn it as not only a wrong to the mind of man, but an injury to the truth, which the mind should be left free to apprehend, one may entirely oppose and reject the antithesis with which he starts between authority and reason. He says truly that 'the facts which we can safely accept must be capable of demonstration or verification' (p. 15); but he makes an unwarranted assumption when he goes on to assert that 'belief in the Trinity depends on the authority of the Church, and is clearly of a different order from belief in the existence of Calcutta. We cannot go behind the authority and verify or prove it' (p. 16). Assuredly we cannot give a sensible verification of the truth about God as Father, Son, and Spirit by the seeing of the eye, the hearing of the ear, or the touching of the hands, we cannot even give a logical demonstration which would necessarily overcome the doubts and compel the assent of the irreligious thinker. But there is a spiritual discernment of spiritual reality not less convincing to the religious spirit than sensible evidence; and there is a verification in personal experience which brings as great a certainty as any logical demonstration could. That the author at the outset of his discussion identifies himself with an anti-Christian rationalism, and ignores even the possibility of a theology not resting exclusively on ecclesiastical authority,<sup>1</sup> but based on moral and religious experience, must be held surely to disqualify him for an unprejudiced and just discussion of his subject.

(8) The second chapter gives the impression that he does prefer paganism to Christianity, because the paganism of Greece and Rome at least allowed freedom of thought. Of the Greeks he says, 'Our deepest gratitude is due to them as the originators of liberty of thought and discussion' (p. 22). The apparent exception of the martyrdom of Socrates is explained away as due to political motives (p. 32). The explanation that the only exception to this tolerance in Plato (p. 36) was due to moral solicitude rather than religious



zeal suggests that the liberty of thought and discussion in paganism was due, not to respect for conscience or reason, but rather to moral and religious indifference. The persecution of the Christian Church by Rome is excused as due to fear of Christianity as a political danger (p. 42).

We look in vain in the pages of this volume for any appreciation of any higher moral value (not to speak of religious significance) in Christianity than in paganism ; for any recognition that the less tolerance of Christianity was a consequence, if neither necessary nor legitimate of greater moral earnestness and religious zeal ; for any admission that 'the lurid policy of coercion which the Christian Church adopted' (p. 51) was inconsistent with the spirit of the Founder.

(4) We do not offer any justification for 'the theory and practice of persecution' by the Christian Church during many centuries ; we may with the author admit that the co-ordinate authority given to the Old and the New Testament injuriously affected the testimony and influence of the Christian Church (p. 54) ; but we may urge that he should not have given the impression, as he does, that Augustine legitimately derived the principle of persecution from the words of Jesus (p. 55), as the interpretation is manifestly invalid. One question may be raised : was not a tutelage of the nations of Europe during the Middle Ages by the Christian Church a necessity for their mental and moral development, granted that the subjugation went far further than can be justified ?

(5) While we must regretfully affirm with the author that 'nothing was further from the minds of the leading Reformers than the toleration of doctrines differing from their own' (p. 77) ; yet we must insist that he does not adequately recognize that in the teaching of the Reformers regarding the relation of the soul to God there was implicit the principle of 'religious liberty and the right of private judgment.' Protestantism has 'served the cause of freedom'

in a far wider way than as merely 'a stepping-stone to rationalism' (p. 82). It is surely a prejudiced and partial statement that 'we owe the modern principle of toleration to the Italian group of Reformers, who rejected the doctrine of the Trinity and were the fathers of Unitarianism' (p. 98). Did not the English separatists also maintain the principle? Is it certain that 'it was under the influence of the Socinian spirit that Castellion of Savoy sounded the trumpet of toleration' (p. 94)? His theology assuredly was not Socinian, and it was from the Jesus of the New Testament that he consciously derived his loving spirit. We may emphasize the author's statement that the Independents were in favour of a separation of Church and State, while the Presbyterians were opposed to any toleration. Even if Milton was heretical in doctrine, his *Areopagitica* does present the Puritan spirit at its best. In his statement that 'the achievement of religious liberty in England in the nineteenth century has been mainly the work of Liberals' (pp. 105-106), the author might have included some acknowledgement of the potent influence of Nonconformity in the Liberal party.

(6) The anti-Christian standpoint of the volume (p. 127) is very clearly shown in the account given of the growth of rationalism; but we may insist that while the progress of knowledge and thought has undoubtedly made untenable many views about nature, man, and history, which the Christian Church has mistakenly defended and enforced on the assumption that, as taught in the Scriptures, these must remain authoritative for Christian faith; yet, on the other hand, the Christian faith has been revived rather than destroyed by the free adaptation of Christian theology to the new intellectual situation. One would suppose from this volume that Christian apologetics has done nothing to meet the objections of rationalism, and to show that this rationalism, because ignoring moral necessities and religious demands of man, is itself an inadequate interpretation of the total reality which man seeks to know and understand.

A whole page (155) is devoted to a quotation from Voltaire's drama, *Saul*, containing the supposed conversation of Samuel and Saul about Agag. While the objection there suggested was valid against the then current view of the Bible, it has lost its validity against the modern standpoint ; but this change in the Christian position the writer here, as throughout, entirely ignores. With an argument the aim of which was to show that the progress of knowledge and thought has necessitated a candid and courageous revision of Christian theology, so that the things which cannot be shaken may be separated from the things that can, I for one should have the fullest sympathy. I am prepared to recognize fully the service which rationalism has rendered to Christian faith in assisting to bring about a simplification of Christian theology. But what the writer aims at is a proof that rationalism has triumphed over Christian faith. What he evidently desires and expects as the result of freedom of thought is that Christian theology will fall into discredit and neglect. What must be shown in reply to his challenge is that there has been no less a movement towards freedom of Christian thought, and that Christian faith gains and does not lose by such freedom. Profoundly dissenting from his general standpoint I am as thankful as he that liberty of opinion and speech has been secured, and as anxious that it should never, having been so hardly won, be again lost. For I am so confident that the Christian faith need not hide itself in any ' coward's castle ' of intolerance, but may meet all its foes in the open field, that I welcome such liberty as the Church's opportunity for securing what alone has value, the free assent of human reason and conscience to Christian truth. On this common ground I entirely endorse his protest against the way in which our antiquated blasphemy laws are often administered (pp. 243-246). The Christian Church need not, and should not, fear freedom of thought and speech.

## II

(1) A volume such as this is not without its important and urgent lesson for the Christian Churches. It forces upon our attention a problem which for its own sake calls for solution. We cannot disprove the charge that Christianity is the enemy of freedom of thought unless we can show, if not that Christian thought is actually throughout Christendom free, yet that its ideal is freedom, and that in its progressive sections the tendency is towards the realization of this ideal. This freedom does not exclude authority, for the antithesis between reason and authority is a false one, as there may be an authority of such moral and spiritual quality that reason finds its emancipation in the acceptance of it. This movement within the Christian Church is recorded for us in Dr. Paterson's *The Rule of Faith*; and I may at this stage of the discussion develop my argument for freedom of Christian thought with special reference to this admirable volume.

(2) The first part of the book, entitled *The Seat of Doctrine*, shows that on the question of authority there have been difference and discussion within the Christian Church. The Roman Catholic theory of the infallibility of the Church both as the interpreter of the Holy Scriptures and the exponent of the oral tradition, now vested in the Pope himself, is the denial of the freedom of Christian thought, for it asserts an authority which subjugates reason. However irrational the position may appear to us, we must admit that there are many minds to-day, wearied with the quest for truth, who find in this doctrine of infallibility a refuge and a rest; and we must try to understand how it makes this appeal (p. 56). In so far as Roman Catholicism does meet spiritual needs, and is accepted for this reason, there is freedom of thought in the voluntary subjugation of the reason to authority.

(3) According to the common view the Reformation

simply substituted an infallible Book for an infallible Society (p. 57). This position is, it is to be feared, still not uncommon. But there are several qualifications of it, made at the Reformation, which must be noted. *Firstly*, the emphasis was put on 'the gospel of a gracious justification of sinners through faith in Jesus Christ' as the 'central content' of the Holy Scriptures, although this limitation of significance and value was too often ignored. *Secondly*, the authority of the Scriptures was based on the testimony of the Holy Spirit (p. 68). It is the appeal of the Scriptures to the reason and conscience of the believer, which is the source of their authority. It must be admitted, however, that the authority of the Scriptures was made to cover many matters, as of history and doctrine, on which no such appeal can be made. *Thirdly*, the interpretation of the Scriptures, about which it was soon seen there might be great divergence of opinion, was to be regulated by the gospel contained in them, primarily 'the doctrine of justification through faith in the merits of Christ' (p. 73). This gospel was, however, held generally to include 'the catholic dogmas of the Trinity and of the Person of Christ' (p. 74). Subsequently in Protestant scholasticism these qualifications were mostly ignored; and the Bible became an absolute authority, claiming to subjugate the reason; and orthodoxy opposed itself to freedom of thought. The crucial question for Protestantism to-day is so to conceive the relation of the Scriptures to Christian faith as to leave it free from any yoke of intellectual bondage.

(4) The reformers' appeal to the testimony of the Spirit to the authority of Scriptures suggested one solution of the problem. Should not this inward testimony be exalted above and extended beyond the outward authority, as was done by the mystics? (p. 78). In practice this principle has often issued in an extreme subjectivity and individualism which has opposed its private revelations to the Holy Scriptures and the common faith of the Christian Church

This liberty has sometimes degenerated into licence. Dr. Paterson shows clearly the necessity of the enrichment of individual piety by the study of the Scriptures, and of the restraint of individual vagaries by the historical revelation (p. 91). The individual subjective reason is dependent on, and so must remain receptive of, and responsive to, the universal objective reason in the divine revelation, recorded in the Scriptures, consummated in Christ, continued in Christian experience. And it is no bondage to the individual subjective reason that it should so depend, for only through such dependence does it find its own development, completion, and satisfaction. To deny the necessity for such dependence, however, is the characteristic of rationalism.

(5) According to rationalism, 'human reason is the exclusive source of any knowledge which we possess regarding the Supreme Being, and the duty and the destiny of man, and also is an adequate instrument for the attainment of man's chief end' (p. 98). It is not necessary for us to depreciate human reason, or to decry its effectiveness in knowing and understanding the world and man himself; and yet we may ask whether it is adequate to meet man's moral and religious need. Has man unaided attained such moral success that he needs no deliverance or assistance from God? If his religion be a relation to God, can it be a relation of sufficiency over against God, or must it be one of dependence on God? (See p. 105.) Whenever we enter the region of the moral endeavour and the religious aspiration of man we must realize that rationalism shows vanity, and lacks humility. The two main positions of rationalism are: (1) 'That the universe is a closed system in which everything that has come to be is the result of forces which are immanent in nature, and which operate in accordance with a limited code of natural laws' (p. 106). (2) 'That the mind has been restricted to the use of its natural powers in the discovery and appropriation of

religious and moral truth' (p. 118). To the first assumption religion generally opposes its consciousness of a divine presence and activity in the world, which controls, and is not limited by the natural order; Christianity especially its recognition of a divine purpose, finding fulfilment in the history of Israel, its discovery in Jesus Christ as Saviour and Lord of 'an immediate divine causality' (p. 112), its present experience of a divine grace, enlightening, cleansing, and rescuing, which is above and beyond nature. To admit these facts is not to humiliate or to subjugate reason to authority, but is simply to face, frankly and fully, the total reality for the soul of man. To the second assumption religion generally, and Christianity especially, may oppose the distinctive feature of piety, the sense of dependence on God, and grace from God in the relation to God. That man should be receptive and responsive, and God communicative and initiative, in the mutual communion is in no wise irrational. Religious experience of this type imposes no alien yoke on human reason.

(6) The appeal to religious experience has, however, been often made in a one-sided way, as when to reason is opposed as the standard of doctrine the *criterion of feeling*. Schleiermacher, for instance, opposed the contemporary rationalism as 'a badly stitched patchwork of metaphysics and ethics,' with his conception of the Christian religion as consisting in a complex of sacred feelings (p. 122). That piety includes emotion as well as opinion and action needed to be insisted on in Schleiermacher's day in opposition to, on the one hand, Kant's *moralism*, and on the other, Hegel's *intellectualism*. That Schleiermacher included, and could not but include, some elements of knowledge in the sense of dependence, which for him was the core of religion, must be conceded, for mere feeling is a bare abstraction, void of content. His attempt to derive all doctrine from religious feeling is, however, futile, for (1) 'in the normal life of the Christian Church the preponderance of evidence is greatly

in favour of the priority of ideas ' (p. 127), as divine self-disclosures; and (2) the view 'is also incompatible with the definiteness and consistency of the elements of Christian doctrine' (p. 181). His further endeavour to exclude both metaphysics and ethics from Christian theology was an impoverishment of Christian thought and life. For religion does cast light on the problems of reason and conscience; and theology can learn from other activities of the mind of man. His service was that he emphasized an aspect of Christianity in his day neglected. We must later return to discuss his teaching in another connexion.

(7) From Schleiermacher's extreme subjectivism there has been an attempt to return to objectivity by seeking a standard for doctrine in 'some cardinal doctrine as the core of revelation' (p. 142). According to Ritschl 'it is a central content of Scripture which is apprehended by living faith' (p. 145), the salvation offered to man in Christ. How Ritschl conceived that salvation we need not now consider; but for him all Christian theology consisted of value-judgements, affirmations of faith strictly bearing on that central content. According to Wendt, 'the teaching of Jesus' is 'the supreme norm and adequate source of Christian doctrine' (p. 158). All these differences regarding the standard of Christian doctrine surely show that Christian thought, in its search for an authority in doctrine, is seeking one which will not entangle it in a yoke of bondage, but give to it its charter of liberty. Dr. Paterson's conclusion is that we cannot accept the whole Bible as a code of faith and duty; but we must seek in it an essential content of revelation, and that essential content must verify itself in Christian experience, especially the experience of salvation from sin through the grace of Christ. Thus and only thus can we preserve the freedom of our Christian thought.



## III

(1) In the second part of his volume Dr. Paterson seeks to set forth *the substance of doctrine*, as presented in various types of Christian theology; as he recognizes that the *content* of the Christian revelation as apprehended in Christian experience is the real ground on which the revelation itself is accepted as authoritative. *What* we believe is not distinct from, or opposed to *why* we believe. It is because of the appeal to reason, conscience, experience, which the truth makes, that we hold it to be true. Reason is not subjected to an authority external to it; but in revelation finds the needs of thought and life met, and so exercises and realizes its freedom in submission. For my present purpose I need not accompany Dr. Paterson's most illuminative and suggestive discussion any further, but may commend it warmly to the attention of all interested in theological progress: I turn, for the second stage in the argument, the function of religious experience in Christian theology, to another recent book, *Schleiermacher*, by Dr. W. B. Selbie, a volume which can be warmly commended to all who want to discover how the present task of theology is to be discharged.

(2) Schleiermacher is a conspicuous instance of the freedom of Christian thought, as he bowed to no authority of Bible or Church, and sought to develop the whole system of Christian doctrine out of the essential content of religious, most distinctively Christian, experience. Dr. Paterson's legitimate criticism of his identification of religious experience with feeling has already been noted. At present we are concerned alone with the positive contribution he has made to the progress of Christian theology, which is equivalent to the growing freedom of Christian thought. Against moralism, on the one hand, or intellectualism on the other, both forms of the current rationalism, he vindicated the reality, the independence, and the authority of the religious conscious-

ness. With it, and it alone, lies the last word about the truth, that is, the divine reality, with which it is concerned (p. 244). His genius thus anticipated what anthropology, religious psychology, and the comparative study of religions is proving conclusively to-day. This statement may be emphasized as answering the challenge of the volume by Dr. Bury, which ignores the place and function of religion in human thought and life. But Schleiermacher's conception of religion also has its value. It is generally a consciousness of dependence on God. This is not an individual subjective view, but does affirm a universal objective fact in the religious history of mankind. The self-sufficiency of rationalism is thus directly contradicted. In Christianity this sense of dependence, according to Schleiermacher, becomes 'the feeling or consciousness of redemption,' vitally and indissolubly connected with the person of Jesus Christ. He asserts the superiority of Christianity to other religions 'in virtue of its intrinsic worth as an expression of the religious consciousness' (p. 258). In his treatment of Christianity as an historical religion he not only recognizes the value of the Founder, but also does justice to the significance for the individual believer of the Christian community. In all these respects he has laid down the method which modern theology is learning to follow. His treatment is psychological, experimental, historical, in short, concrete, and not philosophical or abstract. He has set an example to be imitated as well as admired.

(8) In the details of his system he has not, however, been so successful, as he was unconsciously to himself strongly affected by certain philosophical assumptions, and so did not present the Christian experience in its distinctiveness. The influence of Spinoza gave a pantheistic tinge to his doctrine of God. He emphasized the divine immanence at the expense of the divine transcendence, and he was indifferent to the conception of divine personality. While

his theology may be described as Christocentric, yet his Christ was rather a theological construction than an historical interpretation. But we cannot blame him for having failed to anticipate the invaluable results of the investigations of the nineteenth century regarding the historical reality of Jesus, while in our own theological thinking we must correct his inadequate presentation. So, too, it is his merit that he conceived Christianity as a religion of redemption; and his defect that his tendency is to the subjective rather than the objective view of the Atonement, 'the removal of obstacles which prevent our attainment of the higher life' (p. 263). The correction of this error lies in a richer appropriation in Christian experience of the divine grace as revealed in the thought and life of the Apostolic age, notably of Paul. His significance for our present discussion is not in any of the details of his system, but in his central position. Man can and does experience a deliverance by God through Christ from all that hinders his higher life, and Christian theology is the interpretation of that deliverance and all that results from it.

(4) Schleiermacher is an instance of the value of the great religious personality to Christian thought and life. By such an original interpretation of the common Christian faith it is enlarged and enriched for others. His limitation, as of other such personalities, was that his presentation was too individual. The testimony of the Holy Scriptures and of the Christian Church did not find adequate expression. Nevertheless such a personality would not forfeit aught of its greatness by giving more trust and respect to this wider witness. Rightly conceived, the testimony of Scriptures or Church is not an alien yoke imposed on personal freedom, for it enshrines man's experience in manifold forms of the divine reality of truth and grace. A man is not less, but more himself, if he makes his own the life of others. His own experience is not less real, because it appreciates and appropriates all it can from the more varied experience of

others. Christian thought is not less free because it learns from others, so long as it does not accept as true in submission to others what it cannot apprehend as true in personal experience. If the testimony of the Scriptures or the Church is verified and vitalized in personal experience, it is no limitation of freedom, but an enlargement and enrichment of life, which means only fuller freedom. In the present theological situation, if the challenge of rationalism that Christian theology is a hindrance to freedom of thought is to be met, we must insist on and maintain such a conception of the freedom of Christian thought.

#### IV

(1) There is room and need to-day for the exercise of this freedom in the restatement of the gospel. While, as has been insisted, Christian experience may seek enrichment and enlargement from the testimony of the Holy Scriptures and the Christian Church, yet, on the other hand, in the interpretation of that experience there is much, both in the Bible itself, and still more in the doctrines Christian theology has derived from the Bible, which must be laid aside as belonging to the things that can be shaken, and must be removed. If the history of dogma is its judgement, the separation of the tares from the wheat, and so our deliverance from it as an infallible authority, so surely the literary and historical criticism of the Bible has distinguished for us a permanent and universal kernel from its enveloping and protecting temporal and local husk, and we cannot treat the whole Bible as a theological creed or an ethical code. While Christian theology must thus maintain a relative independence towards the past, so it must also accept adaptation to the present. We must present the gospel in the thought and speech of our own age. But this duty carries with it a danger. We may allow the substance to be mutilated or obscured by the form; we may follow contemporary ideas rather than be led by the gospel itself.

It is a personal experience, constantly revived by and constantly verifying the spiritual and moral reality of grace in the gospel, which can alone deliver from undue subservience to the past, or improper absorption in the present; and so can maintain the eternal content in the temporal forms.

(2) These are the Scylla and Charybdis of theology to-day. Christian thought may be no less in bondage to the intellectual fashions of the hour than to the dogmatic traditions of former times. It can keep its freedom only as doctrine is verified by experience, for thought is not bound but free when it accepts reality as it is, and the experience of the soul is not less a reality than the order of nature; but that experience is not confined to the individual believer, but embraces the communion of saints—the Christian community. Thus only can Christian theology confidently meet the challenge that it is the enemy of freedom of thought, which in the modern world is so highly prized, and has been so hardly won. And can a rational, moral, and religious doctrine desire acceptance in any other way, or on any other terms?

ALFRED E. GARVIE.

## INDUSTRIAL UNREST

**C**HRISTIAN sociologists are watching with deep interest and with some anxiety the developments of the labour problem in this country, on the Continent, in the United States, in Australia, and elsewhere. Recent trade disputes are symptomatic of a widespread and deep-seated feeling of dissatisfaction with present industrial conditions. Much has been spoken and written on the subject by well-meaning persons, whose wisdom is not always equal to their zeal. Homilies addressed either to employers or to workmen are of no avail. They can be convinced only by the stern logic of facts. It may be permissible, however, to remind both sides in the industrial disputes that they are parts of one organic whole forming the body politic. Capital and labour are essential to each other. There is no inherent and irreconcilable antagonism between them. They are closely related and mutually dependent. St. Paul's illustration of the mutual functions of the bodily organs is applicable to the case. Detachment, isolation, independence, opposition, are unreasonable, and ought to be impossible, in the nature of things. If the attempt be made, on either side, to dispense with, or to subjugate the other, it must end in disaster. Our Lord's golden rule needs to be strictly applied in this matter, as in every concern of daily life. Happily, there are conspicuous instances of its application on the part of numerous Christian employers and Christian workpeople, with honour and advantage to themselves. May the instances increase and abound!

No reasonable person denies the right of combination. There are times and circumstances when concerted action is necessary, and when legitimate objects can be attained in no other way. In former periods, and almost within

living memory, stringent and unjust laws were enforced in England against all combinations of workmen. From the days of the Tudors, the impossible task was attempted of regulating by Acts of Parliament the relations between masters and men. The latter could not legally travel from one place to another in search of employment. The hours of labour and the rates of wages were fixed by statute. Persons giving or accepting more were liable to fine and imprisonment. There were constant evasions, but social conditions became more and more wretched, partly owing to these absurd combination laws, and partly to those relating to the relief of the poor and to parochial settlement. In 1824 the right of combination was conceded, but trade unions had no legal status, and no legal protection for their funds. Moreover, the ancient common law against conspiracy continued to be enforced, and the judge-made law of 'common employment' was rigorously applied. Not until 1869 did trade unions receive protection for their funds, and seven more years elapsed before the Legislature recognized the lawfulness of two or more persons doing what it had always been lawful for an individual to do for the protection of his own interests. The ancient Master and Servant Act was also repealed, and other measures of an equitable and a beneficial character were passed. Within the last decade the work of emancipation from artificial and arbitrary restrictions has been completed.

Whether the concession of the right to combine, and to organize strikes, has been always exercised with wisdom and fairness, may be doubted. A strike, like a war, entails much loss and suffering on the combatants. The victors do not escape from inevitable calamity. There may be objects that seem attainable in no other way than by a strike on the one side or by a lock-out on the other. But the consequences are so terrible, in hunger, distress, and misery, and in the derangement of trade, that wise and practical leaders of trade unions are reluctant to counsel

or to authorize a strike, except in the last resort. There are inexorable conditions of trade and of the labour market which have to be considered. If trade is bad, and unemployed labourers are numerous, no combination can force up wages. On the other hand, they will rise by a natural law when trade is brisk and when there is a scarcity of workers. Under such conditions, no combination of employers can force down wages, even if they desired or attempted to do so. An employer does not carry on his business, and a workman does not render service, from benevolent motives, but as a means of livelihood. The former naturally seeks to make the best terms for himself, and the latter as naturally does the same. Both of them are subject to outside conditions. It is immaterial to an employer what wages are paid, provided that a profit can be realized, but it is useless for the workman to declare that under no circumstances will he accept less than a certain amount, or to insist on an increase, when the conditions of trade and of labour are against him. Individual capacity, industry, intelligence and character will also have to be taken into account.

Self-interest compels a manufacturer to concede a reasonable demand, or one that may be in only a slight degree unreasonable, rather than incur the great loss that is entailed by the stoppage of costly machinery, with the deterioration of plant that always ensues. He may have in hand extensive orders or contracts, which he is forced to complete under heavy penalties or to avert serious disaster. Moreover, he is the rival of other manufacturers, and does not wish them to secure an advantage at his expense, if he can avoid this by a timely and fair concession to his workpeople. Hence any attempt to force an issue in any branch of industry, irrespective of the state of the labour market and the requirements of the public, is most unwise and blameworthy. When men are waiting to step into the places of those who strike for higher wages or for shorter hours of work, it



needs no gift of prophecy to forecast the issue. Again it must be said that the number of unemployed mainly determines the rate of wages. Men must live, and in order to do so they must work. No humane person can fail to wish for them something more than a bare subsistence, with great improvements in their social condition and surroundings; but the question is mainly one of economics, and not of philanthropy. The modern demand for a living wage, or a minimum wage, or a standard of comfort, or shortened hours, however desirable in itself, cannot be secured by legislative means. The correlative of an artificial rise in wages is an enhancement in prices of all the necessities of life. If goods cost more to produce, they must be sold for more in the market. Every consumer has to bear his share of the burden of increase. How much is any one benefited by prices being forced up all round?

The position may be expressed in a simple formula. When two workmen are running after one employer, wages will sink, but when two employers are in search of one workman, wages will rise. To contend against this natural law is as futile as it would be to attempt to arrest the tides or the rain, or to control the winds, or to invert the order of the Solar System. While it is impossible not to feel deep commiseration for many of the working classes, and especially the women and children, in seasons of depression, and poverty, and suffering—not a little of which is attributable to ignorance and improvidence—care must be taken to guard against the nostrums propounded by benevolent sciolists, whose patent specifics aggravate the evils they profess to cure. The real test of the value of wages is what they will buy. It is not the number or the nominal worth of the coins received for a day's or a week's labour that constitute high wages, but how much they can purchase in the way of rent, food, and clothing. The great struggle in London and in all large towns is to find the seven, or eight, or ten shillings every week for the rent of a small and incon-

venient dwelling. Even if a room or two be let to lodgers, many thousands of operatives and labourers find that a fourth or a third of their precarious earnings are swallowed up in this way. The tendency during recent years is for the prices of most commodities to rise. A Return recently issued by the Board of Trade, based upon a wide induction of verified facts, shows that since 1905 the cost of living, so far as regards the staple necessities, has increased from fifteen to twenty per cent. With the growing population, and its aggregation into towns and cities, the tendency is towards a further rise in prices, which is accelerated and aggravated with every increase in wages. There is no limit to the vicious circle.

Trade runs in cycles. A period of activity is certain to be followed by one of comparative stagnation. The swing of the pendulum is always to the opposite point. Ungenial seasons, a failure in the crops, blight and mildew, an earthquake, a tornado, a war, a great conflagration, an outbreak of some epidemic, suffice to explain transitions in trade. The countries of the world are so inter-related and mutually dependent that what affects one affects all, in varying measure. Changes in fashion largely influence trade, and so does rash speculation. Excessive expenditure in imperial and local affairs; the undue multiplication of officials who have to be supported and pensioned out of taxes and rates; the hundred and fifty pounds now spent every minute, night and day, all the year round, on the Army and Navy; the vast increase in the non-productive classes of the community; the improvidence and waste that so largely prevail; the false notion that wealth can be created without work or thrift—these things, and many others, account for depression in trade. It cannot be improved by direct intervention on the part of a Government. All that can be attempted in this way is the removal of artificial barriers and obstacles, so that trade may find free natural scope. Economic and just administration of affairs, and the lighten-

ing as far as possible of public burdens, contribute to a healthy expansion of trade. The two factors that determine market values and retail prices are the quantity of goods available for use, and the number of purchasers. When the supply is limited, and buyers are competing, prices advance. They recede when markets are glutted, or when purchasers are few. The above are self-evident propositions, as indisputable as the axioms of Euclid. To rail against them is useless. Trite as they may appear, many persons seem ignorant or oblivious of them.

During the last two years the country has been distracted, and incalculable public injury has been caused by strikes on a large scale among miners, railway servants, and transport workers generally. Numerous factories had to be closed for lack of fuel. Trade was paralysed. The means of transit were almost wholly cut off in many districts, and some necessities of life reached famine prices, owing to inadequate supplies. The object avowed by unthinking and irresponsible persons was to inflict inconvenience and loss upon the community at large, in order to compel a concession of certain demands. The effect on the public was only to annoy and exasperate. Everybody suffered, including the tens of thousands of strikers, with their wives and families. A moderate estimate gave the actual loss in wages during these terrible weeks as a million and a half. No figures can represent the cost of the struggle to the whole community. Compromises made, in order to put an end to the fratricidal war, failed to accomplish the desired ends. It is always so. Lost wages and lost trade, like lost time, can never be recovered. Instances have repeatedly occurred of thousands of men suspending work because some demand was not granted, or being locked out because they saw fit to reject certain terms. Even if they gained the day—which is rarely the case—the actual loss of wages was not made up for years. The deprivation of home necessities and comforts during a period of indus-

trial warfare, the impaired health of children through lack of nutriment, the sacrifice at forced prices of articles of furniture and clothing, the anxiety, mental strain, and nervous exhaustion, cannot be estimated and are never made up. The generosity of the public cannot supply the deficiency and make good the waste. Moreover, at such a season the funds of trade unions are depleted, if not wholly exhausted. Money subscribed as a provision for sickness or old age has to be used for immediate and pressing necessities, and so the accumulations of careful and thrifty years vanish. No wonder, then, that practical and reasonable men, on both sides, deprecate and dread a state of warfare between capital and labour.

One of the most objectionable and dangerous forms assumed by recent labour disputes is the attempt to interfere with individual liberty and the absolute right to freedom of contract which every man possesses. Some recent strikes have occurred from a refusal to work with non-unionists. If a body of men choose to leave work and go on strike, whatever may be thought of the wisdom of their action, they are at liberty to do so. But they must respect the rights of others. They cannot be allowed to threaten or molest others in order to induce them to abstain from work, or to compel them to join a trade union if they prefer to remain outside. Such interference or intimidation is contrary to English law and to moral duty. If a man is willing to work for a sum agreed upon between himself and an employer, why should he not be at full liberty to do so? It is to the interest of the working classes to take a firm attitude in this matter. Much is heard of the alleged tyranny of masters—and they are not uniformly perfect—but there is a danger of labourers being tyrannized over by members of their own order, concerning whom it must also be said that they are not uniformly perfect. It is alien to the genius of English liberty to sanction attempts to introduce the dogmas and practices of the International or

Socialist parties in Germany and elsewhere, who cherish the vain dream of being able to regulate demand and supply, cost and prices, work and wages, family claims and social conditions, heedless of individual requirements and capabilities, and irrespective of the immutable laws that control human life and duty. The instincts of our common nature, and personal tastes, aptitudes, and needs, cannot be ignored or violated with impunity.

It is to be hoped that with the growth of intelligence and as a result of lessons learned in the stern school of experience, and by an enlarged application of the teachings of Christ to the affairs of daily life, a spirit of 'sweet reasonableness' may be more and more displayed in the settlement of labour difficulties and disputes. In not a few notable cases the rough and clumsy methods hitherto prevailing have yielded to mutual consideration and concessions. Some eminent firms and companies, employing thousands of persons, have earned deserved renown for just and kindly treatment. As Carlyle observed, the cash nexus is not the only or the principal bond between master and servant. Where this is recognized, friction and misunderstanding are rare, and a friendly conference soon devises a method of adjustments. External arbitration is not always satisfactory, because it often consists in a mere splitting of the difference, to the contentment of neither side. Boards of Conciliation, like *Conseils de Prud'hommes* in France, work smoothly and effectually in certain trades. They are usually composed of an equal number of employers and workpeople, and an umpire chosen by both. To this body are submitted any differences that arise, and its decision is final. The general adoption of some such method would obviate most of the troubles and conflicts that arise between the two great forces of capital and labour. The Trade Disputes Act, now in operation, part of the system of social adjustment inaugurated by modern legislation, will accomplish much towards the realization of an end devoutly to be

wished by all reasonable, patriotic, Christian men. In order to the ultimate success of any such scheme, however, a loyal observance of the decisions reached is essential. Unless there be mutual confidence, and a determination on both sides to abide by the compact, all endeavours after industrial peace and concord will be in vain.

It is sometimes alleged that there is less of conscience and of just pride in work than was formerly the case ; the main object being to secure the maximum of wages for the minimum of perfunctory labour. Probably the generalization is too sweeping, yet it contains a measure of truth. In this respect, and in some others, the Apostolic maxim is strictly applicable, of combining diligence in business with fervour of spirit, in order that the highest form of service may be rendered, springing from a pure and noble motive. In this way, Work may become Worship.

W. H. S. AUBREY.

## AUGUSTINE AS SEEN IN HIS LETTERS

*The Letters of St. Augustine.* Translated by Rev. J. G. CUNNINGHAM, M.A. (Works of St. Augustine : A New Translation. Edited by Dr. MARCUS DODS.) 2 vols. (Edinburgh : T. & T. Clark.)

*Augustin, Ein Lebens- und Charakterbild auf Grund seiner Briefe.* Von WILHELM THIMME. (Göttingen, Vandenhöck u. Ruprecht, 1910.)

**A**UGUSTINE is one of the best known personalities of the Christian Church, despite the fifteen centuries intervening between his days and ours, and his influence on thought and life in the whole of Christendom has been the greatest and most lasting of any. His doctrine of Church unity and authority is a fundamental idea of Catholicism, his doctrine of predestination and election has profoundly influenced Protestant history, while both communions have bowed to the spell of his genius, his personal character, and his fervid piety. The literature which has gathered round his name would fill libraries. Yet the general estimate of his life and work is based mainly on his *Confessions*, a notable tribute to a small book. His chief works are known only to students. Others only know them as their thoughts filter through Christian literature. And the *Confessions* deals chiefly with the pre-Christian and early Christian period of his life. For the later periods we are shut up to the brief life by his disciple Possidius and to the *Letters*. The letters of great men are the best revelations, because spontaneous and unconscious, of the personality of the writers. The second volume of the Benedictine edition of Augustine's works contains 270 letters of Augustine and his correspondents. Yet the above translation, which contains 169 of Augustine's letters and 100 others, is the first

English one. The selection and the rendering are excellent. The Benedictine Preface to the Epistles says: 'As the eyes excel the other bodily senses, so the letters of illustrious men excel their other writings.' The latest French translator writes: 'If the letters only remained, we should have all his doctrine, all his teaching. The letters of St. Augustine are the whole of St. Augustine.' They supply a key to the ecclesiastical history of the age and more. Differ as we must from much of the teaching and policy advocated, we can only wonder at the intellectual and spiritual energy and the breadth of view to which the letters bear ample witness.

The German work mentioned above takes a different course. The letters are arranged in four classes, illustrating different aspects of the saint's life—the Friend, the Pastor and Counsellor, the Bishop, the Foe of Heresy and Paganism. The number and aptness of the illustrative passages chosen evidence thorough familiarity with the whole field. And the field is a wide one. The correspondents, of course mostly African, include State officials, Bishops, Laymen, educated and otherwise, noble Christian women, a young Maiden, Pagans. While the subjects are various, they are all discussed from the religious point of view. The long, powerful appeals to individuals on behalf of Christianity do the greatest honour to the writer's intellect and heart.

Augustine has a lofty ideal of true friendship, recalling Cicero's definition of it as 'Agreement of thought about the world and God accompanied by goodwill and affection.' He adds that this definition is perfectly realized in the two graces of love to God and our neighbour. To Jerome he writes, 'When wearied with outward vexations I lose myself in the love of my friends, and find in it untroubled repose'; and again: 'In the love of friends I find God, and so really it is in Him I lose myself and in Him I rest, without fear or care.' A point he often discusses is whether friendship loses or gains by the presence of its object, answering



the question now in the affirmative, now in the negative. Sometimes desire for the friend's presence breaks into passion, sometimes he anticipates the modern saying that absence makes the heart grow fonder. In any case the man was not lost in the monk and austere priest. To a senator, whom he does not know personally, he writes : ' Thy good works have made thee my best acquaintance and friend. If I saw thy face every day thou wouldst not be better known to me than thou art already, since I see thy soul, lovely in the beauty of peace, bright with the light of truth, resplendent with the glory of thy noble acts ; I see and know, see and love. To thee I speak, to thee I write now, my beloved friend.' On the other hand he asks, Would not the love which does not long for the presence of the loved object be imperfect ? Augustine is fond of discussing such seeming contradictions.

Among the personal friends belonging to the inner circle are Nebridius, Severus, Alypius, Paulinus, and perhaps Jerome the great recluse of Bethlehem. Some of the first letters translated are those to Nebridius, a companion of Augustine's youth like Alypius. The letters to Nebridius are mostly on questions of psychology and metaphysics, which Augustine is as ready to answer as his friend is to ask. All Augustine's works exhibit him as unrivalled in his analysis of human nature. He revels in tracing causes and motives to their deepest roots. His great treatises fulfil the promise of the *Confessions* in this respect. Nebridius was of a nervous, excitable temper and died young. ' The letters to Nebridius,' Thimme says, ' are among the freshest and most attractive that Augustine wrote.' Severus, Bishop of Mileve (Numidia), was a stronger nature and enjoyed Augustine's perfect confidence. He was an earnest admirer and student of Augustine's writings. ' I read thee diligently. It is strange but true that when thou art absent I feel thee nearer than during thy presence. Now no disturbing affairs come between us. God be thanked, my dear brother, that

we are so much to each other.' Alypius, also mentioned in the *Confessions*, Bishop of Thagaste, a yet stronger character, was a frequent sharer in Augustine's counsels and acts. A letter to Alypius of ten pages describes the way in which Augustine put a stop to unseemly feasting in church of worse character than the scenes rebuked by Paul in 1 Cor. xi. It needed much tact and resolution to break old customs and bring the scandal to an end.

The correspondence between Paulinus of Nola (Campania) and Augustine is full of fine qualities. Paulinus, a contemporary of the Spanish poet Prudentius and scholar of the rhetorician Ausonius, was himself a poet of some distinction, more delicate and restrained than Prudentius. A man of position and wealth, along with his wife Therasia he distributed his wealth among the poor and gave himself up to an ascetic religious life. As Alypius had sent some of Augustine's writings to Paulinus, these may have influenced his action. At all events the terms of the letters on both sides are full of warm appreciation. Paulinus became Bishop of Nola. The days of priestly celibacy were long centuries off yet, although the tide was already setting strongly in that direction. Few or none did more to promote extreme asceticism than Augustine himself. The letters abound in exhortation to married and unmarried Christians to live practically monastic lives. When the exhortations take effect Augustine overflows with thankfulness and praise. In a letter to Paulinus, referring to the Young Ruler in the gospel he says : ' It is one thing to forbear from appropriating what is wanting to us ; it is another thing to tear away that which has become a part of ourselves : the former course is like declining food, the latter like cutting off a limb. How great and wonderful is the joy with which Christian charity beholds in our day a sacrifice cheerfully made in obedience to the gospel of Christ, which that rich man grieved and refused to make at the bidding of Christ Himself ! The glory of this is not yours, that is to say, not of man,

but the glory of the Lord in you. Indeed, it were better with humility to retain than with pride to renounce this world's wealth.' It does not appear that the two friends ever met. 'I wish to know,' Augustine writes, 'whether you can bear the bodily separation more patiently and easily than we. If this is the case, I must say, I do not love your strength. Perhaps it has its ground in this, that we are not so constituted that others must long to see us as we do to see you.' Herr Thimme hints that the friendship cooled off, and suggests that Augustine's doctrine of predestination offended the gentle Italian.

The voluminous correspondence between Augustine and Jerome given in the translation has far from a smooth course. The letters abound in expressions of mutual admiration and esteem, but these generally come in as alleviations of sharp criticism and dispute. Our German mentor puts all the blame on Jerome, whose querulous spirit is undeniable. It is equally certain that Augustine's magnanimous language seems more natural and sincere. Perhaps the truth is that it would be difficult for men of such different temperament to agree. While they had much in common—genius, learning, ardent faith, passionate devotion to ascetic ideals—they also differed greatly. Jerome had none of Augustine's almost Stoic patience and self-restraint in presence of insoluble problems and irremovable difficulties. The friction was aggravated by the miscarriage of letters of Augustine through accident or careless messengers. Augustine had to repeat the letters. The African Father was surely in the wrong when he finds fault with Jerome for translating direct from the Hebrew instead of from the Septuagint. Jerome's chief fame springs from his work on the Hebrew text, anticipating Tyndale and Luther in this course. But the chief subject of dispute was the strange exposition given by Jerome in his commentary on Galatians of the scene between Paul and Peter. According to Jerome Paul's anger and rebuke were mere pretence. Peter only did what

Paul himself did in the case of Timothy and also at Cenchrea and Jerusalem. The part he played was merely to satisfy the Christians at Antioch who failed to understand Peter's conduct. One would think that in such a case the right course was for Paul to give an explanation. Augustine flames out at the reflection on Peter and Paul and also on Scripture. Apostles who can play the part of hypocrites are no apostles to us! If Scripture, which plainly implies the truthfulness of the scene, deceives us, we can trust it in nothing! Of course Jerome scouts the notion of deceit and hypocrisy. Without entering into the merits of the dispute, we may say that Jerome's full letter of self-defence (*Letter lxxv.*, vol. 1) is a masterpiece of forensic reasoning, rhetoric, and sarcasm. In the end both disputants maintain their ground with profuse expressions of regard and affection. Again we find Augustine in two long characteristic letters of exhaustive argument inviting Jerome's opinion on the origin of individual souls, whether by direct creation or hereditary transmission, and on the meaning of James ii. 10, but we do not find that Jerome responded to the invitation. In one letter Jerome says: 'All Catholics revere and look up to you as the restorer of the ancient faith, all heretics abhor you.' The two friends fought valiantly against Pelagius. Jerome was no less a terror to 'heretics' than Augustine.

The character of the age explains the pessimist strain of many of Augustine's letters. The empire was hurrying to ruin. Buying off the attacks of barbarian hordes procured only temporary respite. The Vandals, whom the Governor, Boniface, had called into Roman Africa to help him in his quarrel with the empress, carried devastation through the province. When the Eternal City itself succumbed in 410 to Alaric and his Goths all hearts trembled. Paganism was making its last fight for life. When Job's messengers brought news of calamity upon calamity, Augustine sometimes fell back on the Stoic answer, Why wonder when trees and stones fall and mortals die? More frequently and more

wisely he took refuge from the vanity and transiency of worldly things in the divine unchangeableness. 'There is but one virtue, and here virtue and its reward are one : It is good for me to cleave to God (*Mihi autem adhaerere Deo bonum est*). There is no other virtue in this life but one : love of the love-worthy. But the most love-worthy, because the best of all, is God. Therefore whoever loves aught else more than or as much as God loves not himself. But all the better it will be for us the more earnestly we strive after Him, the best there is. But we strive after Him not by walking but by loving (*non ambulando, sed amando*). The nearer we approach Him the purer the love. The right course of life is everything. And man's right course of life is measured not by knowledge but by love.' 'The heart glowing with holy love expresses its longing in prayer. But to be able to pray aright one must bear in mind two things, first that the soul itself even in the most earthly flourishing conditions is forsaken and lost in the world, and again that its supreme good eternal, blessed life, is nowhere to be found but in God.'

Perhaps the same cause accounts for the infrequency of letters of comfort in the correspondence. Herr Thimme notes this as a point of contrast with Luther. Luther, always face to face with danger, was invincibly cheerful. His letters abound in hope for timid, fearful souls that turn to him. To the widowed Lady Italica Augustine suggests the comfort she has in her own faith and hope and the prospect of reunion, and then dwells at length upon the spiritual nature of the future vision of God. Another Christian maiden, Sapida, an admirer of the bishop, had made a tunic for her brother, Timothy, who has been carried off by death. She sends the tunic to the bishop with the hope that he will wear it. Augustine acknowledges the gift in the most tender of all his letters. 'Let your heart rise heavenward, and your eyes will cease to weep. The things over the loss of which you mourn have indeed passed away, for they were in their nature temporary, but their

loss does not involve the perishing of that love with which Timotheus loved Sapida and loves her still ; it abides in its own treasury and is hidden with Christ in God.'

In 391 Augustine accepted ordination as presbyter and then as assistant and successor to Valerius, bishop of Hippo (Numidia). Great pressure by the Church and Valerius was necessary to overcome his reluctance. His ideal of the office and its responsibility was very high. A few weeks afterwards he petitions the bishop in pleading tones for a few weeks' leisure to prepare for the task. His letters detail at length the multifarious duties of his daily life—incessant preaching, counsel to individuals in difficulties of endless variety, cases of Church discipline among priests, monks, and people, the care of the poor, correspondence with State officers. It was a frequent practice for the bishop to intercede in courts of law for accused and even convicted persons. It is evident that such intervention needed considerable tact and reserve. Augustine always regarded the care of poor Christians as a foremost duty of the Church, and zealously met the need from Church revenue or by earnest appeals to Christian charity. The widow and the orphan were the wards of Christ and of Christ's servants. A certain Christian lady, Albina, had with others spread reports about the clergy and bishops implying charges of covetousness and abuse of church-moneys. The bishop addresses a long letter of indignant protest to Albina, especially complaining that such charges were not made openly. 'God is my witness that, as for the whole management of those ecclesiastical revenues over which we are supposed to love to exercise lordship, I only bear it as a burden which is imposed on me by love to the brethren and fear of God : I do not love it ; nay, if I could without unfaithfulness to my office, I would desire to be rid of it. God also is my witness that I believe the sentiments of Alypius to be the same as mine in this matter. . . . You have desired unquestionably to correct us, and that without hating us (this be far

from you) ; wherefore I ought not to be angry with you, but to thank you, because it was not possible for you to combine modesty and freedom more happily than when, instead of stating your sentiments in an offensive way against the bishop, you left them to be discovered by indirect inferences.'

Requests for solutions of biblical and theological difficulties come to Augustine from many countries—Spain, Italy, Gaul. The tribune Marcellus wants to know where the Egyptian magicians get the water which they are to turn into blood, after Moses has already changed all the water in the country into blood. Volusianus, a State official of Carthage, proposes difficulties about the Incarnation and the Virgin-Birth. Augustine replies at great length with his accustomed subtlety and more or less relevant analogies, emphasizing especially the necessity of avoiding materialist conceptions of the divine nature. He is fond of pointing out the mysteries involved in the action of the human senses and the processes of knowledge. The purpose of the Incarnation is both to teach and to save men, to teach how we may know God and become one with Him and to save by the gift of His grace. If unique signs of divine authority are demanded, are not the Virgin-Birth, the Resurrection and Ascension unique ? Is it reasonable to demand miracles, and, when they are given, deny them ? ' Finally the eloquent advocate brings into the field the proof from prophecy, outlines in an impressive picture the sacred history from the migration of Abraham to the triumph of Christianity, and remarks briefly that Christianity possesses in its doctrine of God, its love of God and our neighbour, the best science of physics, logic, and ethic, ending with some considerations respecting Holy Scripture, which in his view is as simple as it is profound ' (Thimme).

Augustine's patience is nowhere better seen than in the long and reasoned reply given to a certain youth, Dioscurus, who proposes a multitude of questions which seemed, he said, to be intended ' to blockade me on every side, or rather

bury me completely.' The reply in the translation covers some forty pages, dealing trenchantly with the many points raised. Finally the pride of knowledge is rebuked by the insistence on humility as the first, second, third condition of success in the pursuit of truth. 'Not that there are no other directions to be given, but because, unless humility precede, accompany, and follow every good action we perform, being at once the object which we keep in view, the support to which we cling, and the monitor by which we are restrained, pride wrests wholly from our hand any good we are rejoicing over. All other vices are to be apprehended when we are doing wrong; but pride is to be feared even when we do right actions, lest those things which are done in a praiseworthy manner be spoiled by the desire for praise itself.' When Demosthenes, we are reminded, was asked the way to oratorical skill he replied, first Practice, secondly Practice, thirdly Practice. Augustine rightly placed humility high among the Christian graces. The letter passes in review most of the Greek systems of philosophy in the light of Cicero's comments on them. Dioscurus doubtless profited by the exposition and took the first step in the way to real knowledge—humility.

Little is said in the letters about two of the controversies in which Augustine was engaged, the Manichaean and Pelagian. But the letters are full of the Donatist sect, which gave him endless trouble. Acquaintance with early Church history soon dispels the dream of the unity, peace, and concord which reigned in those days. Donatism, named after one of its early leaders, turned, not like Arianism or even Montanism, on doctrinal differences, but on Church polity and constitution, although this soon gave rise to questions of principle real or imaginary. It was a contention for purity and strictness of church membership on a peculiar ground. Donatists contended that a bishop of Carthage a century before Augustine's days had been ordained by a bishop guilty of having surrendered Christian writings to



the authorities in days of persecution (the sin of *traditores*). The ordination was therefore invalid, and the Church which acknowledged such a bishop was excommunicate. We see how the argument rested on apostolic succession as much as the orthodox Church did. To the Donatist the Church of Augustine and the other Fathers was no Church, and its sacraments were no sacraments. It is easy to conceive the outrage in all this to Augustine's master-principle of the one Catholic Church with its divine commission. It is not necessary for us to enter further into the history. The 'schism' was a century old when Augustine came on the scene. Every means had been used to bring it to an end, in vain. One is surprised to find the sect so powerful in Augustine's days—at the conference held in 411 in Carthage there were 271 Donatist bishops against 286 Catholics. The letters give full accounts of the efforts made by Augustine to effect an understanding—letters, visits to leaders on the other side, conferences under the presidency of imperial officials. Augustine undoubtedly used all his powers of argument and persuasion to bring about reconciliation by peaceful means. The defect was that to him the only way to reconciliation was submission to the Catholic Church. There could be no compromise or concession of importance. Then came what seems to us the greatest fault of the bishop's life. When other means failed, he became a strenuous advocate of coercion by the civil power, and used all his arts of rhetoric and learning to justify the course. Donatism was suppressed by the civil power as other sects had been suppressed before and have been suppressed since on a still larger scale and by even more ruthless methods. It is pitiful to hear Augustine using the pleas of later inquisitors and religious tyrants all the world over, even misapplying the Lord's words *Compelle intrare*. Pity for his own fame and the world's peace that he did not remember the other words 'My kingdom is not of this world,' and that persecution can appeal to the authority of his great name.

Other points we must pass over. It has often been remarked that references to sins of the flesh are exceedingly prominent in Augustine as in other Church Fathers. Other great sins find little mention. Augustine would probably reply that he preached and wrote for the days he lived in, and these were days of almost incredible licence. Nor could he forget his own wasted youth. The reaction to the monastic ideal of religious life was the protest of outraged righteousness. The chief object of this paper is to point attention to the *Letters* as a comparatively unused mine of religious knowledge. There is a wonderful likeness in essentials between one age and another. From pictures of the remote past we may learn much of human nature as it is and as it may be.

JOHN S. BANKS.

## ONE OF ENGLAND'S NOBLEST

*The Life of Florence Nightingale.* BY SIR EDWARD COOK.  
2 vols. (Macmillan & Co.) 1913.

**F**LORANCE NIGHTINGALE became the heroine of England during the Crimean War. Other reputations perished amid the disasters of those painful years, but this English lady developed a capacity and a resourcefulness, a force and a decision of character which marked her out as the Lady-in-Chief of that campaign and led the soldiers to wish that she had been their General. Queen Victoria was struck with her 'great gentleness and simplicity, and wonderful, clear and comprehensive head.' 'I wish,' she said, 'we had her at the War Office.'

Take her all in all, Florence Nightingale must be regarded as the Woman of the Victorian Era. That estimate is confirmed by every page of Sir Edward Cook's noble biography. He has had free access to a vast accumulation of documents. Up to 1861 her papers had been neatly done up by Miss Nightingale, who had evidently destroyed those that she considered to be of no importance. After 1861 time and strength failed, and she had thrown little away. 'Even soiled sheets of blotting-paper, on which she had made notes in pencil, were preserved.'

Out of this voluminous store Sir Edward Cook has framed his volumes. We close them with quite a new conception of Miss Nightingale's place in English history. Her work had been regarded as culminating in the Crimea. She seemed to be the good genius of the British soldier raised up for that extremity, and then passing into eclipse, worn out by her heroic effort. For fifty-three years she was indeed an invalid, but from her couch she wrought wonders

all over the world, and won the admiration and affection of the foremost statesmen, government officials and medical experts of her time.

Her father, William Edward Shore, changed his name to Nightingale in 1815, when he succeeded to his great-uncle's estates at Lea in Derbyshire. Three years later he married Frances Smith, one of the eleven children of William Smith, of Parndon Hall, Essex. That philanthropic Unitarian was the friend of Wilberforce and the active ally of the Clapham sect. His son-in-law was like him, a Unitarian and a Whig. He had two children—Frances Parthenope, born in 1819 at Naples, on the site of the old Greek settlement to which she owed her second name, and Florence, born in the City of Flowers, on May 12, 1820. The two homes of the family were Lea Hurst in Derbyshire, where they spent the summer months, and Embley Park, in the parish of Wellow, near Romsey, which Mr. Nightingale bought in 1825. As a child Florence loved the flowers and birds and beasts. A neatly written catalogue which she made describing each flower with analytical accuracy and noting the spot where it was found, is still preserved. She had many pets, and wrote long afterwards in her famous *Notes on Nursing*: 'An invalid, in giving an account of his nursing by a nurse and a dog, infinitely preferred that of the dog. "Above all," he said, "it did not talk."' She was a thoughtful little being, somewhat shy and morbid; 'though she presently developed a lively sense of humour, to which she had the capacity of giving trenchant expression, it was the humour of intellect rather than the outcome of a joyous disposition.' Her father writes in 1832, 'Ask Flo if she has lost her intellect. If not, why does she grumble at troubles which she cannot remedy by grumbling?' Mr. Nightingale took an active share in the education of his daughters. He read Italian, Latin, and Greek with them, and to his training Florence owed the mental grasp and power of intellectual concentration which distinguished her life-work. As a girl she used

to nurse and bandage the damaged dolls, and when she was sixteen she and the village clergyman bandaged the broken leg of a shepherd's dog on the downs near Embley, and thus 'averted the intended hanging' of poor Cap. Her 'old pastor' reminds her of this incident in 1858. 'How many times have I told the story since! I well recollect the pleasure which the saving of the life of a poor dog then gave to your young mind. I was delighted to witness it; it was to me not indeed an omen of what you were about to do and be (for of that I never dreamed), but it was an index of that kind and benevolent disposition—of that 1 Cor. xiii. Charity, which has been at the root of it.'

As early as her sixth year she had the sense of a 'call'; of some appointed mission in life; of self-dedication to the service of God. Her friend, Fanny Allen, wrote in 1857, 'When I look back on every time I saw her after her sixteenth year, I see that she was ripening constantly for her work, and that her mind was dwelling on the painful differences of man and man in this life, and on the traps that a luxurious life laid for the affluent. A conversation on this subject between the father and the daughter made me laugh at the time, the contrast was so striking; but now, as I remember it, it was the Divine Spirit breathing in her.' One of her own notes says that 'God called her to His Service' at Embley, on February 7, 1837, and for three months she 'worked very hard among the poor people' under 'a strong feeling of religion.' In the following September the family spent nineteen months in leisurely travel on the Continent. Florence enjoyed and profited by her life of gaiety in Italy and in Paris. 'The desire to shine in Society' was a strong temptation to disobey the call to service. On their return to England she lived in some sort the life of a caged bird. Her elder sister regarded her as a strange being whose rejection of the happiness within her reach was hard to understand. Florence felt a tender pity for her sister. 'It would be an ill return for all her

affection to drag down my White Swan from her cool, fresh, blue sea of art into our baby chicken-yard of struggling, scratting life. How cruel it would be, as she is rocked to rest there on her dreamy waves, for anybody to waken her!' Mr. Nightingale had turned Embley into an ornate mansion in the Elizabethan style, but as Florence walked on the lawn in front of the drawing-room with an American friend, she said, 'Do you know what I always think when I look at that row of windows? I think how I should turn it into a hospital, and just how I should place the beds.'

More than ten years were to pass before she found release from her gilded cage. She filled the rôle of Sister of Mercy or Emergency Man, taking charge of some household when an aunt was away, or nursing sick relatives. She wrote from her grandmother's sick-room in 1845 that she had not been so happy or so thankful for a long time. She felt it strange, however, that 'the soul, just at the moment of becoming spiritualized for ever, should seem to become more materialized.' Her old nurse's spirit was in her pillow-cases, and when she thought she was dying she gave instructions that two new ones should be made, 'for I think whoever sleeps here next year will find them comfortable.'

She chafed against the routine of home and society. Her heart was set on being a nurse, but her parents would not let her face this life. 'It was as if I had wanted to be a kitchen-maid.' She had reluctantly to give up her purpose. All her plans were wrecked. 'My misery and vacuity,' she wrote, 'were indescribable.' The fact that nurses had a bad reputation for drunkenness and immorality only made Miss Nightingale more eager to improve them. But she had to wait and seize every opportunity to gain experience. During a winter spent in Rome with friends she saw much of the school and orphanage of the Dames du Sacré Coeur. She went into retreat in their Convent, and was able to say, 'I never enjoyed any time in my life so much as my time at Rome.'

During this holiday she formed a close friendship with Mr. and Mrs. Sidney Herbert. The statesman was full of a scheme for a Convalescent Home so that the poor might not be compelled to return to their toil after long illness or severe operations without rest or change. Florence Nightingale and her future 'Master' were thus drawn close to each other, and when she returned from the Continent she went with Mrs. Herbert to set up her Convalescent Home in Charmouth.

Another winter with the Bracebridges in Egypt and Greece still further enlarged her vision. On her way home she spent a fortnight at Kaiserwerth, and left 'feeling as brave as if nothing could ever vex me again.' She wrote an account of the institution, closing with an appeal to Englishmen to do work like the Deaconesses there. 'The fire burnt within her, and she returned home more than ever resolved to consecrate her life to the service of the sick and sorrowful.' She had written in her diary at Cairo, 'O God, Thou puttest into my heart this great desire to devote myself to the sick and sorrowful. I offer it to Thee. Do with it what is for Thy service.'

A friend who visited Embley at this time said, 'What a wife she would make for a man worthy of her! but I am not sure I yet know the mate fit for her.' A cousin wished to marry her, but she was in no sense in love with him, and it was a relief when she learnt that he had at last forgotten her. She had more hesitation as to another suitor who continued for some years to press his suit. The match would have been thought brilliant. Miss Nightingale admired the gentleman's talents, found growing pleasure in his company, leaned more and more upon his sympathy. But she could not feel sure that the marriage would enable her to employ her capacities to their best and fullest power. 'I am thirty,' she wrote on her birthday in 1850, 'the age at which Christ began His Mission. Now no more childish things, no more vain things, no more love, no more marriage. Now, Lord, let me only think of Thy will.'

Next year she was allowed to serve her apprenticeship at Kaiserwerth. There was a hospital with a hundred beds, an infant school, orphan asylum and 116 deaconesses. She wrote home, 'This is Life. Now I know what it is to live and to love life, and really I should be sorry now to leave life. God has indeed made life rich in interests and blessings, and I wish for no other earth, no other world but this.' Nursing made great strides in the next few years, but the eager student never met with a higher tone, a purer devotion than at Kaiserwerth. Pastor Fliedner told a visitor that 'no person had ever passed so distinguished an examination, or shown herself so thoroughly mistress of all she had to learn, as Miss Nightingale.'

It was hard after three months of such strenuous life to return to Embley. The path was opening before her, but patience was still needed. At last, in February, 1858, she was allowed to go to Paris for further experience among the Sisters of Charity. The following August she took her first 'situation' as Superintendent of an 'Establishment for Gentlewomen during Illness.' She had charge for rather more than a year, and showed no small skill in managing her committee of ladies and her medical board. 'Lady —, who was my greatest enemy, is now, I understand, trumpeting my fame through London.' She made herself felt everywhere, 'shepherding those who had cure of souls, managing the nurses, assisting at operations, checking waste in the coal-cellar or the larder. When a thing wanted to be done, she did it herself.' Mrs. Gaskell met her during a brief holiday in 1854. She describes her as 'tall; very straight and willowy in figure; thick and shortish rich brown hair; very delicate complexion; grey eyes, which are generally pensive and drooping, but when they choose can be the merriest eyes I ever saw; and perfect teeth, making her smile the sweetest I ever saw.' She describes her work and asks, 'Is it not like St. Elizabeth of Hungary?'

Her success at Harley Street became known, and nego-



tiations were opened to secure her as Superintendent of the Nurses at King's College Hospital. But the Crimean War was raging and England woke up in horror to discover that the sick and wounded were treated in a way 'worthy only of the savages of Dahomey.' The employment of female nurses in the English army was a novelty, but Mr. Sidney Herbert, now Secretary at War, appealed to Florence Nightingale to go out to care for the soldiers. On October 21 she left for the seat of war with thirty-eight nurses. It was a bold experiment. Mr. Herbert felt that no one save Miss Nightingale could make it succeed. 'She took in her hands the reputation of the Minister who trusted her, and her own; and not her reputation only, but the hopes, the aspirations, the ambitions which had ruled her life.' She had to overcome military prejudice, to avert medical jealousy, and to prevent religious disputation. Success she quickly saw could only be gained by strict method, strict discipline, rigid subordination.

Her work began in the Barrack Hospital at Scutari. She bravely assumed responsibility and brought an expert's skill to bear on her gigantic task. What others were not ready to do she did herself. The authorities at home found her instant and persistent in suggestion, exhortation, and also in reproach. At first she met ill-disguised jealousy and sulkiness in some quarters. She was left to shift for herself where a little help might have eased the burden. But she never lost her temper; never even raised her voice. She managed her staff in a way that elicited general admiration, and was as cool in assisting at an operation as though she had had to perform it herself. There were four miles of beds not eighteen inches apart, and the number kept growing. 'The mortality of the operations,' she wrote, 'is frightful. We have erysipelas, fever, and gangrene, and the Russian wounded are the worst.' A Crimean veteran remembered how she passed his bed with the doctors who were saying, 'It can't be done.' She replied quietly, 'It *must*

be done,' and from that decision there was no appeal. She had to supply the hospitals with many things that were strangely lacking. She gave out 50,000 shirts from her store, and managed all affairs with resource, initiative, decision. Above all she inspired others to attempt tasks from which they would have shrunk. Her masterful will, her fine practical sense, and the fact that she had the confidence of the Ministry at home and the sympathy of the Court, all combined to give her a unique position. She kept an eye on the transmission of stores, interested herself in economizing the labour of the soldiers, and secured better terms for sick soldiers. Ninepence a day had been stopped from their pay whilst in hospital. It was arranged that, as in the case of wounded men, only half that amount should be deducted 'provided that the sickness be incurred while on duty before the enemy.' Sydney Godolphin Osborne said, 'Hers was a post requiring the courage of a Cardigan, the tact and diplomacy of a Palmerston, the endurance of a Howard, the cheerful philanthropy of a Mrs. Fry. Miss Nightingale fills that post; and, in my opinion, is the one individual who in this whole unhappy war has shown more than any other what real energy guided by good sense can do to meet the calls of sudden emergency.'

As ministering angel she saved the lives of multitudes. She attended all the worst cases herself. No severe case seemed to escape her notice. A doctor says it was wonderful to see her at the bedside of a patient who had been admitted perhaps but an hour before, and of whose arrival it seemed that she could hardly have known. The description of her solitary round of the wards with her little camp lamp has become historic. Longfellow's poem has carried that story round the world. The men kissed her shadow and saluted as she passed down the wards. Her fun and humour did wonders in cheering the downhearted. In the dreaded operation-room this woman taught brave men to submit and

endure, and when death approached her ministries smoothed the passage to a happier shore.

In the spring of 1855, Miss Nightingale visited the hospitals in the Crimea. Her winter's work at Scutari had wrought wonders. At Balacava she was prostrated by fever, and for some time slight hope was entertained of her recovery. Great was the joy of the soldiers and nurses when she was out of danger. In England she had now become a national heroine. A Nightingale Fund was formed to enable her to establish an Institute for Nurses, and the Queen sent her a brooch designed by the Prince Consort with St. George's Cross in red enamel, and the Royal cypher surmounted by a crown in diamonds. 'Blessed are the merciful' encircles the badge.

After her convalescence at Scutari Miss Nightingale took up her task with fresh courage. She deplored the drunkenness in the Army, but found the men quickly susceptible to better influences. She said she had never seen so teachable and helpful a class. 'Give them books and games and amusements and they will leave off drinking. Give them suffering and they will bear it. Give them work and they will do it.' That was her experience. She established reading-rooms and class-rooms, and her influence did much to humanize the Army.

On August 5, 1856, she returned to London. Triumphal arches and public welcomes were suggested, three military bands wished to meet her at the station and play her home. She withheld information as to her coming, lay lost for a night in London, and at eight next morning visited her faithful helpers, the Bermondsey Nuns, with whom she rested for a few hours. Then she took the train for Lea Hurst and walked quietly up from the country station. 'A little tinkle of the small church bell on the hills, and a thanksgiving prayer at the little chapel next day were all the innocent greeting.'

She had raised the English standard of a woman's capabili-

ties and work. A brief rest and she plunged into her vast task of Army reform. 'No one,' she said, 'can feel for the Army as I do. I have had to see my children dressed in a dirty blanket and in an old pair of regimental trousers, and to see them fed on raw salt meat; and nine thousand of my children are lying, from causes which might have been prevented, in their forgotten graves.' She was bent on securing radical reforms that would prevent such disasters in the future. She felt also that if the medical service in the field thus failed, there were probably like defects at home. The Crimea had brought her national fame, and she used this to carry out the programme of reform on which her heart was set. 'She was resolved to be a "Saviour," and to press home every lesson of the Crimean War.' In interviews with the Queen at Balmoral she was able to point out the defects of the military hospital system. Her plea for an Army Medical School and for the appointment of a Royal Commission on the health of the Army was well received. There were irritating delays, but nothing sapped this woman's resolve. Her *Notes affecting the Health, Efficiency, and Hospital Administration of the British Army*, made a profound impression by their mastery of detail and grasp of general principles. During the sittings of the Commission she was constantly consulted, and its Report was largely shaped by her advice. Then came the task of enforcing it. Sir John McNeil told her in 1858 that the rapidity with which she had obtained unanimous consent to her principles much exceeded his expectations, and that to her 'more than to any man or woman alive will thenceforth be due the welfare and efficiency of the British Army.' Mr. Sidney Herbert became Minister for War in 1859, and seriously addressed himself to the problem of saving the lives of our soldiers. Miss Nightingale was his constant adviser, with whom he communicated personally or by letter almost every day. The time came when that noble public servant was stricken by disease. He went to the House of Lords,

but retained office in order to help forward their unfinished work. Yet even his zeal for reform could not accomplish that re-organization of the War Office which Miss Nightingale felt to be vital. Among his last words were, 'Poor Florence! Poor Florence! Our joint work unfinished.' She had pressed him on, and had even said that no man in her day 'had thrown away so noble a game with all the winning cards in his hands.' Miss Nightingale felt some remorse. She adds, 'And his angelic temper with me, at the same time that he felt what I said was true, I shall never forget.' They had been working in the closest fellowship for five years, and his death was nothing short of a disaster to the cause.

Meanwhile she had pushed forward her plans for hospital reform. Her *Notes on Hospitals* transformed many ideas and gave new conceptions of Hospital construction. She was consulted by Hospital officials and committees in all parts of the country, and readily responded to every request. She had much to do with the successful scheme for the removal of St. Thomas's Hospital from the Borough. In 1860 she had established there the Nightingale Training School for Nurses with the £44,000 given her as a National Tribute after the Crimean War. Her *Notes on Nursing* was published in 1859. Sir James Paget said he had learnt more from it than from any other book of the same size that he had ever read. One of Sir Edward Cook's most interesting chapters describes Miss Nightingale's relation to her School. She saw the nurses regularly, and made many shrewd critical entries about them. She was always looking out for good material. One entry reads, 'Miss P. came. I have found a pearl of great price.' Nor was her estimate falsified. She wrote inspiring addresses comparing nurses to missionaries, and holding up Livingstone as an example of heroic fidelity.

During the five years that followed her return from the Crimea she was essentially 'a man of action.' Her health

was broken, and in 1859 her friends expected her death at any moment ; yet she was full of energy and fire, living laborious days, and exercising vast influence on army and hospital reform. She was lost to public view in Hampstead or in a suite of apartments attached to the Burlington Hotel. Flowers and blue-books abounded in her sitting-room. Her father paid for her board and lodging, and allowed her £500 a year, so that she was able to do many generous deeds. After Lord Herbert's death she left the Burlington and took lodgings in Hampstead. Arthur Clough, the poet, who had married one of her cousins, had been an invaluable helper, but he died in November, 1861, and she was desolate. Still duty beckoned her forward. Before long she became the ' Providence of the Indian Army,' and found it desirable to be in London as the Indian Commission was sitting. For six years she laboured hard for sanitary reform. She urged Lord Stanley to appoint Sir John Lawrence as Viceroy, and that brave man became one of her heroes : ' He is Rameses II. of Egypt. All the ministers are rats and weasels by his side.'

In 1872 she practically retired from office. She had formed an intimate friendship with Benjamin Jowett, who gave her the Sacrament in her own room, and was her spiritual and literary counsellor. She was much drawn to the Mystics. ' She took to herself their devotion, their communion with God, their self-surrender ; she adjusted their doctrine to her own beliefs.' Her creed was, ' I believe in God the Father Almighty, Maker of Heaven and Earth. And in Jesus Christ, His best Son, Our Master, who was born to show us the way through suffering to be His sons and His daughters . . . And I believe in the Father Almighty's love and friendship, in the service of man being the service of God, the growing into a likeness with Him by love, the being one with Him in will at last, which is Heaven. I believe in the plan of Almighty Perfection to make us all perfect. And thus I believe in the Life Everlasting.'

Her father died in 1874. He had lived to glory in her

mission, and his reverent love for her was, as Lord Houghton put it, 'inexpressibly touching.' During the next six years she was much with her mother, who also rejoiced that her daughter had broken through the restraints of home and gone forth to be a blessing to the world. She died in 1880. Miss Nightingale's home was 10 South Street, which her sister, Lady Verney, called 'the nicest little house in London.' She and Sir Harry Verney were close at hand, her lovers and devoted servants. Nurses and friends came to see the Queen of Nurses in her upper room, which commanded a view of Hyde Park. She generally lay on her couch or in her bed when she received her visitors. She was an excellent housekeeper. As her father said, her 'maids and dinner were perfect.' She had been a brilliant talker in her days of strength, but gradually her powers decayed. 'Memory, sight, and mental apprehension were rapidly failing when the crowning honours of her life (as the world counts them) were conferred upon her.' When Edward VII sent the Order of Merit in 1907, she understood that some kindness had been done her, but hardly more. With great difficulty she signed her initials on the roll when the Freedom of the City of London was conferred upon her in 1908, 'but it is doubtful if she understood what she was being asked to sign.' She died on August 13, 1910, at the age of ninety years and three months. Her friends declined the honour of burial in Westminster Abbey, and she was laid to rest in the churchyard of East Wellow beside her father and mother. Florence Nightingale was a strong woman who realized that the world's woes and wrongs cannot be set right by 'angels without hands.' She was not overgiven to praise, but was 'resolute and masterful—not lightly turned from her course, impatient of delay, not very tolerant of opposition.' Only such a temper would have carried her through her great tasks for British soldiers and for hospitals and nurses, and won her never-fading renown as one of the uncrowned Queens of England.

JOHN TELFORD.

## Notes and Discussions

---

### THE ETHICS OF TRANSLATION

THE last word has clearly not yet been said on the revision of the Revised Version of the Bible. The immense value of that version—both of the Old and New Testaments, differing as these do from one another—can hardly be estimated. Its publication effected a kind of revolution, and English-speaking students of the Bible owe the revisers a great debt of gratitude. But the work was not done once for all in 1881—probably it can never be done once for all, and certainly the work of the translators of 1611 can never be accomplished again in the later history of the English language. There are indeed certain technical reasons why the Revised Version cannot be final; for example, the new light that has been gained during the last three decades on the text, and the effect of the study of the papyri on the views held concerning Hellenistic Greek.

But quite apart from these, one main difficulty in the way of revision arises from the fact that translators seem far from being agreed as to what ought to be chiefly aimed at in putting forth a new translation of a book at once so sacred and so popular as the Bible. It is an old *cruz*. In rendering a classic—Sophocles, Virgil, Goethe—is the substance more to be considered or the form? Letter or spirit? Fidelity or force? Accuracy or fire? Was Dryden right when he said that 'he who copies word for word loses all the spirit in the tedious transfusion,' or is the old Italian punning sarcasm true, *Traduttore traditore*, translator and traitor are near akin? Granted that the masterpieces of genius can never be adequately rendered in any language but their own, how can the *ἔπος*, the tone, the spirit, the atmosphere of the original be best preserved and reproduced? Accurate scholarship is, of course, a foremost qualification in a good translation. It is so necessary, that its possession may be taken for granted, whilst we go on to emphasize the importance of certain *moral* qualifications, the need of which is not always clearly seen. A copious vocabulary, sound judgement, good taste—it is clear that a good translator cannot dispense with any of these. Yet it often happens that for the lack of certain moral qualities, not easily defined, which enable a man first to appreciate the 'breath and finer spirit' of the original, and then to reproduce it as far as the idioms of another tongue will permit, many an able translator has failed in his task. So long as nothing more than the *sermo pedestris* of a mere chronicler has to be reproduced, no great harm is done by the literal, imitative, plodding method. But where Homer



and Dante are concerned and the classics that can be numbered on the fingers of two hands, these 'ethical' qualities in a translator become of great importance. In the translation of the Bible they are absolutely essential.

Considerations of this kind must have occurred to most readers of translations of the New Testament that have appeared during the last dozen years. The 'Twentieth Century New Testament,' Dr. Weymouth's translation, Sir Edward Clarke's, which departs only slightly from the Authorized Version, Dr. W. G. Rutherford's and Dr. A. S. Way's rendering of certain books, the translation of the Epistle to the Hebrews essayed by 'Two Clerks' in response to the appeal of the Archbishop of Canterbury, as well as the new version (of which only one small part has as yet appeared) undertaken by scholars of the Roman Catholic Church—all these set one thinking, if they do no more. What should be chiefly aimed at in a translation, when the most sacred of books is to be faithfully rendered into a language that 'can be understood of the people'? Scholars do not seem to be agreed upon this. And now that another scholar of great and versatile ability, Dr. James Moffatt, Professor at Mansfield College, has entered into the arena, the old questions will be asked again with renewed interest. Dr. Moffatt's scholarship is, as all know, of the highest type, especially where the New Testament is concerned. His erudition is, however, lightly carried and his taste and judgement in literary matters have been abundantly proved. He published a translation of the New Testament about thirteen years ago, but it was not at that time a primary task. The earlier translation was embedded in the author's *Historical New Testament*, and it did not attract much attention, beyond the comment that the attempt was a bold one for a single scholar to make.

A few weeks ago, however, Dr. Moffatt published a carefully prepared new translation, which he hopes will 'represent the gains of recent lexical research and also prove readable.' He has attempted to render the New Testament 'exactly as any one would render any piece of contemporary Hellenistic prose,' following the principle that 'intelligibility is more than associations,' and in the hope that he has made St. Paul's Epistles, for example, 'as intelligible to a modern English reader as any version that is not a paraphrase can make them.' Dr. Moffatt's spirited attempt ought to be met with eager welcome and treated with generous consideration. He has undertaken an enormously difficult task, one in which a writer is bound to decide and pronounce where his own judgement may be hesitating and in suspense, and definitely to select one of three or four possible courses, every one of which he knows is encompassed with difficulties and drawbacks. All students of the New Testament, especially those who cannot read Greek, should be thankful to a scholar of Dr. Moffatt's high calibre, for having made what is necessarily a great venture, one that is sure to provoke a shower of critical arrows, both great and small.

The new translation certainly breathes an atmosphere different both from that of the Authorized and of the Revised Version. It is uncompromisingly modern. Renderings seem sometimes to have been adopted for the sake of variety, for the sake of avoiding familiar phrases that through use have lost much of their force. Vigour, spirit, and directness are the characteristics that Dr. Moffatt seems chiefly to have aimed at rather than dignity, beauty, or succinct felicity of expression. He is determined to make his readers understand—and think. Consequently, while one is often struck by the remarkable freshness of a new phrase, second thoughts make one question its superiority. In the Sermon on the Mount, for example, and elsewhere, we find Dr. Moffatt using sometimes 'Realm,' sometimes 'Reign,' instead of 'Kingdom' of God. There is a distinction between the two words, but the right impression is hardly conveyed in the first Beatitude—'Blessed are those who feel poor in spirit! the Realm of heaven is theirs.' Much is to be said, however, for translating *δουλοσύνη* by 'goodness' instead of 'righteousness,' though others besides pedants will doubtless exclaim against it. The phrase 'ranked sons of God' in the Beatitude on the peacemakers, hardly renders *κληθήσονται* and is too stiff. Verse 18 runs, 'Till heaven and earth pass away not an iota, not a comma, will pass from the law until it is all in force.' The last phrase surely does not well convey the meaning of *γένηται*. In verse 16, 'That they may see the good you do,' happily avoids the too well-worn phrase 'good works.' In verse 26, 'You will never get out till you pay the last halfpenny of your debt,' illustrates a feature of Dr. Moffatt's translation which some will deprecate as being too colloquial, and others will welcome for its more direct appeal to the multitude.

A few examples of this last characteristic may be given, one that was so marked in the first edition of the *Twentieth Century New Testament* that the version was banned by many as 'vulgar.' Here are a few renderings of well-known passages: 'So do not seek food and drink and be worried,' Luke xii. 29; 'Do not worry beforehand about what you are to say,' Mark xiii. 11; 'Look, teacher, what a size these stones are,' Mark xiii. 1; 'Still asleep! Still resting? No more of that . . . Come, get up,' Mark xiv. 41, 42; 'Pilate replied, Would you like me to release the King of Jews?' Mark xv. 9. Further, in xv. 20 we read, 'Then, after making fun of him,' and in Luke i. 20, 'It will be accomplished, for all that.' In Acts iv. 13 *ἑτεροὶ* is rendered 'mere outsiders,' and in 2 Cor. x. 2 we read, 'My mind is made up to tackle certain people.'

On the other hand, Dr. Moffatt does not hesitate to use Latinized words, and his phraseology is often more cumbrous than either A.V. or R.V. In Luke xxi. 4 we find 'contributed out of their surplus' instead of 'cast in of their abundance,' and elsewhere 'holocausts' instead of 'whole burnt offerings,' 'produce of the vine' instead of 'fruit,' and such words are employed as 'appalled and agitated,' 'disconcerted,' 'embezzled,' and 'officiated.' 'Pioneer of

life' is Dr. Moffatt's rendering of *ἀρχηγός* in Acts iii. 15. It is a difficult word to render; in Heb. xii. 2 Dr. Moffatt translates 'Jesus the pioneer and perfection of faith.' In John i. 15 we read 'My successor has taken precedence of me,' and in Luke i. 1, 'a number of writers have essayed' is surely no improvement on 'many have taken in hand.' Jesus 'addresses' the people in parables instead of 'speaks' to them, and Mark xiii. 27 reads, 'He will despatch his angels and muster the elect from the four winds, from the verge of earth to the verge of heaven.' Surely in this case 'the old is better.' 'Appalling horror' is, however, a distinct improvement on 'abomination of desolation,' and 'secret symbol' gives the idea of *μυστήριον* better than the often misunderstood word 'mystery.' There is a reason why the word 'gibbet' is substituted for 'cross,' but we strongly deprecate the change.

There are a few features of the translation on which comment is desirable, but they can only be mentioned in passing. Dr. Moffatt admits some readings that are purely conjectural, having no MS. or other external evidence in their favour. Two are found in 1 Peter—both guesses of Dr. Rendel Harris—the *Ἐνώχ* of iii. 19 being a conspicuous example. In several places he transposes sentences, paragraphs, or chapters—a notable instance being the insertion of John xv. and xvi. between xiii. 81 and 82. The printing of quotations in italics serves constantly as a useful reminder of the dependence on the Old Testament of many writers in the New. Space does not allow of the citation in full of the rendering of such a passage as Rom. iii. 19-26, or this would shew to advantage the excellences and defects of Dr. Moffatt's method. St. Paul's argument is made much more intelligible in the new translation, but 'justified for nothing,' 'demonstrate at the present epoch,' and 'justifies on the score of faith,' are hardly happy renderings.

Dr. Moffatt has transliterated *λόγος* in John i. 1 on the ground that this is less misleading than 'the Word,' so that we read, 'The Logos existed in the very beginning, the Logos was with God, the Logos was divine'—surely an unhappy rendering of sublime words, inferior in several respects to the familiar translation. A kindred passage, Heb. i. 8, is rendered by Dr. Moffatt, 'He, reflecting God's bright glory and stamped with God's own character, sustains the universe with his word of power.' We do not desire to be hypercritical, but *ἀνακλύμενος* is not well rendered by 'reflecting,' and 'character,' though derived from *χαρακτήρ*, is not a good translation of the word. It is, however, fairer to Dr. Moffatt to give continuous examples of his work. He thus renders the Lord's Prayer as given by St. Matthew,

'Let this be how you pray: our Father in heaven, thy name be revered, thy Reign begin, thy will be done on earth as in heaven! give us to-day our bread for the morrow, and forgive us our debts as we ourselves have forgiven our debtors, and lead us not into temptation but deliver us from evil.'

In 1 Cor. xiii. 1, 'If I have no love, I am a noisy gong' is well-nigh ridiculous, but the description of *ἀγῆνη* that follows serves as a good test-passage.

'Love is very patient, very kind. Love knows no jealousy, love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, *never resentful*; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient.'

In verse 8, 'Love never "disappears"' is not a happy rendering of *πᾶσα*, and in the following phrase, 'As for prophesying it will be superseded,' the last word is far inferior to 'done away' as a rendering of *καταργηθῆσονται*. On the other hand, in Rom. viii. 26, 'sighs that are beyond words' is a great improvement on 'groanings that cannot be uttered,' though we prefer to both translations Dr. Weymouth's happy phrase 'yearnings that can find no words.' In Rom. viii. 3, 'to deal with sin' is a more satisfactory rendering of *πρὸς* than the Revisers' questionable '*as an offering* for sin.' As a rendering of *Παράκλητος* in John xiv.-xvi. we prefer Dr. Moffatt's *Helper* (adopted also by the *Twentieth Century New Testament*) to Dr. Weymouth's 'Advocate' if the familiar 'Comforter' is to be given up; the Revisers give the two former words a place in their margin.

Endless questions are naturally raised by this fresh attempt to bring home to our age and country the meaning of the New Testament. It is impossible in a note even to glance at them. The examples of Dr. Moffatt's changes that have been given are intended chiefly to raise afresh in the minds of readers the question of how best to preserve the *ῥῆς* of the New Testament, that is the tone or spirit of the original as represented by literary style. Recent research has shown, as Dr. Moffatt reminds us, that 'Hellenistic Greek was more flexible than once was imagined,' and all future translators will have to bear in mind the lessons of papyrology. In the rendering of tenses, particularly the aorist, Dr. Moffatt has improved upon the rigidity which marked some of the Revisers' translations. So in the use of prepositions and the meaning attached to some particles such as *ἵνα*, distinct advance is noticeable, as well as in the equivalents found for certain words. The attempt always to render one word in Greek by the same word in English has (wisely) not been maintained. Many will feel, however, that in the desire to reproduce 'flexibility,' and in the aim to be above all things 'intelligible,' Dr. Moffatt has often needlessly departed from time-honoured phraseology and struck a distinctly lower note of colloquial utterance, called for neither by the original phraseology nor by the needs of the ordinary reader.

The last word in such a note as this ought not to be one of criticism. The object Dr. Moffatt has had in view in issuing this new translation of the New Testament is so important that the prevalent

feeling should be one of gratitude for a great service rendered to this generation of readers. One chief value of the book is that it will make every careful reader think afresh of the exact meaning of familiar Scripture phrases, and will show him how they appear in the eyes of one of the foremost New Testament scholars in this country. Dr. Moffatt 'de-polarizes' words and sentences, as Wendell Holmes would say. His renderings are usually striking and often felicitous. The notes on the text and other matters, though brief, are instructive and helpful. The light shed on many passages, especially in St. Paul's Epistles, is very considerable—much more so than we have been able to show in this brief note. It should be remembered, moreover, that to produce a thoroughly good translation of a book in the Bible is harder than to write a copious commentary on it.

W. T. DAVISON.

### THE TRAVAIL OF TRANSITIONAL CHINA

REVIEWING the Chinese situation early in December, 1918, we find Yuan Shih Kai supreme; the forces that recently rose threatening his power crushed; and his highly-placed enemies assisted (by assassins' hands) out of existence, or in exile in Japan. In other words, peace prevails in the youngest Republic; and the President has Parliament so emasculated that he is able to enforce his will without serious obstruction. Is the present tranquillity only a temporary truce, or a permanent settlement; and does this state of affairs bode for good or evil? These questions are being asked by all who are interested in world-problems and human welfare.

That the opposition is not dead but merely lulled into inactivity is apparent from a statement circulated by Dr. Sun Yat Sen from his place of refuge in the Sunrise Isles, on August 8 last, in which he is reported to have said:

'The present uprising seems to have ended in a failure, but the people throughout China have been awakened to the danger of permitting Yuan to remain in the saddle. Should the iron hand of Yuan relax for a moment, the whole country will rise against him.

'The present rebellion is only the beginning of a great movement which will never end until Yuan is ousted. I am thoroughly confident that the cause of revolution will eventually triumph.'

Quite apart from this statement, those who know the character of Yuan Shih Kai's arch-opponent cannot believe that he is crushed once for all. The man who devoted the best part of his life to quietly and ingeniously engineering a revolution from abroad which finally led to the overthrow of the Manchu dynasty is not one to easily give up the cause in which he triumphed only a short time before. Unquestionably the world will hear more of him.

Similarly, those who recently co-operated with Dr. Sun in hoisting the banner of rebellion against the President are men of hard mettle, who are not likely to yield without further struggle. They have once been spattered with the blood of revolution, and they do not fear to bathe in gore if that be necessary to accomplish their object.

Besides, Yuan is doing nothing to placate his enemies. His policy is to drive his opponents out of Parliament, and out of the country (and persistent rumour has it, to get them out of the world by putting a high premium on their heads)—and not to make concessions to them to win back their favour and make them his allies.

In justice to Yuan, it must be said that the quarrel between him and his political antagonists is hardly susceptible of being compounded. The split is due to differences which are so cardinal that only the rarest spirit of self-abnegation on the part of both sides could bring about a compromise.

According to the President, the rebellion in which Dr. Sun and his colleagues lately engaged is due to corruption of the very worst type. To quote his own words as he communicated them to the press :

‘ Although the opium millionaires and the greedy money-lenders of Canton and Singapore did not fully show their hands from the beginning of the trouble to the flight of two of the extremist leaders, I have indisputable evidence now in my possession to prove

‘ (1) that the opium traders, through their regular backers and through rich usurers of Canton, Shanghai, and Nagasaki, made big loans or gifts to the rebel propaganda ;

‘ (2) that they sent emissaries to preach sedition in Honan, Hupeh, and Szechuan, providing these agents with funds to aid farmers, small traders, and prominent users of the drug to fight the laws or bribe officials ;

‘ (3) that promises were made by the opium clique (who in turn were backed by Indian and Malayan big growers) of an instalment fund of 1,000,000 Canton taels a month so long as the rebellion appeared to be making headway ; and

‘ (4) that the wealthiest Hong-Kong importer of the drug, who is estimated to have made £4,000,000 out of the traffic in thirty-two years, declared that he had assurances from capitalists in Bombay and Calcutta that 5,000,000 taels would be turned over to any successful revolutionary government established in the south.’

Entirely opposed to this version (which, by the way, has been given small publicity, despite the gravity of the charges and their plausibility) is the story related by the rebellion leaders themselves. Dr. Sun and his adherents have given out that their sole grudge against the President is his insensate desire to seize the power in his own hands, wield it like an autocrat, and in order to do so without

let or hindrance, throttle the representative institutions which they built up with their blood.

That he wishes to become the uncrowned dictator for life over China is categorically denied by Yuan Shih Kai. He recently told the representative of the American Associated Press at Peking :

‘ I remember that Washington refused a crown. His crown is placed in the hearts of his people ; and is it not greater and more immortal than any which they might have placed upon his head ?

‘ I have thought of this many times, and especially strong have been my thoughts when rumours have come to me that I was accused of desiring either to re-establish the old monarchy or become the head of a new one. Each of these ideas is as absurd and groundless as the other. I have no ambition to hold the office of resident *beyond the present term*.

But while he thus pledges himself not to become a permanent Emperor, he is by no means anxious to resign his authority to please his opponents, or for any other reason. Indeed, he says :

‘ I have an ambition to see China firmly established in republican ways, her finances in good condition, industry awake in all the States, and the people sufficiently clothed and fed. Having certain ideas as to how reforms might best be brought about, I hope only for time and opportunity to test them.’

This much, then, is clear : Yuan Shih Kai is at present master of the situation, which his opponents cannot claim to be. He is, moreover, eager to remain in this position ; and, as his adversaries justly claim, is using the loan that he obtained some time ago from the five-Power group to gain this end by making himself solid with the army and navy (especially in the South, the stronghold of his enemies). Dr. Sun has sworn that he is going to use the weapons which he employed with such effect against the Manchus (i.e. secret societies) ; but it remains to be seen whether this threat can be made effective against the President or not.

Meanwhile the quarrel between the two factions is debilitating China. Solidarity, in the present circumstance, is impossible. Political authority suffers from this disunion. Trade and commerce and agricultural and industrial pursuits, too, are blighted by the lack of cohesion. Last, but not least, the foreign credit of China, which, at this critical juncture, needs to be high in order to enable the Republic to build its railways, highways, and institutions, is lowered on account of the wrangle between the President and his political opponents.

It has been suggested that Japan has been instrumental in fomenting this trouble. The Sunrise Empire, it is alleged by those who put forward this theory, cannot bear to see China grow strong. The reason for this, it is asserted, is that the Flowery Republic offers invaluable opportunities to Nipponese industrialists and traders only so long as it is inefficient and unable to supply its own demands.

The Daybreak Kingdom, on account of being so near to China, and because of commanding a limitless supply of cheap labour, has of late years been establishing its commercial supremacy over the erstwhile Dragon Empire and gradually ousting British and other Occidental trade. This position would be menaced if China should become politically strong, since, in the wake of good government, the Celestial Republic is sure to be able to build up communications and industries, and, in the course of time, be as independent of outside manufactures as Japan has become in the course of a generation.

This ingeniously spun theory is torn to tatters by controversialists, who put forward the plea that Japan is more and more realizing that it is not possible for a lone Asiatic nation to stand up against the aggression of the combined Western Powers, and that its position in the comity of nations would be very much strengthened if its huge neighbour becomes modernized and stands shoulder to shoulder with it to extort from the Occidental peoples equality of treatment for Orientals and Westerners alike.

It is hard to decide between these two sets of opinions. But whatever the real cause of dissension in China may be, this much is certain: the Asiatic Republic will have to cultivate a spirit of compromise which will enable the different parties to work in unison much the same as men professing different creeds and political opinions work together in other parts of the world to benefit their particular nations. China has an invaluable lesson to learn in this respect from its next-door neighbour.

When Nippon decided, fifty years ago, to modernize itself, the Government found itself without the material resources to carry on this propaganda of reform. No sooner did this transpire than the powerful feudal barons voluntarily laid their fiefs at the feet of their Emperor—a stroke of patriotism which gave the Mikado the money, fighting materials, and brains to strengthen the country against foreign attack and advance it along political, military, naval, intellectual, agricultural, industrial, commercial and moral lines. The sense of danger from foreign aggression made the Japanese at that time quit their internecine quarrels and stand together for national well-being. The political differences, however, did not die in the meantime, and as the country advanced in strength they began to assert themselves more and more. By the beginning of the nineties of the last century the struggle of those who did not possess governmental authority against those entrenched in positions of power waxed so strong that the Chinese diplomatic agent at Tokyo advised his own Government to continue to treat cavalierly the Nipponese Administration, since, on account of its internal dissensions, it was powerless to avenge any insult. However, the Celestials had counted without their host. When the China-Japan war broke out in 1894 the Japanese politicians at once put aside their wrangling. Measure after measure was introduced by the Government in the Diet, and the opposition, which up till then had been fighting bitterly every Administrative move, carried them without a murmur. The whole



nation forgot, for the nonce, that it had any issue other than the insulting Celestial behaviour to fight about, and grappled with the Chinese with united strength. However, after Japan had been able to force its will upon China, the political agitation started afresh with a new lease of life. Another external danger threatened the entity of Nippon in the beginning of this century, and then, as during the China-Japan crisis, the Japanese put away all bickering and fought Russia as one man.

It is in this respect that Japan and China essentially differ, and this at once explains why the former is forging ahead and the latter is lagging behind. So long as the Celestial Republic does not acquire that sense of patriotism which alone enables the politicians to compromise their differences and sink personal grudges for the benefit of the nation, there is little hope for its future.

It is plain to any one who wishes to see it that China must make the best use of Yuan Shih Kai, who has saddled himself upon its back. He is the one man who is master of the situation. He is a born organizer and a diplomat, a man of action, trusted by his own army and believed in by foreigners. Behind him he has a long and brilliant record of administrative experience. His political opponents may be his superiors in idealism, but not in executive ability or diplomatic shrewdness. Broadly speaking, they are revolutionaries, pure and simple. It is to be hoped that these basic facts will be realized in time by those who, through conscientious or selfish reasons, are allied against Yuan Shih Kai. Everything depends upon the Chinese ceasing to destroy each other and busying themselves with the work of constructing institutions worthy of a great and enlightened nation whose civilization is amongst the oldest in the world.

SAINT NIHAL SINGH.

## NINE NOTABLE METHODISTS

NINE biographies lie before us, each of which has its own beauty and interest. Taken together they form a unique group. All save that of Sir Henry Mitchell bear the imprint of Charles H. Kelly, and challenge comparison with any similar group ever issued from Wesley's Publishing House. Three Ex-Presidents head the list. Dr. Henry J. Pope left the stamp of his broad views and his enlightened zeal for the salvation of the masses on the Methodist life of the last thirty years; Bowman Stephenson led his Church into new paths of ministry for children, which have won her the gratitude of the nation and its oversea dependencies, whilst his Order of Deaconesses has enriched the Christian service of our time; David James Waller earned a high degree as a Methodist preacher, and for thirty years fostered elementary education and won the admiration and confidence of all with whom he was brought into contact. Dr. Pope's life has been written with filial insight by his son. His

ministry began in Peterhead. From the first it was intensely evangelical, and went straight to the conscience of the hearer. After his ordination he gained valuable experience in the East End of London under Alexander M'Aulay. That great Home Missionary found in his young colleague a man after his own heart. In East London Mr. Pope began to understand the needs of the crowd, and was moved with compassion for them. Six more years were spent in Scotland, where 'The Relief and Extension Fund' was the first of those original financial projects by which he did so much to strengthen and equip Methodism for larger usefulness. In 1876 he found his sphere as Chapel Secretary at Manchester. The difficult legal and financial problems of that office never dimmed his zeal for the conversion of the people. The Manchester Mission was the fruit of his boldness and insight, and had he done nothing else than inaugurate that he would not have lived in vain. He won the confidence and affection of the young ministers who were fired by the Forward Movement, and they were his unfailing supporters and friends.

His last fifteen years, spent in London as Home Missionary Secretary, saw the culmination of his influence. He was a man of large views, of fine Christian courage, an optimist, a lover of his fellows, and an evangelist who welcomed every means by which the multitude might be won for Jesus Christ.

Bowman Stephenson's life has been written by Mr. Bradfield, who succeeded him as Warden of the Deaconess Institute at Ilkley. He has made free use of documents written in the first days of the Children's Home, so that a reader comes into living touch with far-off events which have led to world-wide blessing. Dr. Stephenson was a minister's son with a genius for music and a passion for working men. At Lambeth in 1869 the friendless and homeless boys of the New Cut made an appeal which he could not resist. He opened his Children's Home with two waifs, but lived to see 2,200 children sheltered in its various branches and maintained by an income of £54,715. When the burden grew too great for his strength he resigned his work in London and founded the Deaconess Institute, which he passed over to his successor with 154 members. That double monument will keep his memory fragrant for many a generation. He had a restless brain and a mighty heart. The record of such a life appeals to every lover of orphan and destitute children.

Dr. Waller's life is told largely from his own journals, skilfully edited by the Rev. A. E. Sharpley. His early ministry in Kent earned him an enviable reputation. Then he found his way to the large towns of Lancashire and Yorkshire. After twenty-four years of growing influence he became Education Secretary in 1881, and jealously sought to promote the interests of Methodist schools and training colleges. He was a *persona grata* at the Board of Education, and was trusted and loved by all who worked with him. Mr. Sharpley's account of the education controversies, &c., of the time are very well informed and ought to be carefully studied. As Chairman for many years of the Second London District Dr. Waller did outstanding

service. He was a master of all questions of Methodist polity. Best of all he was a noble Christian gentleman, who delighted to comfort the sick and lonely, and kept the heart of a true pastor amid the responsibilities and burdens of high office.

Thomas Cook was one of the most noted evangelists of his day, and the Rev. H. T. Smart follows him through this country and to Australia, New Zealand, South Africa and the East, studying his methods and rejoicing over multitudes of converts. Every sermon was expected to do something, and was preached in the most direct manner possible. God gave him overwhelming success. The Gospel Car Movement bears witness to his gifts as an organizer. From the beginning he took a leading part in the Southport Convention for the Promotion of Holiness, and encouraged every Christian to seek the rich experience of God's grace, which had become his own strength and comfort. As Principal of Cliff College he inspired a succession of lay preachers and evangelists with his own zeal for the salvation of men. He showed also a genius for finance which set the young institution on a firm foundation. This memorable story is told in a way that brings out its true significance and its lessons for the Church and the pulpit of to-day.

The life of John Evans, the great Welsh preacher, who was known throughout the Principality as Eglwys Bach, has been written by his old friend, the Rev. John Humphreys, who makes bold to say that Wales never had a more popular and successful preacher. John Evans had a fine presence, a massive head, a full and broad forehead. A close and painstaking student, he gave his best strength to his sermons. He dealt with subjects that contained the pith and marrow of the gospel, and his vivid imagination and his descriptive power made his hearers 'quite oblivious of time and place.' 'He could so describe the going and coming of "The Prodigal Son," that people instinctively turned back when he was coming home expecting to see the approach of the weary, wayworn traveller.'

John Denholm Brash has been fortunate indeed to have his son for biographer. The most unconventional of men, he could never be caged within the bars of propriety. His love to God, to his family, and to the world were so intertwined and interlaced as to be inseparable. Sufferers welcomed his visits as a sunbeam. To the end of his days he was a boy, gloriously alive even amid spasms of pain, and his enthusiasm for cricket never waned. Saint and mystic, dreamer and lover of his kind, his son's portrait smiles upon us amid the joys of life and casts a halo over its sorrows. In the watches of one night he told his nurse: 'I could not bear my pain if I did not think that in some small way the Master will let me fill up on my part that which is lacking of the afflictions of Christ.'

Thomas Hudson Bainbridge's *Reminiscences* form a real autobiography. Here is a layman as deeply concerned for spiritual things as Thomas Cook, the Connexional Evangelist. He has a love for good men, an exuberant delight in Thomas Vasey, Thomas Champness, Hugh Price Hughes. His children's services kept his

own heart young; his class-meeting brought out his rare gift as a pastor; yet his zeal for the salvation of others was joined to strenuous attention to business and keen delight in angling. His son-in-law's short sketch shows the warmth of Mr. Bainbridge's heart, his strength of character and his sunny and attractive ways. No one loved a bit of fun better than he. 'His sense of humour was indeed prodigious, his knowledge of the art of laughter something to be envied.' Death found him ready, and his last testimony, written when it suddenly faced him, was well described by a business man: 'That's real, and the best sermon that has been preached on Tyneside for the last twenty years.'

Another far-famed Methodist layman was Sir Henry Mitchell (*Bradford's First Freeman*, F. Griffiths). His cousin, the Rev. W. J. Heaton, has at last given us the story of his life. He was born near Bradford, and at the age of twenty-eight won a partnership in the noted house of Henry & Co. As years passed he was recognized on both sides of the Atlantic as an expert upon all questions affecting Bradford manufacturers, and did much to promote Technical Education in his town. Methodism owed a large debt to his enlightened policy and his large liberality. He was a great citizen and a humble Christian, and when he died in 1898 all his fellow townsmen did him honour.

Our little Library is enriched by one woman's *Life and Thoughts*. Edith Barratt came from Loughborough, and died at Richmond College, where her husband is tutor and governor. She had much of J. D. Brash's gaiety of heart. 'She was never "pietistic," and she rarely "talked religion," but she lived and loved, and laughed in the sunshine of the love of God.' She had glorious health and 'infinite delight in selfless service.' The testimony of a host of friends, the 'Thoughts' prepared for her class, and the beautiful portraits given in this volume will win her new friends, and will bring sunshine into many a life. Methodism has good reason to rejoice over such a batch of biographies as these.

---

## OLD TESTAMENT REASONS FOR FAITH IN ANSWERS TO PRAYER

THERE is no better test of the value of any system of religion than the place it gives to prayer, and the religion of Scripture meets the test triumphantly. The idea of prayer pervades Scripture, and is placed among the essentials of religion. The Old Testament doctrine of prayer is a noble one, doing justice to the character of God and the needs of man. The lives of the Patriarchs, of Moses, Elijah, David, illustrate the high place belonging to prayer in the religious life. The New Testament adds features which perfect the idea, but the substance of the doctrine is found in the earlier revelation. The

late Professor Koeberle, of Rostock, outlines the motives which underlie Old Testament teaching on the subject.<sup>1</sup>

In the Old Testament we see how the character of God is reflected in the view given of prayer. The title used of God in the earliest days of Israel indicates the ground of the people's trust, 'Jehovah the God of Israel'; see the case of Eli, Samuel, Saul, David, 1 Sam. i. 17, xiv. 41, xxiii. 10, and many others. God is frequently spoken of as the God of Abraham, Isaac and Jacob, a phrase including God's relation both to the nation and the individual; and this relation is the ground of prayer. Abraham's servant prays, 'O Lord, the God of my master Abraham.' The words express the suppliant's faith in God and imply a corresponding relation on God's part. This relation takes a more emphatic form still in the 'covenant' between God on the one side and the nation and the individual on the other, which is so often appealed to in the Old Testament. The personal aspect of prayer even in those early days is very striking. Abraham prays for Sodom. Jacob's life is full of such personal dealings with God. The divine names and titles are not empty forms. They express the way in which God reveals Himself and in which His people regard Him. Again, the great acts of deliverance and blessing which God has wrought out for His people are constantly referred to as grounds of confidence, such as the deliverance from Egypt, the scene at Sinai, the guidance in the desert, the crossing of the Jordan; and similar interpositions, if on a smaller scale, often occur. 'Nothing is too hard for the Lord.' Moses was a mighty Intercessor for the people he led. Solomon's prayer on his accession is most significant, 1 Kings iii. 6. Prayer was not limited to place. The vows which often accompanied prayer did not establish any right or meritorious claim, but were expressions of thankfulness for the Divine favour. Answers to prayer depended from the first on moral conditions expressed or implied.

With the aggressive policy of Assyria, Babylon, and Egypt new conditions arose. The temptation of Israel was to rely on material means, friendly alliances, or even the worship of false gods. The mission of the prophets, one and all, was to point out the folly of these devices and inspire confidence in God. The disparity between the tiny proportions of Israel and the great empires was so immense that reliance on force was hopeless. One section of Israelites seems to have counted on divine help as matter of right. Apart from all moral conditions, God was pledged to Israel. To talk of Israel being destroyed was treason! Yet this was the message which the prophets brought. The one demand of Amos was for moral amendment. 'Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye say,' chapter v. 14, 24. Hosea, in a different strain, makes the same demand. 'The repentance which he demands is so inward that it can only be rendered by individuals, not by a nation as a whole.' For this very reason his ministry is a call to

---

<sup>1</sup> *Die Motive des Glaubens an die Gebetsverhoerung im alten Testament*, Leipzig.

prayer. God is pictured as ready to forgive, but His mercy must be sought in prayer. While Amos and Hosea emphasize repentance, Isaiah calls for faith. The overwhelming might of the enemy counts for nothing, if Israel will only trust in the God to whom all things are possible. The prophet's confidence in contrast with the timidity of king and people is startling. The same argument is used in Deuteronomy, and it is supported by references to the deliverance from Egypt and the march to Canaan. The strain of Deutero-Isaiah is still more triumphant. The blow had fallen. Israel was in exile, the restoration and the future glory were the goal of hope. Jeremiah is the most pathetic figure of all. He seems to know that his mission is doomed to failure; yet he keeps back no part of his message. He is forbidden even to exercise the refuge of the despairing—the privilege of prayer for his people; yet he pours out his soul in sympathy for them. He will not separate his lot from theirs. He announces the gospel of the new covenant which is to take the place of the old (chapter xxxi.). Deutero-Isaiah reinforces the certainty of the ultimate triumph of righteousness and the divine kingdom by an appeal to creation. Creation manifests the almighty power and wisdom of God, and the Creator is also the Redeemer of His people (chapter xl., &c.). This is the immovable foundation of faith.

The culmination of the whole history of Old Testament faith is found in the post-exilic books, especially the Psalms (other books of the period are Nehemiah, Chronicles, Daniel, Job). Not that all the Psalms were written then; but they were collected and edited for congregational and private use in these days. The unity of the entire history is seen in the fact of the frequent references in the Psalms to the divine dealings with Israel from the first (Ps. cv., cvi.). 'Our fathers have told us what work Thou didst in their days, in the days of old' (Ps. xlv. 1). The exodus from Egypt is the centre of a world of marvels. Past wonders are recited to encourage like expectations in the present. God's ancient Covenant with Israel is constantly appealed to for the same purpose. The truth to be driven home is that faith and prayer are still as mighty as in the days of Abraham and Moses. The new is continuous with the old. 'The self-evident basis of all prayer-communion is still the certainty that Israel is Jehovah's people. Hence Jehovah's own interest requires that Israel shall be saved, for only by new mighty deeds like the old for the benefit of His people does He guard His name against the foes, who refuse to acknowledge Him to be what His former deeds declare Him to be.' 'All this is nothing essentially new; it only gains a peculiar significance through the background from which it rises.' The post-exilic Church saw more clearly than ever the gulf separating it from the rest of the world; yet politically it was more insignificant than before. 'No wonder that wavering faith sought almost anxiously for firm ground on which to rest its hope.' It did not seek in vain. It found confidence in the old truth that what is true for the community as a whole holds good for the individual, that the answer

to prayer is an old experience, that the blessings it seeks have been given before. The sum of these experiences is the frequently expressed conviction that Jehovah hears prayer (Ps. xviii. 4, lxxv. 8, &c.). To doubt the utility of prayer is the sure sign of ungodliness (Job xxi. 15). 'The feeling that one asks in vain is the bitterest sorrow in the experience of the good man ; his normal state is praising God that He has not despised his petition ; the hearing of prayer is one of the many signs that God will not let him be put to shame who trusts in Him' (Ps. v. 12, vii. 11, &c.). In a word, all that prayer is to a modern believer, every alternation of faith and doubt, of disappointment and exulting gratitude, find expression in the experience of the Psalms. We learn to pray by praying. In prayer our faith in prayer gains strength, just as by neglecting prayer faith declines. 'However much at times experience threatens to overthrow the certainty of an answer, continuance in prayer again and again leads back to the assurance that prayer is answered, confidence is strengthened from within, just as strong moral will carries in itself the certainty of victory. The necessary condition is, as stated, that the moral conditions of an answer be held fast, and the object, to which faith is directed, does not lose its greatness for us. The prayer-life of the Jews shows such confidence in a high degree.' How much more is such confidence justified in the light of Christ's great promises (Matt. vii. 11 ; John xv. 7), apostolic teaching (Jas. v. 16), and the universal experience of the Church through the ages. There is no surer token of the spiritual mind than the habit of prayer. The prayer-hymns and liturgies of the Church are among its most precious treasures, for they embody the deepest longings and aspirations of the believing soul.

JOHN S. BANKS.

### EXAGGERATION IN NUMBERS

PROFESSOR HANS DELBRÜCK, of Berlin, has recently been expressing doubt concerning the accuracy of the recorded numbers of some armies famous in history, Assyrians, Persians, Gauls, Huns, Germans, Greeks. The hundreds of thousands of Germans and Gauls who, according to Roman sources of information, were vanquished, are, he thinks, as incredible as the tales of the Greeks about the army of Xerxes. The army of William the Norman at the Battle of Hastings was perhaps one-tenth as large as it is reported to have been, and the opposing army of Harold has been exaggerated beyond all possibility of belief.

Some other instances which make large demand upon our faith begin to suggest themselves now that the professor has set incredulity afoot. As to the vexed question of numbers in the Old Testament, all are agreed by this time that some errors must have crept in during the course of the transmission of the MSS. down through successive centuries. But what are we to think of Wesley's estimate of the

congregations in Gwennap Pit as being 20,000 at the lowest, and sometimes 25,000 or even 80,000 ? Or of a statement in *Hastings' Dictionary of the Bible* (ii. 100) that the population of Galilee in the time of Christ may have been two to three millions ?

Such instances seem rather staggering when the mind is directed to the task of conceiving them. Anybody who knows anything of Cornwall must see at once that, even in our days, it would be impossible to bring 20,000 people into Gwennap. The aggregate population of the three adjacent towns of Redruth, Helston, and Falmouth hardly amounts to 20,000 even now ; and there were no excursion trains in Wesley's time.

Similarly with the figures concerning Galilee. The West Riding of Yorkshire, comprising Sheffield, Leeds, Bradford, Halifax, and all the smaller towns, had not so many people in it at the beginning of the twentieth century as are said to have lived in Galilee (an approximately similar area) in the time of Christ. No doubt there was a larger population in Galilee than we imagine when we read of the sower, the birds of the air, the lilies of the field, and the solitary mountains. But three millions, or even two, is an impossible figure. Where did such numbers of people live ? How were they fed ? We know how the West Riding population is supported. Its land is not so remunerative as the soil of Galilee, and its fisheries are non-existent, but it has vast wealth of minerals, huge manufactories of various commodities. The ports of Hull and Liverpool exist largely for the export of its manufactures and the import of its food supplies. Suppose farming and fishing to have been as remunerative in Galilee as they could be anywhere ; let it be admitted that there were other flourishing industries there ; yet, since farms and fisheries could not support a population as thick on the ground as the population of the West Riding, the industries must be believed to have been comparable in extent to those of Sheffield, Leeds, and Bradford. What industries were they ? What were the means of distribution of the commodities which they produced ? Whence came the necessary huge supplies of food over and above that produced by local farms and fisheries ? Where along the coast was there a port comparable to Hull, or any port whatever except the miserable Joppa, the worst port in the world ? Can the old caravan trade route through Galilee to Damascus and the East be compared for one moment with the great railway systems which the West Riding keeps busily going ? Evidently *Hastings' Dictionary* still leaves occasion, like *Wesley's Journal*, for further editing and revision.

It may be, however, that there has been some method in this sort of madness after all. Of course in the case of the Old Testament numbers the first thing necessary is to discover what was the original record. Textual criticism has to determine how errors may have crept into the MSS., and the study of palaeography has to show whether, for instance, the written symbol for 4,000 could easily be misread for 40,000. But it seems clear that when we get down to the original bed-rock of the historical records, the numbers will still



be, in some cases, vastly too high for belief. It is then that the careful historian will have to come in and to show what reasons there may have been for conscious exaggeration.

An illuminating suggestion has recently been made by the Rev. W. S. Caldecott in his *Synthetic Studies in Scripture*, which Mr. Robert Scott has published with the imprimatur of two men so widely different as the Bishop of Durham and Mr. Harold Wiener. He directs attention to the familiar drawings of Babylonian and Assyrian sculptures which show the figure of a king or conqueror vastly larger than the figures of ordinary people in the same drawing. Some marble slabs in the Cairo Museum show the 'heretic' king, Khu-en-Aten, at worship with his family and twice as large as his wife. Of course there was no intention on the part of the sculptor to deceive anybody as to the stature of the king; it was merely the ancient way of indicating the king's superior dignity and importance. In much the same way a potentate in Japan or China is, or recently was, addressed in terms of dazzling and celestial splendour. It is possible that exaggeration in numbers may have been used for the same purpose by a people so jealous of its dignity as the ancient Jews. In 1 Kings vi. 1, for example, the apparently precise statement of 480 years as the interval between Solomon and the Exodus, an interval which was really not much more than 800 years, may have been a quite innocently artistic way of saying that Israel was a nation of respectable antiquity. The writer no more anticipated that his statement would be subjected to exact methods of chronological arithmetic than the sculptor of Khu-en-Aten foresaw the criticism of his group by anthropometrical experts, or than Geller imagined his painting, now in Haddingley College, would be mistaken for an exact representation of the topography of Gwennap.

At all events it is difficult, not only for a later historian, but even for a contemporary observer, to state numbers accurately; and the difficulty is immensely increased when the historian or observer is not a modern matter-of-fact Western but an ancient and imaginative Eastern. Even among English people of to-day nine men in ten would estimate the numbers in a crowd at much too high a figure. Few of us were acutely conscious of the attenuated congregations at public worship until the newspapers began to send reporters to count them. There is every reason to believe that Wesley never counted the congregations in Gwennap Pit. He had, at the time, something very much more important to think about and do.

HENRY T. HOOPER.

---

### PROFESSOR BURKITT AND MARCION

PROF. BURKITT writes:—May I point out a rather serious mis-translation in the Rev. J. A. Findlay's article on Marcion in the *London Quarterly Review* for October, 1918, p. 278? According

to Mr. Findlay, Esnik makes Marcion teach that "every one who believes in Jesus is bought by that righteous and good God." From the Marcionite point of view these adjectives would be almost blasphemous, if they were not contradictory. In the Marcionite vocabulary *righteous* means 'under the domain of Law,' while *good*, on the contrary, means 'kind and forgiving.' The God whom Marcion worshipped was 'good'; the God whom Marcion rejected was 'righteous.'

Any one to whom Marcion is more than a name must feel that something is wrong here: what is wrong, as a matter of fact, is the translation of the Armenian upon which Mr. Findlay has relied. What Esnik really says is that 'every one who believes in Jesus was sold by (or from) the Righteous One to the Good One.'<sup>1</sup> It was the Marcionite explanation of 'we are bought with a price' (1 Cor. vi. 20).

It should further be added that the 'for' on p. 278, line 21, is not in the Armenian. 'I am more righteous according to justice than thou,' says Jesus to the God of Law, 'and,' he adds, 'I have been kind to thy creatures.' But this kindness did not make the Marcionite Jesus righteous or just; according to Marcion kindness had nothing to do with justice and righteousness. The Marcionite God, in a word, claims to have 'played the game' better than the God of Law. But it was a game invented by the God of Law, not by the God of Grace.

I had noticed, when writing my book *The Gospel History and its Transmission*, that the sentence in Esnik about the transaction whereby believers were sold from the Righteous to the Good had been mistranslated in the article on Marcion in Smith's Dictionary (p. 822); but as I did not think it worth while to draw attention to the fact that I had silently corrected the mistake, I suppose that Mr. Findlay may have thought that my phrase 'sold from the dominion of the Just Power to the Good and Kind One' (p. 298) was a mere paraphrase. I feel therefore bound to draw attention to the fact that the Armenian means '*from the Righteous to the Good*,' and that the translation supplied to Mr. Findlay by Mr. Lootfy Lefonian is in this important matter inaccurate.

F. C. BURKITT.

Cambridge, October 31, 1918.

---

<sup>1</sup> In Armenian: (1) *watcharrazav* (2) *h Ardzroy* (3) *anti* (4) *Baroyn* = (1) was-sold [2] from-the-Righteous (3) away (4) to-the-Good.

## Recent Literature

---

### THEOLOGY AND APOLOGETICS

*Die Religion in Geschichte und Gegenwart.* Handwörterbuch in gemeinverständlicher Darstellung. Unter Mitwirkung von Hermann Gunkel und Otto Scheel herausgegeben von Friedrich M. Schiele und Leopold Zscharnack. Vierter Band. (Tübingen: J. C. B. Mohr, 5 vols, unbound. £6 10s.; bound, £7 10s.)

THE fourth volume of this erudite and comprehensive Encyclopaedia includes articles from *Maassen* to *Rogge*. The editors command the services of a large staff of specialists, and manifest great catholicity in their choice of subjects as well as much wisdom in their allotment of space. An elaborate system of cross-references adds considerably to the usefulness of the work. Within the space of a short review its value may best be indicated by quoting some of the judgements concerning phases of religious thought which have as much interest for English as for German readers.

References have been frequent of late to the Dutch school of critics. Van Manen, a contributor to the *Encyclopaedia Biblica*, unsuccessfully attempted to distinguish between a 'canonical' Paul and an 'historical' Paul. He is said to have 'founded no school, and even in Holland his radicalism is regarded more or less as an historical oddity.' Wendland is responsible for *Apologetics*; his contributions are of great value. *Materialism* is shown to be 'metaphysical speculation'; it is psychologically to be traced to 'the weakness of intellectual life,' and is 'wrecked on the impossibility of accounting for a thought, a feeling, or a volition by physical movements.' Writing on *Metaphysics*, Wendland emphatically dissents from Herrmann, who draws a sharp distinction between religious principles and philosophical principles, and maintains that 'faith lives by this contrast.' Wendland contends that 'it is the task of theology to show that such contradictions are only in appearance, and are due either to the inaccurate formulation of religious principles or to the basing of metaphysics on unjustifiable assumptions.'

A well-informed and fair-spirited article on *Methodists* is contributed by Professor Köhler, of Zürich. The number of Methodists in the world is estimated at eight millions. The peculiarities of Methodist doctrine are said to be 'especially difficult to state, because Methodism is *life* not *doctrine*. In dogma, as usually understood, Methodists are not interested; they represent practical Christianity,

and as they lay stress on the distinction between theology and religion their dogmatic teaching is characterized by a certain breadth.' But Dr. Köhler is careful to point out that Methodism has no affinity with 'modern undogmatic Christianity, for the simple historical reason that Methodism was a pietistic reaction against Rationalism (*Aufklärung*), or the so-called modern Christianity.' The startling statement, 'Wealey himself never preached on Conversion' means only that Wesley did not insist on the necessity of knowing the day and the hour of conversion. But the statement is misleading, especially in the light of a later definition of conversion as 'consisting of repentance and faith.'

An admirable summary of *Modern Positive Theology* is given by Dr. Schian, who points out that, notwithstanding opposition from two sides, representatives of this school of thought have done good service by defending the Reformation doctrine and by emphasizing the historical revelation of God in Christ. Gunkel holds that different estimates of the trustworthiness of the Old Testament narratives about *Moses* are not to be explained by the unbelief of the critics, but by the confused state of the tradition. Yet, having conceded much to those who think that some stories are legendary, Gunkel says: 'Moses is the mightiest figure in the Old Testament; never again did Israel produce a man of his magnitude.' The multiple theme of *Mysticism* is divided among three writers, namely Mehlhorn, W. Hoffmann, and Steinmann. English authors are treated with greater fullness than has been usual in German works. A well-deserved compliment is paid to Dr. Hastings, of whose *Encyclopaedia of Religion and Ethics* Dr. Christlieb, of Bonn, says that it makes Anglo-Saxon students henceforth independent of the labours of German theologians; 'alike as regards the comprehensiveness of its contents and the detail of the separate articles they have overtaken us.' That is handsomely said in a work of such outstanding merit as this Encyclopaedia, which stands at the head of German publications of its class.

*Cuneiform Parallels to the Old Testament.* R. W. Rogers  
Litt.D., LL.D. (New York: Eaton & Mains. \$4.50.)

Prof. Rogers claims to have given in this book the most complete collection, yet published, of passages from the cuneiform records, illustrative of the Old Testament, and his boast is fully justified. It is a fascinating volume, and excellent from every point of view. All kinds of readers are provided for: the Old Testament student who knows no language but his own will appreciate the translations of the different texts; while the Assyriologist will welcome the transcriptions printed on each page below the portions translated; the book also serves another purpose in providing a full and varied collection of typical specimens of Assyro-Babylonian literature.

At the beginning of the volume stand, of course, the poems of the Creation and the Deluge, about whose connexion with the stories of

Genesis so much has already been written; then there is the less known, though, from the religious standpoint, equally important poem describing Ishtar's descent to Hades in search of her dead husband—the poem which the priests recited to the mourner inquiring after his beloved dead, but which left him hopeless, for it could only tell him of 'the Land of No-return' and of 'the house where he who enters is deprived of light, where dust is their sustenance, their food clay'; and in the 'Wisdom Fragment' we find such words as these—

Open not wide thy mouth, but guard thy lips,  
If thou speakest quickly thou shalt take it back,  
And in silence must sadden thy mind.

Clearly there were 'wise men' in Babylonia.

In addition to the section of religious texts, from which the above quotations are taken, there is a section providing chronological material; another containing all the known illustrations of Old Testament history, from Hammurapi to Cyrus; and a third giving specimens of legal documents, including the complete text of Hammurapi's famous Code.

One feature of the book calls for special attention. Wherever necessary, Prof. Rogers has provided brief introductions to the text, in order to make clear to the reader the period or situation to which they belong. But he has not worked out every possible parallelism between the cuneiform records and the Old Testament—indeed, the number of parallels which he himself suggests is surprisingly small. And, strange though it may seem, this increases the value of the book: for there could be no more profitable or interesting occupation than that of working through the translations and noting resemblances to any biblical passages. Such a task would provide a valuable mental stimulus, and he who performed it faithfully would find that he had added greatly to the extent and accuracy of his knowledge of the Old Testament.

*Some Loose Stones.* By R. A. Knox, Fellow and Chaplain of Trinity College, Oxford. (Longmans. 4s. 6d. net.)

The sub-title of this book sufficiently indicates its purpose. It is 'a consideration of certain tendencies in modern Theology illustrated by reference to the book called *Foundations*,' and we would say at once that, considered as a criticism of that notable collection of essays, it could scarcely be better done. It is vigorous without being bitter; it searches out and exposes the weaknesses in the arguments used by the earlier writers, but it does so with conspicuous fairness, and the writer possesses the gift of humour, which in his parody of Absalom and Achithophel, published last year on the appearance of *Foundations*, so much delighted Oxford men. Mr. Knox disclaims all intention of writing a 'Theological' treatise. He declares that his method is rather psychological, and that he sets out 'to get behind the vocabulary and atmosphere of *Foundations* and point out where

such tendencies in modern theology are leading us.' The work as a whole is frankly reactionary. The writer holds that 'there are limits defined by authority within which theorizing is unnecessary, and speculation forbidden'; that 'there are some religious principles of such a prior certainty that any evidence which appears to conflict with them does not destroy them, as it would destroy a mere hypothesis, but by conflicting with them proves itself to have been erroneously or inadequately interpreted.' Now in working upon such a hypothesis, and dealing with subjects such as form the subject-matter of *Foundations*, the writer has after all been drawn into the very 'theology' which he set out to avoid, and it must be confessed that some of his statements are quite as 'dogmatic' as anything to be found in the book on which he has so much to say.

We have a discussion of Miracles, and of the Resurrection of our Lord in particular, of the Virgin Birth and the Incarnation, of the Atonement and of the two related questions of Authority and Experience. On each of these all important questions Mr. Knox, if he does not completely refute the arguments which appear in *Foundations*, shows clearly enough how much of strength remains in what is known as 'the traditional view,' and is quite convincing when he points out the dangers that beset the tendencies which he deprecates. It would seem that here again the 'golden mean' will be found in some position midway between the two so fully before us in this book. A reviewer is tempted to debate questions arising out of positions taken up by the author. The treatment of eschatological passages in the Gospels, for instance, scarcely seems to us to be adequate. Such questions involve a vast amount of critical examination of the records, and though Mr. Knox looks forward to a time when the 'Synoptic Problem will be immolated upon the embers of the Homeric problem,' it may well be that a solution of that problem will be a strength to the very cause which he has so much at heart.

In the chapter in which the Resurrection of our Lord is discussed there is much criticism which seems to us to be sound and effective of the explanation offered by Mr. Streeter, but this is marred by a distinct declaration by Mr. Knox in which he gives his belief that when the risen body of our Lord passed into the heavens 'the earth has been the lighter by so many pounds' weight, and the sum of matter in the world the less by so many square inches of volume.' We can only ask, as we read such words, whether such a faith is compatible with St. Paul's description of the 'spiritual body,' and whether we may not accept the Gospel story without having recourse to so crude a statement. We have marked several passages for quotation in the chapter dealing with the important questions of Authority and Experience. Mr. Knox holds that for the interpretation of Scripture 'recourse must be had to the tradition handed on in the various parts of the Church, and most of all in that central city, which claimed to represent the direct tradition of the Prince of the Apostles.' Such an authority will be far from finding accept-

ance among those who have sought to find a sufficient strength, and an adequate sanction, for their faith. But, indeed, to attempt an answer to the many questions of the kind, or even to offer a sufficient criticism of this book, would entail the writing of another book of even greater dimensions—with the title, let us say, of *Some Mortar and a Trowel*.

*Jesus and the Future.* By E. W. Winstanley, D.D. (T. & T. Clark. 7s. 6d. net.)

Dr. Winstanley's volume has grown out of lecture-sermons on the Advent and the Judgement. It is an investigation into the eschatological teaching attributed to our Lord in the Gospels, together with an estimate of its significance and practical value for our own time. His studies have convinced him that the apocalyptic element in the Gospels is 'for the most part authentic and reliable as the actual setting of the Gospel of Jesus.' The study begins with the subject of the Kingdom of God. It is used in the first Gospel both for the teaching and for the burden of the missionary message of the Church. The first two chapters deal carefully with the leading passages in the Synoptists, and lead to the conclusion that while the reign of God soon expected by Jesus would be manifested at a time and in a way known to the Father alone, it is man's part to fit himself for that divine advent by the realization of an inward and moral sonship.

'The Son of Man' is the subject of two chapters. The title appears to have been already current, and was utilized by Jesus 'as the best expression available in the language of His contemporaries for His Son-relationship projected into the future.' Valuable chapters on our Lord's teaching as to 'Resurrection and Life,' 'Judgement and its Issues' and 'the Eschatological Teaching as a Whole' are followed by a study of 'The Johannine interpretation.' Dr. Winstanley thinks that it 'freed the essential revelation of Jesus from its very local and transitory, yet initially necessary and indeed protective, raiment of eschatology, and unveiled once for all its underlying eternal and universal qualities.' 'The coming is always—as the farewell discourses indicate—personal and spiritual, not apocalyptic.' The results are summed up in a final chapter. 'The national eschatology is practically abandoned, and individual eschatology becomes central.' Dr. Winstanley thinks that we shall not lose but gain by re-interpreting the doctrine of divine love and adopting it for our own age. His careful survey will be of great service, and not least to those who cannot altogether accept his conclusions.

*The Teaching of Paul in Terms of the Present Day.* By Sir W. M. Ramsay. (Hodder & Stoughton. 12s.)

Sir W. Ramsay has given himself to the study of St. Paul with such conspicuous devotion and success that his Deems Lectures, delivered in 1910 at the University of New York, will be a treasure-house to all Bible students. In the first part of the volume he

answers eight Preliminary Questions, such as 'Had Paul a Philosophy? Did Paul see Jesus?' The body of the book is a study of the Thought of Paul under thirty-eight sections. In the third part such questions as 'The Relation of Paul to the Greek Mysteries; The Theory that Paul was an Epileptic; The Hymn of Heavenly Love' are illuminated from the stores of knowledge gained by long study and research. This bare outline will give some suggestion as to the riches of the lectures. Deissmann holds that Paul was an uneducated man, possessing no literary excellence and no learning, a mere writer of letters in the vulgar speech who picked up scraps of philosophy and poetry that circulated among the people. From that view Sir William differs absolutely. He accepts Luke's estimate, and finds in Paul's letters 'the work of a great master of language and of thought, who trampled on all artificiality and spoke freely in the voice of nature during an age when conventions and formality reigned supreme.' The lectures well sustain that position. Sir William thinks that Paul knew Jesus in the vision on the way to Damascus because he had seen him in life and recognized the man whom he had known. He examines the theory that Paul was an epileptic, and brings forward the considered judgement of Prof. Seeligmüller, of Halle, an experienced physician, who holds that such a theory could never have been started except by those who knew nothing about neurology. That is one of the most valuable discussions of the volume. In dealing with 1 Cor. xiii. it is pointed out that verses 4-7 are a good example of Paul's way of heaping together a long series of characteristics and modes of action in order to express the real nature of the topic which he is discussing. His tendency is to employ strange and rare word, or even to invent new words. The Pastoral Epistles contain many such lists of qualities and characteristics, and Sir William thinks that these Epistles 'cannot be omitted from our estimate of Paul without sacrificing much of the many-sided character of the great Apostle.' The volume is full of valuable suggestions for the student of St. Paul's life and letters.

*Rome, St. Paul, and the Early Church.* By W. S. Muntz, D.D.  
(Murray. 5s. net.)

Dr. Muntz attempts to outline some of those methods whereby St. Paul utilized the Roman system of law and the Imperial administration to carry out his missionary propaganda. The ages preceding Christianity may justly be termed the divine preparation for the coming of Christ and the planting of the faith among Gentile nations. Alexander the Great 'regarded himself as commissioned by Heaven to be the universal peacemaker. He mingled together, as in a loving-cup, customs, marriages and modes of life, and sought to induce all men to consider the whole world as a native land.' St. Paul claimed that the religion he preached was intended for every nation and grade of men. He expected it to secure the allegiance of the Empire as a whole, and eagerly availed himself of all its external advantages. In



Roman law he found terms and illustrations fitted to express spiritual truth. The protection that Roman magistrates gave him is often referred to in Acts. Rome had educated the nations in the conception of political brotherhood, and thus prepared the way for the universal brotherhood of the Pauline Epistles. Dr. Muntz gives a brief sketch of some institutions of Roman law which have left their mark on St. Paul's teaching. This is of real value for students of his epistles. The South Galatian theory, as based on legal references in the Epistle to the Galatians, supplies an interesting chapter. Another shows how Roman law and administration, which had been a help to Christianity in St. Paul's time, retarded its progress when the Church took the State as the model for her own government. The Papacy used this conception for the attainment of its own designs. The compilers of the Canon Law sought by its means to make the Church supreme over all other powers, but such ambitions led to her undoing. Dr. Muntz has given us a fresh and lucid study of a subject that appeals strongly to all students of St. Paul's writings.

*The Primitive Church and Reunion.* By W. Sanday, D.D.  
(Oxford University Press. 4s. 6d. net.)

Prof. Sanday's papers appeared in the *Contemporary Review* in 1911 and 1912, and their publication in book form is a distinct gain to the study of the question of reunion. The first is a calm and singularly unbiassed sketch of the movement towards Reunion, which shows how carefully the Lady Margaret Professor of Divinity has been watching the signs of the times. He is no friend to short cuts, but strongly advocates an investigation of what the Bishop of Bombay describes as 'the governing idea' or ideal of Church government. The most important part of the book is that which seeks to discover 'the Primitive Model.' Dr. Sanday discusses Harnack's views in detail, paying just tribute to the candour and open-mindedness of the German scholar. He had also been much impressed by Mr. Cuthbert Turner's chapter on 'The Organization of the Church' in the *Cambridge Mediaeval History*, which he describes as a 'very masterly picture, based upon profound knowledge and traced upon the lines, not of this party or of that, but of strictly objective science.' Dr. Sanday feels that no human tribunal is really competent to judge of the validity of a particular ministry. Every ministry under the sun has its defects, but it is not therefore invalid. His papers have been inspired by the belief that action is in the long run subordinate to thought. 'When an atmosphere has been created that is really favourable to Reunion, Reunion will come—but not a day sooner.' That is the message of this large-minded but cautious and discriminating discussion.

*Manuals for Christian Thinkers.* (Kelly. 1s. net.)

In *The Old Testament and Archaeology* Mr. Bedale's expert knowledge of Semitic languages and of the archaeology of the civilizations of Egypt, Assyria, and Babylonia has enabled him to present a scholarly

and readable sketch of the results of recent investigations which serve to throw light on the political, social, and religious life of Israel. He discusses the predecessors of Israel in the land which she was eventually to occupy—such as the Phoenicians, the Canaanites, the Amorites, the Hittites and other races, together with the influence of Babylonia and Egypt upon Palestine. A second chapter gives an admirable survey of the civilization of Canaan; it is full of interesting facts which have been brought to light by exploration and of details explanatory of many allusions, social and religious, in the Old Testament. The light afforded by research on the external history of Israel up to B.C. 586 is next discussed, and the study concludes with an account of the religious beliefs and practices of Assyria and Babylonia so as to show by way of comparison and contrast how the 'ethical monotheism' of Israel triumphed over surrounding faiths. Mr. Bedale's treatment of his theme is of great value to all students of the Old Testament. *The Books of the New Testament*, by Dr. Banks, deals with a more familiar field of inquiry, and illustrates his well-known qualities of lucidity, accuracy, and soundness. He wastes no time in discussing the conjectures of advanced critics on the authorship and contents of the various books, but with singular terseness and sobriety of language supports for the most part the traditional views of their origin and their object. It is therefore a manual of much usefulness to those who desire a compact survey of the New Testament writers and writings. Each chapter concludes with a list of accessible commentaries and other guides. Perhaps the young student would have benefited by a discussion of the title 'Testament' in addition to the explanation of such terms as 'gospel,' 'canon,' and the like; and in relation to the Synoptic Gospels, a few lines explanatory of that now familiar phrase 'Synoptic problem' would have been useful: but these are minor points and perhaps incompatible with the severe compression which Dr. Banks has so successfully achieved in dealing with the mass of detail associated with his subject. The Rev. T. F. Lockyer's subject, *Religious Experience: Its Reality and Value*, is one of vital interest to-day. It draws apt illustrations from current literature and from the famous autobiographies of early Methodist preachers. Eucken is effectively brought forward as a champion of Evangelical Christianity. After this stimulating Introduction Mr. Lockyer shows that religious experience must be preceded by a vision of spiritual things, which ignites desire and suffuses the soul with love. The supreme value of this spiritual experience is beautifully described, and the certainty and authority which it gives are clearly shown. The little book will be an inspiration to devout readers, and will light up the way towards this personal religious experience for all who seek such guidance.

*Paganism and Christianity in Egypt.* By P. D. Scott-Moncrieff. (Cambridge University Press. 6s. net.)

This admirable monograph, produced by a scholar whose career was cut short in his twenty-ninth year by a sudden and untimely death,

deals with a subject of remarkable interest. The recent archaeological and literary discoveries in many parts of Egypt now furnish the student of early Christian origins with data denied to scholars of a previous generation. Mr. Scott-Moncrieff was a capable Egyptologist, a student of Semitic languages, and a practical worker among the ancient remains of Egypt. His research work and experience enabled him to criticize with much force the conclusions of predecessors like M. Gayet and Forrer, and to give new light on many of the problems which the student of early Christianity in Egypt has to solve. In approaching the subject from the Egyptian standpoint, with its local remains and buildings and the extant literary evidence afforded by papyri and other writings, he has taken the right line, while his knowledge of Egyptian religions has enabled him to estimate the influence of local cults upon early Christian thought in Egypt with convincing power. It is a volume for which students of early Christianity will be grateful, and it cannot be neglected by the scholar, who will learn from it the value of combining the archaeological and the literary evidence in his researches. The reference to the *Shepherd of Hermas* on p. 77 (footnote) should be *Mandates* xi. ; and a conspectus of authorities would add to the usefulness of the book.

*The Religion of Ancient Egypt.* By A. H. Sayce, D.D., LL.D.  
Second edition. (T. & T. Clark. 4s. net.)

Prof. Sayce included the religion of ancient Babylonia in the first edition of his Gifford Lectures, but these have now been reserved for a forthcoming volume, which will be revised in the light of the new light to be gained from recent excavation. The omission gives this volume on Egypt a greater unity, and it will be found to be a most complete and interesting study of one of the great religions of the past which formed 'the chief moulds into which religious thought has since been thrown.' 'We are heirs of the civilized past, and a goodly portion of that civilized past was the creation of ancient Egypt.' The interest of the lectures is as great as their research.

*Unwritten Sayings of our Lord.* By the Rev. David Smith, M.A., D.D. (Hodder & Stoughton. 2s. 6d. net.)

'It has chanced that, apart from the Evangelists, some fragments of our Lord's teaching have been preserved.' Dr. David Smith, therefore, holds it to be an office of reverence to our Lord to gather up those fragments in order that we may 'lose nothing which may increase our knowledge of Him and His teaching.' This volume consists of eight lectures based upon as many 'unwritten sayings,' such as the logion concerning the Sabbath in Codex Bezae, the inscription on a Mohammedan mosque found by Dr. Duff, and describing the world as a bridge, and others taken from the Oxyrhynchus papyri, &c. The charm of the book consists in its wealth of literary allusions. For example, in an allegory by Cebes, entitled *The Tablet*, and described as 'a sort of Greek *Pilgrim's Progress*,' a passage is found which points

to the lesson conveyed by the unwritten saying: 'Show yourselves approved bankers.' The meaning is taken to be 'that a man's life is a sacred trust which God has committed to him, and of which he must one day render an account. We are God's bankers, and we must show ourselves approved. We must discharge our trust.'

*The Bible: Its Origin, Its Significance, and Its Abiding Worth.* By A. S. Peake, D.D. (Hodder & Stoughton. 6s.)

This is a companion volume to *Christianity: Its Nature and Its Truth*. Dr. Peake holds that if the modern view is accepted 'the Bible will mean to us not less, but far more.' By such teaching the emphasis is shifted from its secondary to its primary qualities, and revelation is seen to be 'a process in history and in experience; working at first slowly and almost imperceptibly because its sphere was co-extensive with a whole nation, but, as it moved to higher levels, selecting for its vehicle the choicer spirits, through whose experience it might be apprehended, and then conveyed to the people as a whole.' The Bible he regards as not the revelation but its record. The human factor played a much larger part than we should naturally have anticipated, and the Divine Guidance imparted was 'tolerant of human error and imperfection to a degree that can hardly fail to surprise us. Yet the Bible in actual practice does its work with an efficiency which its limitations do little to impair.' That is Dr. Peake's position, and he unfolds it in a way which he hopes will be reassuring in the best sense of the term. He first deals with the modern situation as to the Bible, and then asks how the attack on religion may be most wisely met. 'The study of facts must precede the elaboration of theories. . . . The truly reverent method is to investigate the Bible, and let the facts speak for themselves.' The story of Old Testament criticism is told and explained and the conservative reply is discussed. Then we pass to the New Testament. As to authority, Dr. Peake holds that 'our reason illumined by the Holy Spirit recognizes the truth which reason illumined by the Holy Ghost communicated. The witness in the heart responds to the witness in the Word.' 'The Bible is pre-eminently a book of experimental religion'; and though experience must leave proper scope for historical investigation, when the proof from experience and the argument from history are locked together into an arch, we can securely rest our faith upon it. The book is candid and persuasive. It is the work of an advanced critic whose faith has been deepened by his critical studies, and as such it will command the most careful study, even from those who are deeply opposed to many of its conclusions.

*The Old Testament in Life and Literature.* By Jane T. Stoddart. (Hodder & Stoughton. 7s. 6d.)

The preparation of this book was suggested to Miss Stoddart by Sir W. R. Nicoll, and it is appropriately dedicated to Lady Nicoll. It takes

each book of the Old Testament in order, and lights up the chief passages by illustration and incident drawn from a wide circle of reading. Blake's picture of Jacob's Dream is aptly used at Genesis xxxviii. and poets and artists are skilfully laid under contribution. The closing scenes of the book of Deuteronomy supply some excellent material. One hundred and forty-two pages are given to the Psalms Miss Stoddart does not borrow from Mr. Prothero, so that her collection is a distinct addition to that notable volume. Psalm xxiii. grows richer as we trace its path of blessing in many lives. Some good pages are given to Proverbs and Ecclesiastes, and fifty to Isaiah. Miss Stoddart never wastes a word. She puts her quotations compactly and gives references which will help those who wish to consult the books for themselves. A leisure hour can be very happily spent over this volume of jewels, and preachers and teachers will be able to cull much treasure for their work. It deserves its place by the side of Mr. Prothero's *Psalms*, and we are glad that the companion volume on the New Testament is approaching completion.

*The Holy Spirit of God.* By W. H. Griffith Thomas, D.D.  
(Longmans & Co. 6s. net.)

Dr. Griffith Thomas dedicates his volume to seven theologians to whom 'I owe so much.' The first in the list is Dr. Davison, and the preface quotes an article from the same pen which appeared in this *Review* in April, 1905, and 'described almost exactly' what had been in his own mind as to the person and work of the Holy Spirit. His own lectures were delivered at Princeton Theological Seminary. He first traces 'the Biblical Revelation' throughout the Old and New Testaments and the Apocrypha. Then 'the Historical Interpretation,' from the Ante-Nicene period to our own time, is explained. 'The Theological Formulation' and 'The Modern Application' are dealt with in Parts III and IV of a singularly comprehensive study. The volume brings home the imperative necessity laid on the Church and the individual to emphasize the all-embracing importance of the Holy Spirit and His work. It is only as a dynamic that Christianity will commend itself to the life of to-day. There are signs that we are becoming awake to this need, nor does Dr. Thomas admit that we must wait for any further and fuller reformulation of the doctrines until the writings of such thinkers as Bergson and Eucken have prepared the way. Their teaching is a valuable protest against materialism, but it scarcely bears on the question of the Holy Spirit. The fact that the Church is not really making 'proper progress' is a call to give new emphasis to this doctrine. Social reform can only come from spiritual reform, and that can be brought about by the power of the Holy Spirit alone. The Church of to-day has not entered into her full inheritance. The Holy Spirit must be dominant in our lives if we are to be mighty as witnesses of Christ. This is one of the very best books on the vital subject with which it deals. Its scholarship is fused with conviction and deep feeling.

*The Facts of Life in Relation to Faith.* By P. Carnegie Simpson, D.D. (Hodder & Stoughton. 8s. 6d.)

A sequel to *The Fact of Christ* is sure of a hearty welcome. That fact accepted must ultimately lead to the consideration of 'Christian faith . . . as standing amid and apparently against the facts of life and of the world.' It is a limitless subject, but Dr. Carnegie Simpson has wisely marked out limits for himself. He selects 'those few questions which are the most real,' and his book is, for this reason, most helpful to those who find it hard to correlate the facts of experience with their faith in Christ. Whether he writes on 'The Problem of Pain,' or 'The Atheistic Fact,' or 'The Veto of Death'—not to mention other subjects—Dr. Carnegie Simpson inspires confidence, for he faces the facts and shows that a robust faith may be tenderly sympathetic with honest doubt. Starting at various points on the circumference of modern thought, all the arguments in this instructive work converge on one centre. The gospel of Christ is seen to be 'an indispensable element' in the solution of modern problems; the more so because 'God has not given us the gospel to save us the trouble of using our reason. . . These problems need Jesus Christ. These "questions of the day"—of this late twentieth century—cannot be truly answered apart from Him.'

*The Anatomy of Truth.* By F. Hugh Capon, B.A. (Hodder & Stoughton. 10s. 6d. net.)

Mr. Capon's earlier work *The Conflict of Truth* showed that the religion of the Bible rests upon the surest foundations known to science, and is therefore from the highest intellectual point of view worthy of all acceptance. When it appeared in 1902 the declared warfare between science and religion was still at its height. Now there is a wonderful change. Prayer is no longer regarded as irrational. The contrast between Professor Tyndall's position and that of Sir Oliver Lodge is forcibly brought out. Science has turned the tables on the boasted Agnosticism of the nineteenth century. The real enemy now is 'the Socialist atheist.' Mr. Capon holds that the structure of religion is identical with the history and structure of corresponding phenomena in the physical universe. Religion is a psychical cosmos built of material as real and imperishable as those which compose the physical cosmos with which we are familiar. Its promises and threatenings are real and substantial, so that the programme must be stated in terms of gain and loss. Mr. Capon ingeniously traces the inter-relations of Paganism, Judaism, and Christianity and shows that they are identical with the inter-relations of Inorganic, Plant, and Animal; he then brings out the distinction which religion draws between a godly and an ungodly life. One rises from a study of the book with a deeper confidence in spiritual things and in the reasonableness of the claims and promises of religion.

*Broad Church.* By I. E. Symes, late Principal of University College, Nottingham (Methuen, 2s. 6d. net), is dedicated to 'unbelievers

who have the will to believe,' and is an attempt to commend the reasonableness of Christianity as it is held by a Broad Churchman. On such subjects as Inspiration, the Trinity, Atonement, Prayer, Miracles, Mr. Symes sets forth not the fully elaborated dogmas which are denominated orthodox, but a simple, yet sufficient, account of Christian teaching, which he thinks may attract some who have been repelled by the complexities of traditional theology. He is likely, we think, to be successful, but in any case he has produced a well-written and interesting little volume.

*Miscellanea Evangelica (I).* By E. A. Abbott (Cambridge University Press, 2s. net), is a pamphlet containing three Essays on 'Nazarene and Nazorean,' 'The Disciple that was known to the High Priest,' and 'The Interpretation of Christian Poetry.' They are to be incorporated later as appendices in a forthcoming volume of *Diatessarica*. Meanwhile many will welcome these interesting discussions in a handy form, for all that Dr. Abbott writes is suggestive, and he is often at his best in these 'asides.' The last essay is the longest, and sheds fresh light on the Odes of Solomon, as well as on a question raised by them, whether this or that passage (in the Gospels, for instance) is to be interpreted 'as Greek thought literally and logically, or as Jewish thought, poetically and metaphorically.'

*The Essentials of Theology.* By J. A. Clapperton, M.A. (Kelly. 8s. 6d. net.)

This handbook is arranged in a novel and striking way that greatly conduces to clearness, and will help a young theological student to grasp and remember the subject. In each division the theological terms are first explained, then the teaching of Scripture is brought out and the practical force of the doctrine is stated. Next the history of the doctrine is traced in chronological order. Mr. Clapperton has made good use of the critical and theological studies of the last thirty years, but 'for the most part, the Old Theology reappears in these pages uneclipsed and undefaced.' The doctrine of the Last Things is presented in a striking way, and the Ontological Argument is restated in the light of modern scientific study. Everything is clearly and freshly put in a way that will provoke thought and give new interest to theological study. The history of dogma is skillfully interwoven as each doctrine is dealt with. There are some points in the chapters on Inspiration and the Last Things which others might state differently, but Mr. Clapperton has carried out his difficult task with great skill, and has given us a Manual of Theology which is profoundly interesting and thoroughly up to date.

*Faith and Reality.* By J. Hilton Stowell, M.A., D.D. (R. Scott. 8s. 6d.). Religious faith has 'come in some quarters to be reckoned an almost purely subjective phenomenon, and that is, as truth, almost nothing at all.' Dr. Stowell shows that it is not an illusion or immaturity of the mind, but an essential element in the approach to reality. First he describes faith as an act. It is a response to

stimulus from an object other than itself, and it is not only knowledge but trust and surrender which unites the soul with its object. That act issues in experience. It produces truth and goodness in those who exercise it. The great characters and powerful movements in the Christian Church show faith as the creative element in reality. Dr. Stowell traces this influence in the history of religion. Faiths differ, but they are all efforts to get into right relations with the Universal Power. The way in which faith implies eternal life is very suggestively brought out. There is a powerful chapter on the systems which would eliminate faith yet actually imply the principle that they challenge. This leads up to the suggestive statement that faith gives a wider basis for the solution of ultimate problems and furnishes reality with a complete interpretation. It is a well-reasoned and most reassuring study.

*The History and Literature of the Early Church.* By James Orr, M.A., D.D. (Hodder & Stoughton. 2s. 6d. net.)

This useful book is a revised, enlarged and greatly improved edition. It is based on the author's lectures, which are presented in a highly condensed form. A new chapter is added on Christ's teaching on Kingdom and Church. Two original and valuable illustrations of catacomb inscriptions are given with full explanations. A trustworthy and interesting Introduction to the History of the Christian Church in the first three centuries of our era.

*Modern Substitutes for Traditional Christianity.* By Edmund McClure, M.A. (S.P.C.K. 2s. net.) The six substitutes discussed are Non-miraculous Christianity; Mysticism divorced from Dogma; Modern Theosophy; Christian Science; the Cult of the Superman; Secularism, and Rationalism. A critical account is given of each in a way that will really guide perplexed minds. Canon McClure supports his own positions by the judgements of specialists, and he is always easy to understand. It is a really timely book, and one that ought to be widely circulated.

*Introduction to the Books of the New Testament.* By Willoughby C. Allen, M.A., and L. W. Grensted, M.A., B.D. (T. & T. Clark. 5s. net.) This is the best brief Introduction that we know. It is very clearly arranged. It states both sides of the argument as to disputed dates and authorship, and it leans distinctly to the conservative side. It is intended for theological colleges, and the sections on the Synoptists and the Acts have been written by Archdeacon Allen; for the rest of the book Mr. Grensted, the Vice-Principal of Egerton Hall, is responsible. The account of the Synoptic problem and the results that may be regarded as proved is luminous; the sections on the 'characteristics' of the first three Gospels and the matter peculiar to each are very full. Harnack's view of the date of the Acts is given with the comment that no other explains so adequately why the book ends where it does. As to the Fourth Gospel the result of discussion is 'that there



is little reason for denying that St. John may have written the Gospel, while there are very strong grounds for the traditional view.' The ascription of Hebrews to Priscilla is not regarded as 'more than a brilliant conjecture.' The book is a judicious and sound piece of work, and it will be very useful to students.

*Under the Redeeming Aegis.* By Henry C. Mabie, D.D. (Hodder & Stoughton. 2s. net.) Dr. Mabie's lectures were delivered last winter in schools and churches all over Europe. They set forth the doctrines of God and of His moral government which lie at the root of the gospel. The atonement creates a redeeming aegis for mankind. The whole Deity is here as the source of grace and holiness. Missions root themselves in the new life of grace which resides in the regenerate. The Christian is filled with eagerness to save his brother man. The theme is worked out in a very happy style.—*Morning Prayers for Home Worship.* By George Skene. (Methodist Book Concern. 1s. 50 cents.) These prayers were tried in the home circle and then written out from memory. A brief selection of Scripture is given for each day of the year, two verses of a hymn follow, and the prayer occupies the last part of each page. They are reverent and spiritual, full of thought and strong desire. Special prayers for Palm Sunday, Holy Week, Good Friday and Easter Day are given at the end. The book ought to do eminent service. It is full of Christian feeling and warm devotion.—Three additions have been made to the *London Diocesan Sunday School Manuals*. (Longmans. 1s. 6d. net.) One gives notes on each of the *Old Testament Lessons*, explaining difficulties and bringing out the application. It is a very useful piece of work. Another Manual traces *The Beginning of the Christian Church* as shown in the New Testament. The Lesson on 'St. Paul at Athens' is excellent and it is a good sample of the whole. *The Prayer Book in the Church* is largely historical. Ambrose, Augustine, Wyclif, the English Bible, form the basis of lessons, which children will find all too brief. The series is as good as it is timely.—*The Life Efficient.* By George A. Millar. (Eaton & Mains. 1s.) Strong and sensible essays which relate 'the common experiences of life to the problems of efficient living.' 'The Problems of the New Year' are stated and faced in a really helpful way. It is a thoroughly good book, that exposes many sophistries and makes the way of duty more attractive.—*The Life of Fuller Purpose.* By J. Stuart Holden, M.A. (R. Scott. 2s. net.) Five powerful appeals for higher Christian living. It will do every one good to read them.—*Christ and the Drama of Doubt.* By Ralph T. Flewelling. (Eaton & Mains. 1s. net.) Doubt springs from moral and physical disorder, and the drama of all ages deals with the problem. It is here considered in Aeschylus, Job, Shakespeare, Goethe and Ibsen with much discernment and in a way that appeals both to moralists and lovers of great literature. The cure for doubt is found only in the teaching of Jesus Christ, which shows us how to turn the evils of life into new sympathy for others and a larger striving after the perfect day. This

is an arresting study.—A pocket edition of Dr. Weymouth's *New Testament in Modern Speech* (Clarke & Co., 1s. 9d. net) will be prized by many. It is without notes, and the clear type is a great recommendation. It can be had on India paper for 2s. 6d. net. It is always suggestive and helpful to a Bible student.—*The Wealth of the Christian Life*, by W. S. Bruce, D.D. (Scott, 1s. net), is based on St. Paul's words (1 Cor. iii. 21–8). It is a real aid to devout meditation.—*The Church in Action*, by J. E. Watts-Ditchfield, M.A. (Scott, 2s. 6d. net), is intensely earnest and practical counsel as to all sides of a preacher's work. The lectures made a deep impression when they were delivered in the Divinity School at Cambridge, and they are lighted up with many illustrations drawn from personal experience in an East End parish. Every Christian worker will be grateful for this manly book. Here is Christianity in earnest.—*The Catholic Student's 'Aids' to the Bible*. By Hugh Pope, O.P., S.T.M. The Old Testament. (Washbourne. 8s. 6d. net.) Archbishop Bourne acknowledges in the Preface to this work the untold service rendered to many Catholics by the Oxford *Helps to the Study of the Bible*. They have had to supplement it on some points such as 'the Catholic idea of inspiration, and the decisions of the Holy See on matters of Biblical criticism and interpretation.' Father Pope has now prepared a manual for Catholic students, and it has been duly sanctioned by the authorities. It is a volume of over 500 pages, with seven maps, a list of proper names, an index of texts and another of subjects. The books of the Apocrypha are included, and there are some useful lists of kings mentioned in the books of the Maccabees, and a chronological table. The Encyclical 'Providentissimus Deus' of 1893 is prefixed to the volume, and a chapter is devoted to the Biblical Commission of 1910 and its decrees. Protestant readers will be greatly interested in the questions proposed to the Commission and the answers given. A mass of information is given as to archaeology and the history of the chief nations mentioned in the Old Testament. There is a valuable chapter on inspiration and the canon, and another on the text and versions. Father Pope is to be warmly congratulated on a most complete and instructive textbook, which will be a great encouragement and aid to Bible study in the Roman Catholic Church.—*The Miracles of Unbelief*. By Frank Ballard, D.D. (T. & T. Clark. 1s. net.) A popular edition of this masterpiece will be a boon to many. This is the eighth edition. To all who read it the Christian argument will gain new force and impressiveness. Dr. Ballard feels that the difficulties of faith are not to be ignored, but he shows that those of unbelief are greater. It is a book that every one ought to master.—*The Class-Leaders' Companion* (Kelly, 1s. net) has a subject for each week of the year aptly chosen and worked out in a way that will promote discussion. It is a handbook that preachers and teachers will find a real help in their work. A similar manual for *Junior Leaders* (Kelly, 6d. net) has a beautiful set of papers on 'Following Christ,' and deals with the graces of the Christian life in a very happy style. The two little books deserve a place on every teacher's shelves.

—*A Little Guide to the Holy Communion*, by R. M. Pope (Butcher, 8d. net), unfolds the meaning and blessing of this Sacrament in a way that will help young people. It ought to do great service. —*The Superintendent's Helper*. By Jesse L. Hurlbut. (Methodist Book Concern. 25 cents net.) Notes on the Sunday School lessons for 1914, with opening and closing services for each quarter. It is an invaluable pocket companion. —*The Gifts of Civilization*, by Dean Church, and *Characteristics of the Gospel Miracles*, by Bishop Westcott, have just been added to Mr. H. R. Allenson's *Sixpenny Series*. The short prefaces by the Bishop of London will be read with special interest. —*Some Notes on the Rev. J. M. Thompson's 'Miracles in the New Testament.'* By Philopais. (F. Griffiths. 1s. net.) A piece of acute and well grounded criticism. —*An Awakened Church*. By G. Edward Young. (Kelly. 6d. net.) Mr. Young here follows up the impression made by his earlier pamphlet, *Bringing in Revival*, which is now in its third edition. His object is to rouse every Christian to take his full share in the life and work of the Church, so that the great opportunities opening before us may lead to the conquest of the world. It is an inspiring appeal, and its strong sense is as marked as its hope and courage. —*The Cherubim and the Throne*. By A. Stacy Watson. (Morgan & Scott. 1s. 6d. net.) There is much about the form and meaning of the cherubim in this volume which will be read with interest, but more is read with the symbolism than we are able to discover for ourselves.

*The Great Texts of the Bible*. Edited by the Rev. James Hastings, D.D. St. Luke; 2 Corinthians and Galatians. (T. & T. Clark. 6s. net per volume.) Further knowledge of this work does not diminish one's estimate of its value. It supplies a store of really good exposition and illustration from which a busy man may select what suits his purpose. The editor has gone to the best authors, and the pages given to the Prodigal Son, the Journey to Emmaus, and other outstanding passages of St. Luke will enrich many a sermon and lesson. The volume on 2 Corinthians and Galatians is also full of fine things. Under one text there is often material for several sermons and the texts are those that ought to be preached from and which will be fresher than ever if this material is wisely used.

*The Seven Cries from the Cross*. Devotional Studies by Ebenezer Morgan. (Kelly. 1s. net.) Those who have many books on the Seven Words will find this worth adding to them. It is simple, clear, full of feeling, and some of its illustrations are fresh and striking.

## SERMONS AND COMMENTARIES

*A Critical and Exegetical Commentary on the Books of Ezra and Nehemiah.* By Loring W. Batten, Ph.D., S.T.D. (T. and T. Clark. 10s. 6d.)

ALL Dr. Batten's available time for several years has been spent in the preparation of this commentary. He soon discovered that Ezra-Nehemiah bristled with hard problems which had not really been solved, and he has striven to do pioneer work with a view to enlarging our scanty knowledge of the Persian period of Jewish history. His Introduction covers fifty-four pages. The Massoretic notes at the end of each book of the Old Testament which give the number of verses and other details are not found at the end of Ezra but at the end of Nehemiah. That shows that they originally constituted one book. They were probably part of Chronicles, though they contain sources from different periods, such as the memoirs of Ezra and Nehemiah. Dr. Batten joins Ezra 7-10 to Nehemiah 8-10 and places both after Nehemiah 18. Ezra 4 (4-24a) is transposed to follow Ezra 6. That brings the two temple stories together, and the Aramaic letters of Ezra 4 (7-24a) come just before Nehemiah 1, to which they are an introduction. The story of Nehemiah's work comes in proper sequence and Ezra's history is 'combined and placed where it probably belongs chronologically.' A careful discussion of the date of Ezra is given, and a summary of the four periods of the history indicated by the reigns of the Persian kings. The commentary is very full, and every problem of text and interpretation is dealt with. It is a fine piece of work which will be of untold service.

*Herod's Temple.* By W. Shaw Caldecott. (Kelly. 6s.)

This book is divided into two parts, the first dealing with the New Testament associations of the Temple, the second with its structure. To the author the study has evidently been a labour of love, and he has brought to his subject a detailed knowledge of the facts, archaeological and historical, which renders his monograph both valuable and interesting. Nothing relating to the Temple appears to have escaped his notice; the earlier part, in which he has engaged the capable literary assistance of the Rev. Henry T. Hooper, is a perfect mine of information on such matters as the character and personality of Herod, Jewish sects, customs and history, the explanation of allusions and associations in the New Testament, the Temple in apostolic times to its fall in 70 A.D., and other kindred topics. The plan of the Temple, its courts, its gates, its porticoes and towers, the distinctive limits of *naos* and *hieron*, its water-supply, and other architectural details are set forth with a thoroughness which is altogether praise-

worthy. At every turn the author proves himself to be a master of all the facts which the leading authorities and recent explorations have brought to light. The illustrations and large plans of the Temple add to the vividness and usefulness of the volume. Those who are interested in archaeological research so far as it pertains to the Bible and to the Holy Land and students of the New Testament in particular will derive much benefit from Mr. Shaw Caldecott's studies. A word of praise is due to the publishers for the attractive form in which the volume is produced.

*Studies in the Apocalypse.* By R. H. Charles, D.Litt., D.D.  
(T. & T. Clark. 4s. 6d. net.)

Dr. Charles delivered these lectures last May, before the University of London. A condensed history of the interpretation occupies the first two chapters, the last three chapters set forth the conclusions to which Dr. Charles has been led by his prolonged study of the Apocalypse and the literature to which it belongs. When the law came to be regarded as all-sufficient for time and eternity there was no room for new interpretations. The prophet gave place to the moralist, the casuist, and the preacher. Jewish Apocalyptic was therefore pseudepigraphic. Christianity changed all that. The Law was dethroned from its supremacy and reduced to its position as a schoolmaster to bring men to Christ, while prophecy was restored to the first place, and prophets came forward in their own names to make known the counsel of God, 'Hence there is no *a priori* ground for regarding Revelation as a pseudepigraph. It is the work of the Christian seer or prophet John.' Canon Charles thinks that we now need a more exact study of its style, its vocabulary, and its grammar. Its style is absolutely unique in Greek literature, while linguistically it is more Hebraic than the Septuagint. The author not only thinks in Hebrew, but he occasionally translated Hebrew documents into Greek, and some passages require to be translated into Hebrew to be understood. In ii. 22, Dr. Charles holds that the bed into which Jezebel is to be cast is the bed of sickness or suffering. Attention is focused on Chapters vii. to ix. Dr. Charles thinks the sealing was to secure the faithful from demonic agencies in the coming reign of Antichrist, and that meaning was early transferred to Christian baptism. The way in which these subjects are treated will excite the eager attention of students, and we are glad to find that Canon Charles hopes this year to publish a commentary on the Apocalypse. It will have a warm welcome.

*The Epistle of Priesthood.* By Alexander Nairne, B.D.  
(T. & T. Clark. 8s.)

In these studies Mr. Nairne gives an interesting epitome of the various opinions held as to the date and authorship of the Epistle to the Hebrews. He finds indications that it is earlier, intenser, and more influential than Dr. Moffatt thinks, and that it belongs

to the creative class of New Testament works rather than to the merely reflective. The author and those to whom he writes seem to have been brought up in Judaism, though we cannot be sure that they were Hebrew-speaking Jews of Jerusalem. The writer is an artist and a poet, who says in effect: 'The Person and work of our Lord Jesus Christ is a far larger thing than you suppose; think of Him as Priest, and I will make you understand what I mean.' The sacrifice of Christ is described in language borrowed from Levitical use, but it is connected in no other way with Levitical sacrifices. The analogy culminates in showing the death of Christ as the Sacrament of His redemption. The writer's diction is easier, simpler, more natural than the prose of his century, and he is a master in the use of the Septuagint. He is not oratorical in any ordinary sense. Mr. Nairne holds that the writer is 'a sacramentalist or poet (whichever title be preferred); he reaches truth by vision rather than by the severity of logical thought; his thorough-going and earnest delight in this method marks his distinct place among the writers of the New Testament.' The limitations of our Lord's Manhood are clearly shown. He learned obedience by suffering. His limitations were His opportunities for perfecting trust in the Father and for His victory over sin. The readers of the letter were to share the priesthood and the sacrifice of their Lord by faithfulness in duty which might quite probably involve martyrdom. The theory is worked out in a way that lights up the whole letter, and the exposition is scholarly and suggestive. It is a book that distinctly enriches our conception of the Epistle.

*The Expositor's Library* (Hodder & Stoughton, 2s. net.) grows apace, and preachers will be grateful for the noble succession. Professor Laidlaw's *Miracles of Our Lord* is rich in matter for preachers and teachers; Dr. Stalker's great study of *The Trial and Death of Jesus Christ* is unique in pathos and interest; Dr. Dale's *Epistle to the Ephesians* is one of our classic expositions; *Israel's Iron Age* is a notable book on the great judges; George Jackson's *Teachings of Jesus* unfolds some of the great sayings of the Gospels with rare beauty and freshness, and Bishop Walsham How's *Knowledge of God* is a choice volume of sermons preached on great occasions or from great pulpits. Dr. Dale's *Expositions of The Epistle of James* are recognized masterpieces. *Christianity in the Modern World*, by D. S. Cairns, is an inspiring defence of the Christian faith. Dr. Ambrose Shepherd's *Bible Studies in Living Subjects* have a freshness and vigour of their own. J. G. Greenhough's *Half Hours in God's Older Picture Gallery* are noble studies from Hebrew history. *Via Sacra*, by T. H. Darlow, is beautiful alike in thought and expression.

In *The Man to Man Library* (2s. net) Messrs. Hodder & Stoughton have another set of delights for preachers and lovers of devotional reading. Dr. Henry Van Dyke's *Gospel for a World of Sin* and its companion volume, *The Gospel for an Age of Doubt*, have gone through many editions, and they well deserve their popularity. Dr. Thain

Davidson is represented by two books that have been a blessing to hosts of young men, *Sure to Succeed* and *A Good Start*. Both are manly and high-toned. *The Threshold of Manhood* and *The Divine Challenge*, by W. J. Dawson, are notable for their style and their fine Christian earnestness. The way that Ian Maclaren deals with *Respectable Sins* will open many eyes to the mischief wrought by evil tempers and slanderous words. It is Christian morality in its most practical form. The Library is specially attractive in its get-up. *Life's Ideals*, by the Rev. W. Dickie, D.D., will guide the young wisely both in their work and in their pleasures; *Man to Man*, by Professor R. E. Welsh, is outspoken, sensible and helpful—pleasant to read and good to follow.

*Christ the Creative Ideal : Studies in Colossians and Ephesians.*  
By Rev. W. L. Walker. (T. & T. Clark. 5s.)

The author's purpose is to present Christianity in such a way as is in harmony with modern knowledge by demonstrating 'its oneness with the Creation.' By the title of his work he means that 'the religion to which we are called in Christ must be recognized as divinely natural—that which at once manifests our Ideal and makes its attainment possible for all, individually and socially, for time and for eternity.' Mr. Walker's exposition illumines many passages in these majestic epistles, to the implications of which theologians have not always given due weight. Much stress is laid on evolution; the goal towards which humanity is tending is 'the ideal of human life as we see it realized in Christ.' But 'the difference between Christ and ourselves' is pointed out as well as His identity with us. Read with discrimination, this work will strengthen faith, as its author desires. Yet in his endeavour to conciliate those who are drifting away from Christianity he sometimes makes what we cannot but regard as unnecessary concessions, e.g. concerning the evidence for the Resurrection of Christ from the grave. On p. 48 'wrought mighty' should read 'mightily.'

- (1) *The Weaving of Glory*. G. H. Morrison, D.D. (5s.)  
(2) *If God be for Us*. By John A. Hutton, M.A. (2s. 6d. net.)  
(8) *Death and the Life Beyond the Grave*. By F. C. Spurr. (2s. 6d. net.) (Hodder & Stoughton.)

(1) This is the seventh volume of 'Sunday Evening Addresses from a City Pulpit' which Dr. Morrison has sent out, and in our judgement it is the best of the seven. It has not quite the same sparkle and the same surprise which some of the earlier volumes had, but in many places it strikes an altogether deeper note, it gets nearer to the real heart of things. There is still the charm of the unexpected, the same originality and personal outlook, and exquisite fertility of suggestion, a very attractive and compelling presentation of great matters—and it all looks so simple, so entirely natural. It is only when you look into it and try to imitate it that you see how finely

the art of it all has been concealed and how gracious it really is. And running through the whole book there is a sure conviction, an inherent sense that the things of which it speaks are those by which a human man has lived, and that he is preaching out of his very soul. He, at least, knows the adequacy of his gospel to all the demands that life can make. A man can afford to lose a little of the glitter if he can lay a surer hold of the reality of things. This is a noble and inspiring book, full of sound, vital thought and instinct with rare imagination, it sets great things in a true light, and attracts to them with an exquisite grace, and no man can read it without illumination and compulsion.

(2) Mr. Hutton is fast pushing his way to a great place among the foremost religious leaders of our time, and he is doing this in virtue of his growing power as a strenuous and courageous thinker upon the highest themes. He never chooses for himself the easy way. He is no *dilettante* playing about the environs of truth. He is in pursuit of wisdom, and she has ever dwelt in the inaccessible places. To choose the great closing words of the eighth chapter of the Romans as matter for an extended exposition, is itself a declaration, not to say a challenge. Only a soul that had a sense of kinship with the writer of them can hope to fathom and lay bare their splendour. And this Mr. Hutton has done in a very consummate way. The little book is not easy reading, for the writer dwells with the deep things of St. Paul's mind and heart, but it is revealing, inspiring, and helpful. It is quite impossible to read this noble interpretation without a largely enhanced sense of the greatness of St. Paul's words, and a deep sense of gratitude to him who has given it to us. It is a study which is entirely worthy of a great theme.

(3) We do not wonder that Mr. Spurr's lectures excited so much interest when they were delivered in Melbourne. He shows by a fivefold argument that the personal self continues to exist on the other side of the veil, and gives his views as to what heaven and hell really mean in a really lucid way. Psychical Science is brought in as witness, and emphasis is laid on future retribution. Such a candid and reverent treatment of the greatest themes of theology will be a help to many troubled minds.

*The Greater Men and Women of the Bible.* Edited by James Hastings, D.D. (T. & T. Clark. Sub. price, 6s. net per vol.) This is the first volume of a new work which will be invaluable to preachers and teachers. The best exposition and the freshest illustration are here brought together so that every speaker may have access to the most helpful and suggestive material. The interest of these Bible lives is inexhaustible, and this volume will enrich every sermon upon them.—*Laws of Life and Destiny.* By James Burns, M.A. (Scott. 2s. 6d. net.) Strong and searching addresses to men on the Laws of Detection, Aspiration, Compensation, Sanitation, Attraction, Election, Imitation and Nutrition. They are all stimulating, and the last shows how Christ, the Bread of Life, satisfies the hunger of the



soul.—*What Jesus Said*. By Will Reason. (Scott. 2s. net.) Twenty-four crisp 'talks to children,' which will be popular in the best sense.—*Stems and Twigs*. By J. Ellis. (Scott. 2s. net.) Eighty-seven suggestive outlines for children's addresses. All are on Bible texts, simple, clear and well arranged.—Three more volumes in the attractive Short Course series (T. & T. Clark. 2s. net) have been issued. Canon John Vaughan collects together seven short studies in the Psalter under the title of *A Mirror of the Soul*, Dr. C. F. Aked writes on *The Divine Drama* of Job, and Professor A. C. Welch on *The Story of Joseph*. Each has an adequate bibliography and a good index; and the little volumes will be found suggestive by class-leaders and all who are charged with the direct care of souls.—*Hebrew Types*. By F. R. M. Hitchcock, D.D. (F. Griffiths. 6s. net.) Dr. Hitchcock bases a psychological argument for the truth of the Old Testament records on a study of chief personalities of Hebrew history. In his preface he explains the principles of the higher criticism, and maintains that 'no study had led to a more sensible and at the same time more exalted view of the Scriptures.' His book is very suggestive.—*Bearing and Sharing*. By Gipsy Smith. (Hodder & Stoughton. 1s. net.) Two beautiful gospel talks, artless but full of tenderness and intensity. The chaste English and the happy illustrations make this a delightful booklet.—Mr. Allenson makes a speciality of children's addresses, and *The Magic Pen*, by E. W. Lewis, M.A. (2s. 6d. net), is one of the best volumes he has published, full of quaint fancies with apt lessons.—*Wet Paint*. (Allenson. 1s. net.) The Rev. H. G. Tunnicliff, B.A., takes twenty familiar notices and bases on them striking and helpful addresses to boys and girls. They are sure to be popular.—*Jack and the Gipsies*, by J. McClune Uffen (2s. 6d. net), is a set of stories that will delight all young folk.—*The Year Round* (Allenson. 8s. 6d.) gives fifty-two of the Rev. James Learmount's charming talks with children. Anecdote and illustration are skilfully used, and the lesson for life is never forgotten.—*Four Advent Addresses on the Incarnation*. By E. S. G. Wickham, M.A. (Hunter & Longhurst. 6d.) Thoughtful and devout addresses of four pages each.

## BIOGRAPHY, HISTORY, TRAVEL

*The Life of Henry Labouchere.* By Algar Labouchere Thorold. (Constable & Co. 18s. net.)

THIS is one of the raciest of biographies, and it is one which vitally concerns the historian of our own times. A stranger successor to John Labouchere, London banker and evangelical layman of the first half of the nineteenth century, could scarcely be conceived. His great-grandfather left France on the revocation of the Edict of Nantes and settled at the Hague. There his son, Pierre-César, was born in 1772, and made the fortune of his house by a double stroke—a partnership with the Hopes of Amsterdam and a marriage with the daughter of Sir Francis Baring. His elder son won distinction as a statesman and closed his life as Baron Taunton. The younger son, John, was a partner in the bank of Williams, Deacon, Thornton & Labouchere, and was the father of ‘Labby,’ who inherited a large fortune from him as well as from his uncle. The boy’s evangelical training and innate love of his Bible made him ‘almost phenomenally proficient in Scripture knowledge.’ He quoted the Bible, and rarely incorrectly, on every occasion—in his parliamentary speeches, in his journalistic articles, and in private conversation—and he could, invariably, if questioned, give chapter and verse for the verification of his quotation. Despite such training, his wild youth at Eton and at Cambridge gave little comfort to his father. Mr. Thorold tells some strange stories of his betting at Newmarket and his travels on the Continent after he had been sent down from the university for insubordinate conduct. In 1854 he was appointed attaché at Washington, where he created that ‘atmosphere of unconventionality, which formed a fitting background for the numberless stories which seem still to collect and grow round his name as time goes on.’ He was transferred to Munich in 1855, but was politely dismissed from the service in 1864, because he did not choose to go as Second Secretary at Buenos Ayres. His letters as a ‘Besieged Resident,’ sent to the *Daily News* from Paris in 1870 and 1871, made him famous, and still remain the most graphic record we possess of the siege. In 1880 he entered Parliament as member for Northampton with Mr. Bradlaugh as his colleague. He soon made his name as a Radical politician, and Mr. Thorold shows how intimate were his relations with Mr. Herbert Gladstone, Mr. Chamberlain, and the Irish leaders. During the early Home Rule negotiations he had no small share in unmasking Richard Pigott, and the record of their interviews and of the great cross-examination by Sir Charles Russell supplies some exciting chapters to this biography. Not less interesting is the account given by the present editor of *Truth* of Labouchere’s early activities as proprietor and nominal editor of that paper. He had served

something like an apprenticeship as part owner of the *Daily News* and writer for the *World*, but when he started *Truth* he 'poured out amusing paragraphic commentaries on every subject of the moment that interested him, and flooded the paper with droll reminiscences of his own adventures and the innumerable distinguished people whom he had met in all parts of the world.' Mr. Voules, his manager, had to keep his eyes open lest the proprietor and others should 'tumble accidentally into an indefensible libel action,' but the paper rendered national service by exposing many a financial swindle and unmasking fraudulent 'charities.' Mr. Labouchere's zeal cooled down; his toy ceased to fascinate him, but his journal continued to bear fine fruit as a public censor. The biography well bears out the estimate of Mr. Labouchere as a man of 'genius, real, original, and many-sided.' If only he had had his father's religion he might have been a mighty power for good in England.

*My Father. Personal and Spiritual Reminiscences.* By Estelle W. Stead. (Heinemann. 10s. net.)

The chief claim of this book to attention lies in its detailed account of Mr. Stead's views on Spiritualism. His daughter says that to him it was indeed spiritual, and his belief in a Higher Power made him undertake many things which he knew without that Power would have been impossible. The description of his younger days shows that even then he was full of enterprise and determination. During a revival in his boarding-school 'forty out of the fifty boys publicly confessed conversion.' He was one of the converts, and when he got home he was full of zeal for the boys of the village where his father was minister. In Sunday school he turned the old Bible stories into dramatic narratives, till the outraged superintendent ordered him and his boys to the door. The misery of the vagrant class led him to advocate the formation of a charity organization or mendicancy society in Newcastle, and he was gradually drawn away from a merchant's office to newspaper work. In 1871 he became Editor of the *Northern Echo* at Darlington and remained there till 1880. The Bulgarian atrocities made his reputation. He supported Mr. Gladstone with an ardour that roused not only Darlington but the North of England. He was introduced to the statesman, and soon had to come South as assistant editor of the *Pall Mall Gazette*. In 1885 he was drawn into the fight against the White Slave traffic. His articles on 'the Maiden Tribute of Modern Babylon' produced a world-wide sensation. The legislature was forced to pass a Bill dealing with the subject, and though Mr. Stead had to spend two months in prison he gained a memorable triumph. Miss Stead does not add much to our knowledge of this period in her father's life, though she sets out the facts impressively. Mr. Stead had a strong premonition that he would be sent to prison for two months; and in that, as in the presentiment that 1880 would see his removal from Darlington to London, he proved exactly right. In 1881 he attended his first séance. As he

took leave the medium rose and solemnly said, 'Young man, you are going to be the St. Paul of Spiritualism.' He was gradually drawn into the whirlpool. The chapters on automatic writing, on the photography of invisible beings at which he experimented with Mr. Bournsall, and the story of Julia's bureau, intended to bridge the gulf between the two worlds, make strange reading. Miss Stead tells us that three weeks after the *Titanic* perished, her father came to the room 'where he had himself so often spoken of the life to come and conversed with those who had already passed onward. . . . Clearly he showed his face that all might see, and as it faded into darkness his voice rang through the room and he spake saying: "All I told you is true." ' This is a good deal more than plain men can accept, but his faith in prayer and his zeal for social reform and purity entitle W. T. Stead to enduring gratitude.

*The Romance of an Elderly Poet.* By A. M. Broadley and Walter Jerrold. (Stanley Paul & Co. 10s. 6d. net.)

This book is described in its title-page as 'A hitherto unpublished chapter in the life of George Crabbe, revealed by his ten years' correspondence with Elizabeth Charter (1815-1825).' It is a hundred years next June since the poet found his haven in Trowbridge rectory. His wife had died the previous September and he himself had been seriously ill, but his private diary reports that after a week at Trowbridge he was 'easier, better, happier.' He liked the manufacturing town and the country round it. His grey stone rectory was a pleasant home, and he found some friends who knew how to appreciate him and recognize his gifts. The poet was susceptible and affectionate, and this book gives some interesting details about his lady friends. He met Miss Charter, of Lynchfield, near Taunton, in Bath, at the house of her brother-in-law, General Peachey, probably in the early days of 1815. He is soon discussing his love affairs with his correspondent, and sighs 'for some made-on-purpose Creature whom I might at my own will though with all respectful freedom sit with, and walk and read or hear (or) be silent (with) just as the Humour and Spirit prompted, and for whom I should feel the partiality and affection that gives fresh interest to these conversations and to this Silence.' He could get 'no assistance,' and says on August 28, 1815, that 'the going about this populous and crowded town to collect from house to house subscriptions for the wounded, &c. at Waterloo, has added to the common claims of the week and made me incapable of quiet and collected thought.' The volume does not confine itself to the letters, but also gives many interesting extracts from the journal that he kept during his visit to London. He afterwards tells Miss Charter, 'I daily met all our principal Rhymers except Lord Byron who is not in England and the Poets of the Lakes who form a Society by themselves and at once exclude and are excluded by our pride and theirs.' The letters have many attractions, both for their revelation of Crabbe and the glimpses of his life in Wiltshire. The photogravure of Miss Charter and the sixteen half-tone illustrations are very effective.

*Primate Alexander, Archbishop of Armagh.* A Memoir by Eleanor Alexander. With Portraits. (Arnold. 12s. 6d. net.)

Miss Alexander undertook the task of editing her father's memoirs by his own wish. For many years she was his constant companion, and went with him both to the United States and to South Africa, so that she shared many of the experiences which she had to describe, and talked with her father about memories of the past. She has also had an autobiography which her father wrote at intervals and stored in a black tin box. Its earlier pages are difficult to read, but in later years 'there was a mysterious lightening of his eyes which suddenly enabled him to write without spectacles after having used them for thirty years.' He was born in 1824 in a house by the old walls of Derry, and was sent to Tonbridge School at the suggestion of his grandmother. Somerhill, his great-uncle's house, was only a mile away, and there he met many distinguished visitors. Lord Stratford de Redcliffe he saw and heard again and again. The great ambassador told him that he once said to George the Third at Eton, 'perhaps not without some swagger, that I was in the sixth.' 'Oh!' said the King, 'a greater man than I can ever make you.' Lord Stratford added, 'I know now how acute and true the saying was.' He took a fancy to his wife's young cousin and wished him to become a diplomatist, but he was then thinking of the Bar, and his parents could not bear the thought of distant separation. At Oxford he fell under the spell of Newman. He often heard him preach at St. Mary's. The voice was one of enchanting sweetness. 'The sole effect was produced by occasional pauses, and by the assurance that one was listening to the man's very soul and heart.' Young Alexander had been weakly extravagant, but his mother's faith in him led him to see his wrong-doing. There and then he resolved to become a clergyman. He finally paid off every debt, though some were not discharged till he became Bishop of Derry.

In 1850 he married the gifted daughter of Major Humphreys. She had been brought largely under the influence of Miss Yonge and others who were prominent in the Oxford Movement, so that they were of one heart and soul in their parish life. They went together to Oxford in June, 1858, when Mr. Alexander recited his 'Ode to Oxford' at the installation of Earl Derby as Lord Chancellor. Dr. Butler says, 'At the distance of fifty-three years I still seem to hear the clarion notes of that voice which, wherever it has since been raised, in church, cathedral, or on platform, has never fallen on dull unheeding ears.' In July, 1867, when Dean of Emly, he preached for the first time at one of the nave services in Westminster Abbey. He told his wife that it was the most overwhelming sight that he ever witnessed. 'I felt as if I was going to die when I began, but after a few minutes I threw away my notes as if in Strabane, and preached forty-five minutes. I never felt so elevated or such pure and perfect pleasure. I trust our Lord was with me.' On a

later occasion Dean Stanley with a radiant look took his hand, and said, 'Thank you, dear Bishop. What delight you gave to hundreds to-night! Of course I don't agree with what you said.' His work at Derry, and Armagh, his home joys, the growth of his wife's fame as a hymn-writer, and the glimpses of famous men and women make this a most enjoyable biography. The Archbishop was beloved by all about him. He was an 'extempore' preacher. 'Straight speaking, heart to heart' was his rule. He prepared with the greatest care, and took a complete skeleton of his sermon into the pulpit 'with as much argumentative or illustrative matter as might occupy some minutes in delivery, trusting for the rest to the suggestion of the moment founded upon previous thought.' No preacher of his day was more popular or more impressive, though in some respects he never attained to Liddon's stature.

*George Borrow and His Circle.* By C. K. Shorter. (Hodder & Stoughton. 7s. 6d. net.)

Some notable books on Borrow have been written within the last few years, but Mr. Shorter makes him stand out from his circle of friends as no one else has done. He has given ten years to his task, but it has been a labour of love. Many hitherto unpublished letters of Borrow and his friends are included, especially a set of letters to Sir John Bowring. In the chapter on 'Eight Years of Vagabondage' Mr. Shorter does not hesitate to say that much nonsense has been written concerning that 'veiled period' of Borrow's life; 'He gave it to be understood that he had visited the East, and that India had revealed her glories to him. We do not believe it. Defoe was Borrow's master in literature, and he shared Defoe's right to lie magnificently on occasion.' Every stage of his life is lighted up by this volume. We learn a little more of his wandering childhood and see the chief figures of Norwich in his day. His literary labours in London in 1824 and 1825 and his liking for prize-fighters are dealt with in two interesting chapters. His affection for his mother and his happy marriage are also well described. Professor Cowell, who saw him once, felt that Borrow was 'one of those men who put the best part of themselves into their books. We get the pure gold there without that mixture of alloy which daily life seemed to impart.' Cowell was disappointed with his visit, and never cared to see him again. 'Borrow was a man of real genius, and his *Bible in Spain* and *Wild Wales* are unique books in their way, but with all his knowledge of languages he was not a scholar.' Many portraits and other illustrations enrich this volume. Borrow died in 1881, an obscure recluse, but since then his fame has been continually growing, till as Mr. Birrell says, 'We are all Borrowians now.' As such we are all Mr. Clement Shorter's debtors for this fascinating book.

*Jane Austen.* By Francis Warre Cornish. (Macmillan. 2s. net.)

Mr. Cornish gives a delightful biography of Jane Austen, followed by

chapters on her Letters and on each of her novels. A final summary brings out the characteristics of her work and the growing appreciation of it among competent critics. A genealogical table and a list of the chief dates of her life add to the completeness of a compact and workmanlike book. Jane Austen has completely eclipsed the contemporary writers whose popularity was so much greater than her own. The finish of her style and the conception of it have both contributed to her fame. 'The miracle in Jane Austen's writing is not only that her presentment of each character is complete and consistent, but also that every fact and particular situation is viewed in comprehensive proportion and relation to the rest.' Everything was actual to her, and she never dropped a stitch. She is 'unsurpassed for her clear and sympathetic vision of human character.' There is no straining after effect, all seems to come by intuition. 'She heartily enjoyed laughing at her fellow creatures,' yet was genuinely interested in the homely details of the village life around her. Children loved her. Her nephews and nieces always looked on her as their best friend. One of them wrote, 'Aunt Jane was the general favourite with children, her ways with them being so playful, and her long circumstantial stories so delightful (stories in which the fairies had all characters of their own).' We can almost see her, rather tall and slight, with quick, firm step, bright hazel eye, and small, well-shaped nose. She had a genius for laughter and a half-pitying, half-amused perception of the foibles of her neighbours, and we are grateful to Mr. Cornish for at last putting her portrait in its place among 'English Men of Letters.'

*Sir William Arrol.* By Sir Robert Purvis, M.A., LL.D.  
(Blackwood & Sons. 5s. net.)

This little Memoir was nearly finished during Sir William Arrol's lifetime, and was read to him shortly before his death. It gives a most interesting account of his boyhood in a poor Scotch home, his apprenticeship to a blacksmith at Paisley, and his humble beginnings as a boiler and girder maker at Glasgow in 1868. He had an unquenchable interest in good work, and gradually won his way into the front rank of engineering firms. The Tay and the Forth Bridges and the Tower Bridge may be described as his masterpieces. The designs were drawn by others, but many of the difficulties that arose in construction were solved by his inventive skill and his wide knowledge. His biographer first met him at Westminster when they were both Members of Parliament, and describes the engineering feats of his friend with zest. It is all delightfully instructive, and shows the wonderful industry and ingenuity of the great bridge builder of our generation. He was a devoted member of the Scotch Kirk, a lover of poetry, music, and good books, generous to his kinsfolk and dependants, a man who believed in plain living and hard working. Some good illustrations add to the value of this biography of a notable man.

*The Life of Napoleon I.* By J. Holland Rose, Litt.D.  
(Bell & Sons. 6s. net.)

This Life appeared in 1901, and has now reached a sixth edition besides three reprints. Dr. Rose has corrected some matters of detail on which the progress of Napoleonic study has thrown fresh light, has carefully revised the whole work, made certain alterations in style, and added notes at the end of some of the chapters. It is based not merely on published documents but also on laborious research in the Foreign Office Archives, and forms the most complete and authoritative Life of Napoleon that we possess. This wonderful, cheap, and handy edition, which gives the two volumes in one, runs to more than 1,100 pages. Dr. Rose's last sentence shows the estimate he has formed of Napoleon: 'The man who bridled the Revolution and remoulded the life of France, who laid broad and deep the foundations of a new life in Italy, Switzerland, and Germany, who rolled the West in on the East in the greatest movement known since the Crusades, and finally drew the yearning thoughts of myriads to that solitary rock in the South Atlantic, must ever stand in the very forefront of the immortals of human story.'

*A History of the Church in Scotland.* By A. R. Macewen, D.D.  
Vol. I. 897-546. (Hodder & Stoughton. 12s. net.)

Professor Macewen's volume begins with the Roman occupation and comes down to the assassination of Cardinal Beaton. As to much of the ground he has had to do pioneer work, and estimates of earlier historians have needed reconsideration in the light of later knowledge. Rome left the region north of Hadrian's wall in barbarism, but St. Ninian had begun his work at Whithorn before 897, and he exerted a great influence over marauders who were a terror on both sides of the Irish Channel. Kentigern is the next Christian personality to emerge in the middle of the sixth century, when he founded a religious community where Glasgow now stands. Professor Macewen next describes the Scotie Church in Ireland. Patrick left a permanent influence upon it. His policy was to establish friendly relations with the rulers in Ireland and to 'bring over' them and their followers. 'The word "conversion" can scarcely be used' of this change of religion. His monasticizing of the Church was, for those times, healthy and spiritual, and led to a golden period marked by intelligent and devout enthusiasm. With Columba we reach a period of indubitable history. He is an heroic figure, 'angelic in appearance, polished in his speech,' and tenderly careful of his followers. His influence and authority grew to the end of his apostolic life. In the time of Queen Margaret, who had been educated under the guidance of Lanfranc, and her three sons (1068-1153), Scotland became Roman Catholic. The Celtic Church had lost its life, and the nation was in transition. The supremacy of the Teutonic race was established, and the Church of Scotland was assimilated to the other Churches of



Christendom. Diocesan Episcopacy was established, parishes were formed, the monastic Orders gained pervasive influence. Of this period, and the Romanized Church thus established, a most instructive account is given. In 1529 Scotland emerged from its struggles for independence 'cemented into a new and permanent unity.' The Church was now separate from the Church of England. Its bishops had taken a leading part in the national struggle, but in the fifty years that followed the Papacy failed to win the attachment of Scotland, the priesthood deteriorated, and its members were under no proper supervision. The early Reformation period is described in the closing chapters. The effect of Hamilton's martyrdom in 1528 was far-reaching. A merry gentleman told Beaton that 'the reek of Master Patrick Hamilton has infected as many as it blew upon.' For a time the Archbishop was triumphant, and in 1546 he brought Wishart to the stake. But the national conscience would bear no more tyranny, and in the following May he was murdered. The victory remained not with the Archbishop but with Wishart. A few more years of struggle and Scotland set herself free from the Papacy. 'The Church had failed to dispense the spiritual gifts in her charge, and the people, setting aside Church law and tradition, laid hold for themselves of grace and truth.' Professor Macewen makes the story of the Church in Scotland really live, and we shall look forward to the completion of this full and most interesting history.

*The Chronicle of the Archbishops of Canterbury.* By A. E. McKilliam, M.A. (Clarke & Co. 7s. 6d. net.)

We owe Mr. McKilliam a debt for his *Chronicle of the Popes*, and this volume on the Archbishops is entitled to a place in every public library. It begins with Augustine, and closes with a sympathetic and discerning sketch of his ninety-third successor, Dr. Randall F. Davidson, whose fine portrait in his robes and with his primatial staff forms the frontispiece to the volume. The Archbishops have played such a prominent part in English history as well as in the affairs of the Church that the interest of this chronicle is national. There is a compact but adequate sketch of each primate, and the names of the kings in whose reigns he held office are given at the head. Special interest will be taken in the last four primates. Mr. McKilliam allows no important event of their rule to escape notice. He has an easy style, an eye for picturesque incident, and shows no partisan feeling. Dr. Tait was a prodigious worker, and his son-in-law and successor found that to be his secretary and private chaplain was no sinecure. He was always in the open air when possible, and many of the most important letters had to be scribbled as they paced the gravel walks at Lambeth or the little footpath along the Broadstair cliffs. One windy day the poor secretary had to revise and annotate a series of visitation statistics upon sheets of flimsy foolscap while

riding with the primate on horseback along the Thames Embankment. There are some good photographs and an illustration of the Shrine of Thomas à Becket.

*Torquemada and the Spanish Inquisition.* By Rafael Sabatini. (Stanley Paul. 16s. net.)

From the pen of a well-known writer, this handsomely produced and well-illustrated volume, devoted to a subject which, for all its intrinsic interest, has by no means been done to death in English historical literature, will be sure of a welcome. The story of the establishment and earliest activities of the so-called Holy Office in Spain is, it need scarcely be said, not altogether pleasant reading; but the subject is one which no student of Church history can afford to overlook. Mr. Sabatini throughout shows commendable acquaintance with the literature of his subject; he has evidently been at considerable pains in the preparation of this volume; and he writes so well that the attention of the reader is held from the first page to the last. That he has written the final word upon the matters which he discusses it would perhaps be too much to say. It appears to us, for instance, that the character of the grim Dominican Prior, whose name stands upon his title-page, will bear a more searching and critical analysis than that which it receives. The famous legend of Santa Niño is dealt with in some detail, but it still remains an unsolved historical problem; and most thoughtful readers will feel that they are still far from having arrived at the real facts of the case; but whether, in view of the great difficulties with which the whole matter is beset, it will be possible to get much nearer to any certain solution than Mr. Sabatini is able to do, must for the present remain in suspense. There is much positive information to be gleaned from this volume. How the Inquisition came to be at all, its methods of working, the glaring iniquities of its procedure, its treatment of the condemned—these are some only of the matters discussed and fully described. It is impossible to rise from the perusal of this book without having acquired a lively conception of what the Inquisition as an institution actually was, and of the terror-breeding atmosphere with which it was compassed. To many generally well-informed Englishmen the Inquisition has been little more than a name, a name of dread import doubtless, but a name for all that. It will not be Mr. Sabatini's fault if it remains such any longer; for, after reading his fascinating pages, the name will have become a thing, a living factor in the life of a great nation, a haunting terror which cast a shadow of unrest upon the life of thousands.

*Homer.* By A. S. Way, M.A., D.Litt. (Kelly. 1s. net.)

A study of Homer may fitly find a place among the excellent manuals which are being published by our Book-Room for 'Christian thinkers'; and no one is better equipped than Dr. Way for the task. His brilliant gifts as a translator of the classics enable him to illustrate

his story by renderings of the original full of verve and swing; and if no version of Homer can ever really represent the original, it will be admitted that Dr. Way takes a front rank among English scholars who have attempted this difficult achievement. The fire and rapidity of his poetic style appear to enter into his prose; for he writes with glowing enthusiasm, as he describes the plot of the *Iliad* and of the *Odyssey*; and there are some admirable passages in the chapter on Homer's style and influence. We are inclined to think that more could have been made of the ethical significance of the *Iliad*, and that the author might have treated in fuller detail Homer's ethical ideas. We note also with some surprise that he omits to refer to the famous passage which presents us with the ghost of Achilles in *Odyssey* xi. and which reports that hero's memorable confession that he would rather be a hired servant on earth than a lord in hell—a passage which throws a vivid sidelight upon the personality of Achilles, to which Dr. Way devotes attention in his discussion of the *Iliad*. We may add that it is refreshing to find a stout defence of the traditional view of the authorship of the poems. As against all the vagaries of the higher critics, Dr. Way makes out a case for the unity of authorship and states it with precision and force.

*The Christian Platonists of Alexandria.* By the late Charles Bigg, D.D. (Clarendon Press. 10s. 6d. net.)

Dr. Bigg's Bampton lectures were delivered in 1886, and made their reputation as a masterly study of the teaching of Philo, Clement, Origen, as well as of Mithraism and the Platonists of Alexandria. The work of preparing this edition was placed in the hands of Mr. Brightman. For this revision Dr. Bigg's interleaved copy of the lectures with many of his additions and corrections was available, but the note-books to which many of these referred had been lost, so that no use could be made of much of the matter. Where possible Dr. Bigg's revisions have been incorporated in square brackets, and Mr. Brightman's own notes, with a few expert notes from other scholars, have been placed in pointed brackets. The longest of Dr. Bigg's additions that we have noticed covers half a page, and deals with the meanings of *Persona* and *Substantia*, but where only a sentence or phrase is incorporated we see how much ripe scholarship and vigilant care were lavished on the work. It has been fortunate in its editor, who has spared no pains to make the lectures clear and exact at every point. The book is now more worthy than ever of its assured position as a standard work on a subject of the greatest interest for all students of Alexandrine Platonism in the Christian Church.

*The Reporters' Gallery.* By Michael Macdonagh. (Hodder & Stoughton. 12s. net.)

Our debt to the Reporters' Gallery is so great that this vivacious record of its work and workers will be studied with keen interest. Mr. Macdonagh first describes it as it is to-day, then he shows how it

came into existence and slowly developed till it gained its present position 'as an essential part of free, representative, and deliberative assemblies.' The strain put on the gallery by some speeches is intense. Mr. Macdonagh had a quarter of an hour's turn for *The Times* on November 27, 1911, when Sir Edward Grey gave a memorable report as to France and Morocco. The statesman seemed to forget that all Europe was hanging on his words, and read his speech from a typescript in a rapid and level conversational tone. 'From my twenty-five years' experience as a parliamentary reporter I cannot recall any more paralysing ordeal, mental and physical.' No chapter will be read with more zest than that on 'Lobbying.' Ernest W. Pitt won a great reputation here as representative of *The Times*, and his forecast of the General Election of 1892 was wonderful. The history of parliamentary reporting is told, with much delightful detail as to Samuel Johnson and S. T. Coleridge. There is much also that every one will want to read about Charles Dickens in the Reporters' Gallery, and about historic events connected with the reports of the House. The excellent account of 'Hansard' will also be much appreciated. It is a book that takes us to the heart of parliamentary life and adds fresh interest to one's daily paper.

*The Press and Its Story.* By J. D. Symon, M.A. (Seeley, Service & Co. 5s. net.)

This book shows how a great newspaper is made and distributed, and how news is gathered from all the world. We get into the editor's room, and learn not a little about the literary and the business side of the paper. The first chapter gives a capital historical sketch, but the main object is to furnish a familiar account of all that goes to the making of a daily or weekly journal. The book is brightly written and well illustrated. It is bound to be popular.

*A Bookman's Letters.* By W. Robertson Nicoll. (Hodder & Stoughton. 4s. 6d. net.)

There is great pleasure to be got out of this volume. Most of the letters have been eagerly read as they appeared in the *British Weekly*, and additional pages are taken from other sources. The breadth and variety of the papers add much to their charm, and this is increased by many personal touches which reveal the writer's mind and light up his own literary history. Every one will have his own view as to 'The six best biographies,' and a large circle will be interested in 'The Art of Reviewing,' here expounded by an expert. The set of papers on Mark Rutherford, the two letters on George Meredith, and other critiques appeal to every lover of our literature. Sir W. R. Nicoll is not unwilling to learn, as his little paper on Ruskin proves. His strong vein of sentiment comes out in 'Their Light on Teresina,' and every page is a mirror that reflects his own mind as well as a revelation of his unrivalled knowledge of books and book-

men. Many of these letters are old favourites, and we have felt as we turned to them again what one of them calls 'The pleasures and advantages of re-reading.'

*With the Russian Pilgrims to Jerusalem.* By Stephen Graham. (Macmillan. 7s. 6d. net.)

We can quite understand Mr. Graham's feeling that even when old and grey he will look back on this pilgrimage as the most wonderful thing he ever took part in. He joined the steamer at Constantinople and found 560 Russian peasants on board. They never discovered that he was an Englishman, for he spoke Russian, was dressed in an ancient blue blouse, and bore on his back all his luggage. He made himself one with the strange company, though he was fortunate enough to have the carpenter's bench for his bed every night of the voyage. Four hundred of the pilgrims slept in the bowels of the ship, where 'the crush, the darkness, the foulness, and the smell' were never to be forgotten. The pilgrims came from all parts of Russia. They wore sheepskins, and many had brought rye crusts with them which were their staple diet. Mr. Graham found the voyage full of incident. The peasants were keenly interested in everything they saw and heard. Seven to nine thousand of them come to Jerusalem every Easter, and the Russian Palestine Society takes care of their money and plays the part of guardian to the pilgrims. The sacred sites were visited with eager delight, and on the banks of the Jordan the peasants undressed and stepped into their white shrouds. Then the priest read the service for the sanctification of the water, and they plunged into the Jordan, crossing themselves and shivering. They hope to be buried in the shrouds thus hallowed, and to find favour at last in the sight of the Judge whose sepulchre they have visited. It is a pathetic story, and Mr. Graham's record makes it almost as vivid as though one saw it with his own eyes. He says he shall never forget 'the tear-running, exalted faces of the pilgrims I saw at the sepulchre later on Easter day, bowing themselves once more at the hollow in the rock, and blessing God that they had lived to celebrate Easter at Jerusalem itself.' Thirty-eight illustrations add to the vivid interest of this unique record.

*The Cornish Coast and Moors.* By A. G. Folliott-Stokes. (Stanley Paul & Co. 5s. net.)

This is the first book on Cornwall that follows the winding coast-guard path round the whole seaboard of the county. The author knows the ground, and has a fine enthusiasm for the delectable duchy. The coastguards no longer patrol the coast, but the authorities are taking steps to have their path preserved in perpetuity for the use of the public. Our ramble begins at Marsland Mouth on the north coast, and we are soon examining the distorted strata of Gull Rock, which have been crumpled up into acute angles and lie one above another like the mouldings of an arch. A fine photograph

adds much to the interest of the description of this natural wonder. Morwenstow, with its famous Vicar, supplies a pleasant page or two, and we watch the buzzards, falcons and ravens at work, and see the glorious flowers. At one place briar roses creep along the ground in masses of sweet white bloom. Mr. Stokes enjoys everything so much himself that it is impossible to avoid catching his spirit. Near Constantine Bay is a land of flowers and waving tamarisks. In July whole acres of bugloss make you think that the blue heaven has come down on the land, and 'a flock of gulls will sometimes alight, making a most delicious colour-contrast; or a pathway of dazzling sand meanders amongst them, and the blue and the gold almost take your breath away, so brilliant is the effect.' We wander round the coast hearing of the terrible wrecks, watching the blue sea that rivals the Mediterranean in colour, and hearing much about the fisher-folk, the farmers, the miners, and then visiting the artist colony at St. Ives, and the art colony and metal-work industry at Newlyn. It is a succession of pleasures, and the photographs are so many and so distinct that we have double pleasure in turning over the pages of this most enjoyable book.

*Highways and Byways in the Border.* By Andrew Lang and John Lang. With Illustrations by Hugh Thomson. (Macmillan & Co. 5s. net.)

Mr. John Lang and his brother began this book together, but their task had proceeded only a little way when Mr. Andrew Lang died. He was steeped in 'the memories, legends, ballads and nature of the Border,' and no one could quite take his place as its chronicler. Yet, despite this loss, Mr. John Lang has given us a book which gathers up the romance of the region, and Mr. Thomson's fine illustrations of river and bridge and castle give some conception of the region which was so long the favourite haunt of moss-troopers and cattle-stealers. The book begins at Berwick, a place of many memories. Bruce took the castle in 1318 after a long blockade, and in 1383 it surrendered to Edward III. Some miles to the west the mighty ruins of Norham Castle guard the ford, and opposite is Ladykirk with its ancient church, which tradition says was dedicated by James IV to the Virgin Mary in gratitude for a narrow escape whilst crossing the swollen Tweed. Flodden Edge is not far away, and the disastrous battle is sketched in a few impressive sentences. Mr. Thomson's pencil brings out the quiet beauty of Kelso; then we pass to Roxburgh and Jedburgh, whose castles were scenes of many a fierce fight between Scots and English. The Border ballads are woven into the narrative, and we move about in an atmosphere of romance till we reach Carlisle Castle, with its memories of Mary Queen of Scots, and its story of Border feuds and exploits, like the rescue of Kinmont Willie. Gretna Green has other memories. Bewcastle, with its tall Runic cross and its stories of Musgraves, Grahams, Elliots,

and Armstrongs, is now a tiny hamlet nestling by a prosaic little burn. The Border is a magical word, and Mr. Lang and Mr. Thomson surround it with new interest in this delightful volume.

*Missionary Joys in Japan.* By Paget Wilkes, M.A. (Morgan & Scott. 7s. 6d. net.)

Mr. Wilkes was some time Exhibitioner of John Wesley's College in Oxford, and has spent fifteen years in Japan as a special missionary. Letter leaves from his journal give a set of pictures of open-air preaching, conversions, missions at schools, and country itinerating. Testimonies from converts of all sorts and conditions are woven into the story. It is a record that carries us right into the midst of Christian work in Japan, and the conversion of Kochi San, who spent nearly half his life in the convict prison in the Hokkaido for a murder which he committed at the age of nineteen, is a marvel of grace. He led many of his fellow prisoners to Christ, and when he came out left two hundred Christians and inquirers behind him. The account of a girl of eighteen, who found a rich outpouring of the Spirit and was made a blessing to all about her, is very impressive. Mr. Wilkes gives an account of his visit to Korea and of his tent-meetings at the Kobe Exhibition of 1911, which fills one with thankfulness, and so indeed does the whole book. Wesley, Fletcher, and John Smith's memoir are quoted with warm appreciation.

Messrs. Longmans have finished their reprint of the cabinet edition of Mr. Lecky's *History of England in the Eighteenth Century* in seven volumes (2s. 6d. net each), and have given his *History of Ireland in the Eighteenth Century* in five companion volumes (2s. 6d. net). Both works have justly been regarded as classics, and their impartiality and breadth of view are as conspicuous as their fullness of knowledge. Mr. Lecky's research made him regard the century as worthy of a more honourable place than has usually been assigned to it in the history of England. 'A century was certainly not without the elements of greatness which witnessed the victories of Marlborough; the statesmanship of Chatham and his son; the political philosophy of Burke and Adam Smith; the religious movement of Wesley and Whitefield; the conquest of India; the discovery of Australia; the confirmation of the naval and the establishment of the manufacturing supremacy of England.' The history of Ireland was needed almost more than that of England, for it had been written very imperfectly, and usually under the influence of the most furious partisanship. Mr. Lecky's Ireland is marked by the same clear vision and impartial judgement as the English portion of his work, and the twelve volumes give a view of the whole century such as can be found in no other history.

*Dictionary of National Biography. Second Supplement. Index and Epitome.* (Smith, Elder & Co. 8s. 6d. net.)

In this abridgement each memoir is represented by one-twelfth of the

original text. The condensation has been done chiefly by Mr. W. B. Owen, under the supervision of Sir Sidney Lee, but the editor has himself epitomized some of the longer articles. Five closely printed columns in royal octavo are given to Edward VII and form a compact biography in themselves. We have had the index of 1908 in constant use for ten years, and have found it a mine of information. The new supplement is to be added to that volume, which will be issued at 28s. net. No book will prove a more valuable or more interesting addition to a good library than this Index and Epitome.

*The Future of the Evangelical Party in the Church of England.* By B. Herklots, M.A. (Stock. 8s. 6d. net.)

This volume is in some sense a supplement to Mr. Balleine's *History of the Evangelical Party*. He feels that it has a future, though he admits that there is some ground for the charge of intellectual poverty so far as the rank and file of the party is concerned. But Mr. Herklots points to scores of men in large parishes and responsible posts who are proving themselves to be leaders, organizers, and administrators of intellectual calibre and strong personality who would 'adorn the episcopal bench.' The party is showing a broader spirit and larger sympathy with varied forms of religious work. 'The internal suspicion and disunion,' which Mr. Herklots says has been the bugbear of the party, is disappearing. The outspoken frankness and fine spirit of the book entitle it to a careful reading.—*The Layman's History of the Church of England*, by G. R. Balleine (Longmans, 1s. 6d. net), is made to revolve round two imaginary villages, so that it is history in action amid the everyday life of the people. Mr. Balleine knows his subject well, and his catholic spirit helps him to appreciate the work of Wesley. The book will be read with zest, and many illustrations add to its interest.

*Churches in the Modern State.* By J. N. Figgis. (Longmans, 4s. 6d. net.) Dr. Figgis delivered four lectures on this subject in June, 1911, and they form the core of this book. He holds that the essential minimum of the Church's claim for freedom 'must depend on its recognition as a social union with an inherent original power of self-development, acting as a person with a mind and will of its own.' Other matters are questions of detail which leave room for mutual concession. This position is set forth with much learning and skill. Dr. Figgis claims for the Church 'freedom within the limits of civil society,' but does not claim 'to be outside the law nor to exercise control over politics.' His lecture shows that 'Ultramontaniam' is inextricably bound up with this false theory of the 'omnipotent sovereign.' The argument is forcibly stated and will command respect, though it does not really meet the difficulty caused by establishment.—*Notes on the Intellectual Condition of the Church of England.* (Unwin. 1s. net). 'A Sexagenarian Layman' here pursues the theme of his early plea for *Prayer-Book Revision*. He



quotes largely from the notices of that book, and urges that 'the standard of doctrine demanded for membership of the National Church should be less rigid and much simpler.'

Messrs. Bell & Sons have now added a second twenty volumes to Bohn's Popular Library. They are only one shilling (net), and the foolscap octavos in strong and neat cloth covers with designed title-page and end papers will be an ornament to any library. The type is clear, the paper good, and it is a pleasure to have these books as companions for a journey or a leisure hour. The selection includes Fanny Burney's *Early Diary* (2 vols.), which is worthy of a place by the side of Boswell's *Johnson*. Carlyle thought 'Bohn' the usefulest thing he knew, and his own *French Revolution* is here in three most convenient volumes, beside which Mignet's fine history should be set. Two volumes are given to Emerson, and two to Fielding's *Tom Jones*. Mrs. Jameson's work on *Shakespeare's Heroines* is a treasure, and the translation of Marcus Aurelius's *Thoughts* with an essay by Matthew Arnold is a book that every one ought to have on his shelves. Montaigne's essays are given in Cotton's translation, revised by W. C. Hazlitt (8 vols.). Three volumes also are needed for Ranke's *History of the Popes*, a masterpiece of research and literary skill. Two of Anthony Trollope's Barsetshire novels, *The Warden* and *Barchester Towers*, well deserve their place in this comprehensive selection, which ministers to all tastes. Bohn is indeed renewing its youth, and making its old friends young again.

*Westminster Abbey*, by W. J. Loftie, B.A. (Seeley, Service & Co. 6s.), is a new edition of one of the best books on the Abbey. It is written by a master who knows how to instruct. It is a beautiful crown octavo with gilt tops and illuminated binding, and Herbert Railton's illustrations are very fine. Reproductions of old drawings and prints also add much to the interest of a volume that will delight every one who loves Westminster Abbey.

*A Missionary Mosaic from Ceylon*, by Edward Strutt (Kelly. 8s. 6d.), helps us to understand the zeal for missions which burned brightly in the writer's heart to the end of his days. He describes his first jungle journey, his fight with cholera and famine, and gives pictures of his Tamil flock and the converts won by the mission. An excursion to the ruined city of Anuradhapura with its famous Bo-tree fills some graphic pages, and graceful little poems are interspersed with the other papers. The book is alive with missionary fervour, and every reader will catch some of Mr. Strutt's love for Ceylon and its people.

*One Generation of a Norfolk House*. By Augustus Jessopp, D.D. Third edition, revised. (Unwin. 7s. 6d. net.) It is a quarter of a century since Dr. Jessopp wrote this record of Henry Walpole, the Jesuit Father, who was executed at York in 1595. His modest first edition was limited to one hundred and sixty copies, but a second edition was called for in 1879, and it is now reprinted with revisions

from Dr. Jessopp's memoranda and notes. It is a book that gives quite unusual insight into the Romanist activities of Queen Elizabeth's reign. It is deeply interesting, and its learned notes and its bibliography will be of great service to students of the period. It has a good photograph of Dr. Jessopp as frontispiece, and is a piece of his most painstaking work which deserves the careful attention of all Elizabethan students.

*Musicians of Sorrow and Romance.* By Frederic Lawrence. (Kelly. 2s. 6d. net.) The four studies of Grieg, Chopin, Tchaikowsky, and Schumann in this volume first made their appearance in this Review, where their artistry of style and their suggestive criticism made a strong impression. They are now supplemented by a study of Wagner, which is one of the most sympathetic and discriminative studies of his art that we have seen. It is exquisitely written, with an artist's eye for a phrase and a musician's insight into the depth of meaning in the passionate and mystical work of the master. The essays are attempts to interpret the music through the soul of the writer. The beautiful frontispiece and headpieces in the studies show that Mr. Lawrence's pencil is as skilful as his pen. It is altogether an exquisite book.

The *Times* series of reprints from its own columns is sure to find favour, and nothing could be more welcome than *Some French Cathedrals*. (Murray. 1s. net.) The articles were eagerly read when they appeared in August, 1912, and those who get this neat little volume will read it again and again with pleasure. The first paper 'On French Gothic' shows the 'unparalleled sublimity inside' and the 'complex mass of straining effort' outside. This giant and labouring strength has its own beauty, and some of the cathedrals are works of art which have 'only once or twice been equalled in the history of the world.' The four cathedrals described are Bourges, Chartres, Amiens, and Beauvais, and it is a delightful education to study these masterpieces under the guidance of such an expert. The little book deserves a great circulation.

*Chapters at the English Lakes.* By the Rev. H. D. Rawnsley. (MacLehose & Sons. 5s. net.) This is one of Canon Rawnsley's most charming books. It opens with a touching little paper on John Wordsworth, the poet's younger brother, who was lost on board the fine East Indiaman of which he had just been made master, by the fault of the pilot. There is a pleasant chapter on Coleridge, and two racy sketches of Charles Dickens in Cumberland. The moonlight skating on Derwent Water and the parish party make good reading, and the antiquarian interest is strong in the paper on Keswick and the Stone Circle on Castrigg Fell. The battle of Portin-Scale Bridge is fought over again to our great delight, and some interesting victories won by the National Trust are very brightly described. Every lover of the lakes will find this a most enjoyable book. Long may Canon Rawnsley flourish!

*The Life of Blessed Henry Suso*, written by himself (Methuen, 8s. 6d. net), was translated from the German by T. J. Knox in 1865. It is now reprinted, with an Introduction by Dean Inge which throws welcome light on the mysticism of the fourteenth century. Suso was 'steeped in supernaturalism,' and his life and discourses with his spiritual daughter, Elizabeth Stäglin, are of great interest.—*Modern Rationalism as seen at Work in its Biographies*. By Canon Henry Lewis, M.A. (S.P.C.K. 4s. net.) A careful study of the biographies of Voltaire, Tom Paine, J. S. Mill, Renan, Bradlaugh, Herbert Spencer, Nietzsche; with chapters on scepticism and the making of character and on Agnosticism and the experiences which death brings. The examination is conducted with care and good feeling, and that makes its warnings the more emphatic and impressive. It is a piece of work which will help many.—*Things Seen in Oxford*, by Norman J. Davidson, B.A. (Seeley, Service & Co., 2s. net), is a welcome addition to a very handy series. It is just the book for a visitor to slip into his pocket, and its fifty-two illustrations are very effective. The chapters on expenses at Oxford, on sports, and on examinations, will be read with special interest.—Among the reprints that specially appeal to evangelists are *The Life of D. L. Moody*, by his son (Morgan & Scott, 2s. 6d. net), and *Richard Weaver's Life Story*, by Dr. James Paterson (Morgan & Scott, 1s. 6d.). Both are wonderful records.—*In the Year One in the Far East*. By Edith M. E. Baring-Gould. (C.M.S. 1s. 6d.) This story of a recent tour round the world is brightly written, well illustrated, and will help those at home to see with their own eyes the missionary work that is being done in China and Japan. It is a book that young readers will greatly enjoy.—*Evelyn. The Brief Story of a Consecrated Life*. By L. M. Coade. (Kelly. 1s. net.) Miss Laird, of Sligo, died in 1910, a gifted, gracious young lady, who loved life and travel, and gave her best strength to everything that was lovely and helpful. It is a very beautiful little sketch.—*Of Spiritism*. By the Hon. T. W. Harris. (Griffiths. 2s. 6d. net.) Mr. Harris tells a strange story of what he has suffered from hypnotic telepathy, which quite bewilders an ordinary reviewer.—*Marching Manward: A Study of the Boy*. By Frank O. Beck. (Eaton & Mains. \$1 net.) Mr. Beck has lived among boys, and this book represents a dozen years of labour. It shows how they may be kept pure and led to high endeavour. It is a sensible book, from which parents and workers may get many practical hints.—*Quelques Réflexions sur la Guerre Turco-balkanique*. By le General Chérif-Pacha. (Paris: L'Hoir.) The writer shows that before hostilities broke out Abdullah Pasha saw that the Turkish army was absolutely unfit for war. The course of events is described, and the conclusion reached that a government of worthy men would be of greater service to Turkey than all manner of fortifications.—*London Diocese Book for 1918*. (S.P.C.K. 1s. 6d. net.) Prebendary Nash and Canon Nash have edited this book with the utmost care. It is a guide to all the activities of the diocese, and no Churchman in London can afford to be without it at his side.

## GENERAL

*The Cambridge History of English Literature.* Edited by Sir A. W. Ward, Litt.D., and A. R. Waller, M.A. Vol. X. The Age of Johnson. (Cambridge University Press. 9s. net.)

THIS volume opens with a study of Richardson by M. Cazamian, who regards him as 'the poet, as he was one of the prophets, of middle-class religious faith.' 'With him the moral purpose of art remained supreme, and from it he derived alike his wonderful power and his most obvious limitations.' His novels are aptly compared to 'a thrice-told Pilgrim's Progress, illustrating the road to salvation by both positive and negative examples.' Their influence on the Continent was deep and widespread. There Richardson helped the wave of sentimentalism to break loose, and thus had a large share in the rise of the cosmopolitan age. Fielding and Smollett are suggestively treated by Mr. Harold Child, and Professor Vaughan's discriminating study of Sterne and the novel of his times deserves special recognition. Dr. Nettleton deals with the Drama and the Stage, and Mr. A. H. Thompson with 'Thomson and Natural Description in Poetry.' The Rev. D. C. Tovey did not live to read the proofs of his chapter on Gray, which is one of the best estimates both of the poet and his poems that we know. Professor Saintsbury's chapter on 'Young Collins and the Lesser Poets' is a little masterpiece of criticism. 'Johnson and Boswell,' by D. N. Smith, gives a comprehensive account of the master's works and the disciple's immortal tribute. 'Johnson lives in his pages. And he had the gift of the perfect style for his kind of biography—a style of no marked individuality, but easy, clear, and flexible, which does its duty without attracting attention and requires to be examined to have its excellence recognized.' The charm of Goldsmith and his work are well brought out by Dr. Austin Dobson. Professor Ker's subject, 'The Literary Influence of the Middle Ages,' is handled in a novel and illuminating way. Letter-writers, historians, philosophers, and divines are discussed with special fullness, and the two closing chapters on the Literature of Dissent and Political Literature are of special value. Archdeacon Hutton, who writes on 'Divines,' says that John Wesley was 'with the pen as with the tongue, a master of direct English and simple strength.' 'His *Journal* has all the charm of a pious Pepys, and, now that it is being published as it was written, the world can see through it closely into the writer's heart, as in the curious account of his love for Grace Murray. In pathos and descriptive power, its simple narrative shows the rugged force of Walt Whitman; the word is not sought for, it comes naturally, and, one feels, is inevitable.

In the *Journal* we see how English divinity was breaking from the trammels of its literary convention, and the deliverer was John Wesley. If we judge his *Journal* with the life which it lays bare, it is one of the great books of the world.'

*The English Novel.* By George Saintsbury. (Dent & Sons. 5s. net.)

This is a volume in a new series—the 'Channels of English Literature'—the object of which is to trace the genesis and evolution of the various departments of our literature and thought. There has been no complete handling of the English novel. Professor Raleigh's volume stops short at Jane Austen, whilst Professor Saintsbury brings his down to the end of the nineteenth century, excluding novelists now alive. He begins with the foundations in Romance. We have no Greek prose fiction till a period long subsequent to the Christian era, and nothing at all in Latin except the fragments of Petronius and the romance of Apuleius. Professor Saintsbury thinks that Romance is due to a marriage of east and west through the spread of Christianity and the growth and diffusion of the 'Saint's Life.' In Malory we have the sum and substance of what mediæval fiction could do in prose. Lyly's *Euphues* and Sydney's *Arcadia* may be said to have founded our modern novel and romance. To these and their successors the second chapter is given. Then we find 'the four wheels of the novel wain'—Richardson, Fielding, Smollett and Sterne. The estimate of these masters is a fine piece of work. Fielding made use of Richardson as a spring-board for reaching heights which his predecessor could never have attained; he spirited the thing up and set it free from epistolary trammels. Sterne led into literature wayward but promising side-paths. Chapters on 'The Minor and Later Eighteenth Century Novel'; 'Scott and Miss Austen'; 'The Successors to Thackeray'; 'The Mid-Victorian Novel' are followed by a final study of 'The Fiction of Yesterday.' Professor Saintsbury recognizes that in the last half of the nineteenth century the English novel did great things which no division of the world's literature could 'much, if at all, exceed.' The criticisms of separate works will commend themselves to the judgement of experts, and it is an education to follow such a survey of the development of the English novel.

*The Works of Tennyson, with Notes by the Author.* Edited with Memoir by Hallam, Lord Tennyson. (Macmillan & Co. 10s. 6d. net.)

This is a volume of nearly 1,100 pages, with a delightful Memoir skilfully abridged from the Life of the poet, and with here and there some few facts added, illustrating his character or the methods of his work. The plays are given in full, and the notes, which excited such interest when they were first published, are placed at the end of the volume. In the Contents reference is given under each poem to

the page where the notes upon it can be found. Beside the index to first lines there is an index to *In Memoriam* and to the Songs, a facsimile of 'Crossing the Bar,' and a poem on 'Reticence' which by some inadvertence was not published in Tennyson's lifetime. The music which Lady Tennyson wrote to 'The Silent Voices' is also included. The fine portrait by Watts forms the frontispiece. Altogether this is a volume which will long be regarded as one of the glories of English literature.

*Tibullus. The Elegies.* By Kirby Flower Smith. (American Book Co. \$1.50.)

This edition of Tibullus has been prepared 'for use in schools and colleges,' and its thoroughness is a credit to the classical scholarship of America. There is a copious introduction, dealing with the poet's life, with the history of the criticism which has gathered about his personality and his poetry, and with the text of the *Corpus Tibullianum*. Tibullus is a poet read for the most part by senior students and advanced scholars: he cannot rival Horace on the one hand, nor Propertius on the other; and as an elegiac poet he can never command the admiration which the brilliance of Ovid evokes; but he has merits of his own which are duly brought out by his latest editor. The notes are extremely full, crowded with allusions to German monographs and other learned authorities, and illustrated by quotations drawn from classical and modern literature. The school-boy who will master them will indeed be a prodigy: but the advanced scholar will find in them a large and luxuriant field for his imagination and learned tastes.

*The Story of Beowulf.* Translated from Anglo-Saxon into modern English Prose. By E. J. B. Kirtlan, B.A., B.D. (Kelly. 8s. 6d. net.)

*Beowulf*, as the *Cambridge History of English Literature* says, 'is by far the most important product of the national Epos.' Many of its persons and events are known to us from other Scandinavian records, and the hero may with good reason be identified as Biarki, the chief of Hrólfr Kraki's knights. In its present form the poem dates from Christian times, but it is 'at least as old as any other considerable piece of Old English poetry which we possess.' Mr. Kirtlan has translated it from the unique manuscript in the British Museum, and it says much for his knowledge of the difficult West Saxon dialect and his mastery of its alliterative verse that he has produced such a spirited translation. The terrible struggle with Grendel lays hold upon our imagination, and we follow the deliverer's course with bated breath. The Introduction brings out the fraternal life of the community where 'King and chieftain, and thane and churl freely intermingle and converse.' The tribes and nations have a sense of comradeship and mutual responsibility, which draws Beowulf to Hrothgar's court when his men were being torn and eaten by Grendel. Fate or Weird

looms large on their horizon. 'There is this perpetual overshadowing and almost crushing sense of some inscrutable and irresistible power that willetth all things and disposeth all things.' The story is wonderfully vivid, painted in strong colours, and full of elemental passions. No modern fiction is more intensely dramatic or picturesque. Mr. Kirtlan's notes are of great value for students, and he has again been fortunate enough to secure decorations and drawings by Mr. Frederic Lawrence, which wonderfully embody the spirit of the great epic. *Beowulf* is as well produced and attractive as *The Green Knight*, and no praise could be higher than that.

*Pragmatism and Idealism.* By W. Caldwell, M.A., D.Sc.  
(A. & C. Black. 6s. net.)

Much has been written of late about Pragmatism, as well as by Pragmatists, but there was room for this treatise. Dr. Caldwell gives an impartial and well-balanced account of the meaning of the Pragmatist philosophy, and then criticizes it in itself and in its relation to other current tendencies in thought and practice. He comments, for example, on Pragmatism as 'Humanism,' as 'Americanism,' and in its bearings on Anglo-Hegelian Rationalism and the philosophy of Bergson. Professor Caldwell is himself a philosopher, and it is the more to his credit that in this philosophical discussion he is so little of a partisan, and that his style is so clear and generally intelligible. In spite of the surfeit of books on the subject we have read this latest contribution to the literature with pleasure, and we know no better account of what Pragmatism really means, where its strength and its weakness severally lie, and what kinship it evinces with other philosophies old and new. The notes, though sometimes long, are excellent and many a valuable suggestion is packed away in small type.

Messrs. Blackwood and Sons furnish a great treat for lovers of George Eliot in the New Cabinet Copyright Edition of her masterpieces. They make seventeen light and attractive volumes (1s. net per volume) in blue cloth covers with gilt lettering. The paper is good and the print distinct. *Silas Marner* makes one volume, *Adam Bede*, *The Mill on the Floss*, *Scenes of Clerical Life*, *Felix Holt* and *Romola* are each in two volumes; *Middlemarch* and *Daniel Deronda* each fill three volumes. They will make a charming gift for the New Year, and will be a welcome addition to any library that is fortunate enough to have them. No writer of fiction has put more into her books than George Eliot. She took as much pains with her background and atmosphere as the most conscientious historian, and her work has an insight into human nature to which few have attained. This is certainly a beautiful edition.

*Confessions of a Book-Lover.* By E. Walter Walters. (Kelly. 2s. 6d. net.)

Mr. Walters has been fortunate in securing an Introduction from the pen of Mr. Coulson Kernahan, who speaks warmly of his work

and the pretty sense of humour that brightens it. It is essentially a readable book. The writer's zest for a good book is infectious, and we follow him to old bookstalls, and hear him discourse about his favourite authors with real pleasure. The books that please him best are those that speak to the heart, that greet one with the ease and familiarity of a friend. Charles Lamb is a prime favourite for a summer's afternoon in a garden, and Jefferies, Goldsmith, Leigh Hunt and De Quincey join the company. There is much about books that tempt and books that captivate, bedside books and bookplates, and we spend some pleasant moments with another book-lover who sees his treasures through rose-coloured spectacles. It is all so gracefully put that we linger over our feast and long for more.

*English Literature from Beowulf to Bernard Shaw.* By F. S. Delmer. (Heath, Cranton & Ouseley. 2s. 6d. net.)

Mr. Delmer is lecturer in English at the University of Berlin, and seeks in some 200 pages to give 'a concise, thoroughly reliable, readable and clear account of the development of English Literature from the earliest times down to the present.' This great feat he has accomplished in a masterly way. He gives a summary of the chief events, with dates, and his analyses of some masterpieces are excellent. The book may be tested by its accounts of Tennyson, Browning, Meredith, and Kipling. It is full, accurate, discriminating, a handbook that busy men as well as young students will find of constant service.

*Christ in the Social Order.* By Dr. W. M. Clow. (Hodder & Stoughton. 5s.)

This is a comforting book for those who find the present social order fundamentally good. Dr. Clow finds Christian sanction for it in the Gospels—for property, capital, wealth, masters and men, inequality, hard work and everything. It is ably written. The chapter on land is a reforming one, and rather out of harmony with the rest of the book. It is, however, excellent. Dr. Clow's note is sometimes harsh and over-stern, and his statements, now and then, too dogmatic and contemptuous of labour and of Christian social reformers. The latter mean well, but are ill-informed! Meantime Dr. Clow would do well to correct the following technical slips and errors in the next edition. Robert Dale Owen was the son of Robert Owen, and was not the founder of New Lanark. Twice this error occurs (pp. 86, 87). Rowntree's garden-village is at Earswick not *Swanwick* (p. 159). Shakespeare did *not* say, 'Heaven does with us as men with torches do' (p. 85). Private 'property' is meant on p. 99, not '*poverty*.' The following also should be corrected, 'perfectability' (p. 64), 'a certain calibre of economist' (p. 186), men 'are the better of being employed' (p. 176), 'fail of the end' (p. 268). There is much that is more seriously wrong in the book, and much that is right. It is the tone which is chiefly wrong.



*Lightships and Lighthouses.* By Frederick A. Talbot. Illustrated. (Heinemann. 6s. net.)

Mr. Talbot has written three volumes describing the Conquests of Science, and this book shows the same mastery of the subject and wealth of illustration that made its predecessors so valuable and so useful. Mr. Wyrde's *British Lighthouses* has more to say about Trinity House and Lighthouse authorities, but Mr. Talbot goes more thoroughly into the internal mechanism of the lighthouse or lightship. He incorporates the latest development in the field of engineering or science. The account of the building of a lighthouse is intensely interesting. In the Old World the lighthouse is a monolithic structure with each stone jointed to its fellow on four or five of its six sides. Sometimes iron is used, as at Hunting Island Tower, off the coast of South Carolina. The shell is made of panels, each of which weighs 1,200 lbs. There is severe erosion here, and the structure had to be removed to a new site. The distance at which a light can be seen out at sea is influenced by climatic conditions and by the curvature of the earth. The higher the light, or the spectator, or both, is elevated above the water, the greater the distance from which the light can be seen. Sometimes a subsidiary light has to be thrown on some dangerous point. At St. Catherine's, in the Isle of Wight, part of the light that would be wasted on the landward side is carried vertically down the tower by a disposal of lenses and prisms and projected horizontally through a small window, after being coloured into a red ray by passing through some glass of the desired tint, to mark a danger spot some distance away. There is a similar low-light room in the Eddystone, but an independent beacon is now preferred, and the automatic light requires no attention for several weeks or months. Fog is the most deadly peril of the sea, and the chapter on fog-signals shows how this danger is met. Engineers hope to render audible signals as completely effective as those of a visual character. The Eddystone has a good chapter to itself, and so has the Fastnet, which is the outpost of Europe. The book helps us to understand the heroism of lighthouse builders and keepers, and many a thrilling story of the sea is told in its pages.

The ninth set of volumes added to the Home University Library (Williams & Norgate, 1s. net) are of very great interest. Sir Gilbert Murray's *Euripides and His Age* reconstructs the Greek dramatist's life, showing the general atmosphere of fifth-century Athens and the meaning of Greek tragedy. The chorus was the dance, and it was 'religious; it was a form of prayer.' Every limb and muscle was used to express the emotion for which man had no words. Mr. H. N. Brailsford's *Shelley, Godwin and their Circle* is a luminous study of their work and influence, brilliant in phrase and strong in thought. It will repay a very careful reading. *The Ocean*, by Sir John Murray, is an expert's book written in a most instructive way.

Professor Harris' study of *Nerves* is a wonderful description of the nervous system and one of immense practical importance for the nation and the individual. Mr. Aneurin Williams' history of *Co-Partnership and Profit-Sharing* is very timely, and embodies the results of long and close attention to the subject.

The second set of *Fellowship Books* (Batsford, 2s. net) well maintains the high standard set by the first. The paper, type, and binding are as attractive as they can be made, and the subjects of the new volumes are well within the range of a series which seeks to express the Human Ideal and Artistic Faith of our own day. In *Fairies* G. M. Faulding shows that our belief in the fairy world is like a little plant that is sometimes scorched, sometimes withered, yet always ready to blossom again. It is good for our prosaic age to renew its childhood over such a book as this. *Freedom* is a more practical theme, though Mr. Freeman shows that to do what we like is only granted to us in momentary snatches. He praises the man who is strong enough to support both joy and sorrow, and does it in a charming way. Norman Gale's theme is *Solitude*. He has much to say of its treasures, and he says it in the most thought-provoking style. Animals have their place of honour in this fellowship. Dogs and cats may feel honoured by Mr. Lehman's title, *A Spark Divine*, and his stories of their sagacity and friendliness are nothing less than delightful. Mrs. Meynell's *Childhood* carries older readers back to that enchanted world of toys and books, and 'the stranger's children.' Only a poet could have written such a dainty essay as this. *Romance*, by Ernest Rhys, has much to say of Welsh traditions about King Arthur and Morgan le Fay. It is a full, rich study, and though it has to be compressed into a nutshell it never fails to stir the fancy, as well as to get to the heart of its subject.

The Society for Promoting Christian Knowledge issue a volume which gives *The Latest Light on Bible Lands* (6s.). The writer, Mr. Handcock, is one of the lecturers of the Palestine Exploration Fund, and was an assistant in the British Museum. He allows the facts to speak for themselves. The account of the excavations in Palestine is of special interest, and the illustrations are very effective. It is a book that every Bible student will want to have always at his side. *The Expected King*, by Lettice Bell (8s. 6d.), tells the stories of the Baptist's home and the boyhood of Jesus in a charming way for small readers. *Two Girls and a Secret* (2s. 6d.), the daughters of a London doctor, are very attractive and find many friends. *Penelope's Haunted House* (2s. 6d.) is a story of a girl's courage. She and her brother are a pair of heroes. *Leo Lousada* (2s. 6d.), a Guernsey love story and a pretty one. *The Prize and the Blank* (2s.) tells of two weddings. One wife is a treasure; the other's extravagance spoils her husband's life. It is a story that will do much good. *The Palace Footboy* (2s.) is a story of Bishop Ken. It is well told and full of spirit. The children's edition of *The Ballad of the Babes in the Wood* (6d.), with its pictures and an introduction by the Rector

of Merton, Norfolk, is of quite unusual interest. *The River Tramp*. (2s.) is a spirited story of adventure on the Orinoco. *Guinevere* (1s. 6d.) is one of the brightest and most unselfish of girls, and her love has its rich reward. *Betty and Priscilla* (6d.) and *Picture Tales for Village Children* (6d.) are very bright little books. *Tom, Dick, and Nancy* (6d.) is a very pretty child's story. The Churchman's Remembrancer, Pocket Books, Almanacks, Calendars are very complete and well arranged. The prices range from 2s. to 1d., so that every want is met. The Parochial Offertory (6d.) is very handy, and the three Sheet Almanacks are specially attractive.

The Religious Tract Society has good reason to be proud of *The Sunday at Home*. It tells its readers about present-day celebrities, and provides bright stories and pleasant papers to meet all tastes. Its illustrations are very attractive, and the editor's own contributions give a variety and a personal note which add much to the charm of an old favourite which is growing more popular every day. *Her Husband's Property*, by Amy Le Feuvre (6s.) The young widow whose husband had been a gambler works a wonderful change in the neglected estate. She is fascinating, and her agent's romance and their happy marriage make up a delicious story. *A Burden of Roses*, by Florence Bone (6s.), is a story of a foundling and of the Yorkshire moors. Meg turns out to be an heiress and grows into a noble woman. It is a tale that makes life seem richer in possibilities of doing good. *The Valley of Delight*. By Florence Bone. (6s.) Rachel Damer reluctantly gives up her work as a teacher in London to live in the country, where her father has bought a house. There she finds her vocation and her happiness. She is a large-hearted girl with strong views and a big heart, and life deals very kindly with her in the end.

C. H. Kelly's books make a very attractive parcel. *The Farrants*, by Annie S. Swan (8s. 6d.), and *The Dividing-Line*, by Marguerite Curtis (8s. 6d.), should prove attractive as rewards and gift-books, for they are well 'got up' inside and out. They are capitally illustrated, the one by Mr. G. B. Evison, the other by Mr. B. Hutchinson. In the former Mrs. Burnett Smith excels herself. Apparently it will be long before we hear the swan-song of this delightful and now veteran story-teller. The longer the better for the youths and maidens who still read and profit by her simple, unpretentious, edifying tales. *The Farrants* will be placed among her best, especially if judged by her brave, resourceful heroine. There is little plot and no mystery, but the story as a whole is so life-like and inspiring that it will arrest and retain the interest of exacting readers, and, while watching the heroic struggle of Miss Audrey to redeem the family fortunes, virtue will flow forth from it to the most critical. True pride triumphs over false throughout, and religion, while it is not obtruded, is obviously the mainspring of the victory. In the latter story there is plenty of plot and mystery, and when the Jesuits come on the scene there is plenty of intrigue and trickery. "The Dividing Line"

is between two ancient families, the Redvers and the Gambrils, and also between the two religions, Catholic and Protestant. Singularly enough, the heroine, Sheila, who is described as 'early Victorian with a veneer of modernity,' like Audrey in the other story, comes to the rescue of a bankrupt father and his family. Sheila triumphs over the machinations of her wily foes with plain, straightforward honour and fidelity, and the story, which is one of love as well as conscience, ends with marriage bells in orthodox, old-fashioned style. *In Rhodes' Land*, by E. C. Rundle Woolcock (8s. 6d.), is one of the best pictures of a colonist's life in South Africa that we have seen. Two good women fill a large part in the story, and one gets to know the natives and the country as well as the English settlers. It is very vigorously alive and full of interest. *The Senior Prefect*, by J. W. Butcher (8s. 6d.), will delight schoolboys. The writer paints them from the life. His boys have good stuff in them, and despite temptations and problems they come out well. There are some dramatic situations, and they are cleverly handled in this bright and wholesome story. *Tom Brown's School-days* is one of the books that never grows stale, and this edition is everything that a boy could desire. The shilling copy has a coloured frontispiece and black and white illustrations. Superior bindings and more pictures can be had for 1s. 6d., 2s., and 3s. 6d. The artist has caught the spirit of the story, and the eight-page biography of Thomas Hughes gives information which young readers will prize. This is sure to be a very popular edition. *Danesbury House*. (2s., 1s. 6d., and 1s.) A very attractive reprint of Mrs. Henry Wood's thrilling story, handsomely bound and well printed. It will be much prized by all who want a moving Temperance tale. *The Education of Patsy O'Shay*. By George A. Parkinson. (2s. 6d.) One of the best stories of London slum life and a wail's uplifting that we have ever read. It is intensely alive and full of quaint situations. The illustrations are very happy. *Wonder-Oak*, by Bertha Curren-Porter (Eaton & Mains, \$1 net), is a story of the oak and the fairy godmother, with processions of butterflies and many marvels that will enchant little readers. It is daintily illustrated by May Aitken. This reprint of *The Coral Island* (2s., 1s. 6d., 1s.), by R. M. Ballantyne, is made attractive by clear type, good covers and effective illustrations. The coloured frontispiece will appeal strongly to boys. *The Holiday Nature-Book*, by S. N. Sedgwick, M.A. (8s. 6d.), shows how holidays may be spent on the sea shore, or in studying birds and insects. A Nature Calendar teaches what is to be looked for each month, and many hints are given as to nature photography. The book has 115 illustrations and is written in the most charming fashion. *Ideals and Ideas for Band of Hope Workers*. By Stanley Sowton. (2d.) Those who read this pamphlet will be saved from many a rut, and will get hints for programme making and the conduct of Band of Hope meetings that will be very useful.—Lovers of choice little books will find four treasures (6d. net). *Chivalry in Modern Life*, by the Rev. E. J. Brailsford, appeared in these columns and was printed by special

request in Braille type for the blind. It is a lovely plea for a lovely thing. The Rev. S. P. Bevan's *Words to a Youth* go straight to the point, and are both wise and tender. It is just the thing to give to young men. *Lotus Bloom from a Sanscrit Lake* was collected by a gifted missionary, the Rev. B. Robinson. Great thoughts are packed into two or three lines which probe the conscience and stir the fancy. It is a golden store of old-world wisdom. *The White Rosary*, by E. H. Carrier, opens with some verses which compare the snowflakes to beads on heaven's white rosary. Love songs and flower songs are here, which are always tender and graceful. It is a first book of poems, and the writer has a true gift. Music and feeling are well blended. Such booklets ought to have a very wide sale.—The Methodist Pocket Books for 1914 have been prepared with great skill and are strong, compact, and comprehensive. The needs of both ministers and laymen are met in the most satisfactory way, and the neat *Diary* will be in much request. There is also a complete *Desk Diary* (1s.) interleaved with blotting paper. Busy men will find ample space here for engagements and accounts. *A Popular Handbook of Methodist Law and Usage*. By Arthur Page Grubb. (Kelly. 1s. 6d. net.) Such a book as this is sure of a welcome. It is well up to date, and it gives details of Methodist law and order which will be of constant service to all who hold official positions in the Church. For fifteen years Mr. Grubb has had to study such problems, and he knows where the difficulties lie, and is a wise and reliable guide. It is a thoroughly good piece of work.

*Her Ladyship's Conscience*. By Ellen Thorneycroft Fowler. (Hodder & Stoughton. 6s.) This is sparkling story with clever talk in abundance. The leading ladies are the duchess and her younger sister, the owner of the conscience. It forbids her to marry her lover, but all comes right at last. Lord Westerham is a clever study and so is the duchess, but Lady Esther is a very mirror of gentleness and fine feeling. It is no small gain to have the beauty of such a character made clear in this attractive story.

*It Is not Lawful*. A Romance. By Arthur H. de Long. (Eaton & Mains. \$1 25 cents.) The story of John the Baptist and his love for Mary of Magdala and of Bethany is very beautifully told. John loves Mary in her gay, light-hearted girlhood and she returns his affection. The setting of the story, with its Jewish worship, the death-bed of Herod, and the final tragedy of the Baptist's execution, is skilfully wrought, and there is an air of reality about it all which is very impressive. It is not easy to make such scenes live, but Mr. de Long has done it. He identifies the two Marys, but Mary of Magdala is not a woman of impure life.

*Revolution and Other Tales*. By Margaret Baldwin. (C.M.S. 1s.) These are true stories of China scenes during the Revolution. Hospital triumphs and visits to grateful patients help us to see the daily life of the people. It is a little book from which one can learn

much.—*Common-Sense Talks on Health and Temperance.* By Alice M. Banks. (Allenson. 1s. net.) Many will be glad to have such a compact little book on alcohol as a beverage and as a medicine; its effect on parents and children, and the evil wrought by headache powders, neuralgia tabloids, &c. It is both timely and sensible.

The Report of the Land Enquiry Committee (Hodder & Stoughton, 1s. and 2s. net) will be studied with close attention. The Committee gives an impressive array of facts as to the wages of agricultural labourers, rural housing, the garden and the allotment, small holdings, game, security of tenure, State-aided purchase, and all the problems that are associated with the land. The Committee has not contented itself with mere inquiry, but has made suggestions which will be eagerly discussed. It recommends the fixing of a legal minimum wage, which 'should be fixed at least at such a sum as will enable the labourer to keep himself and an average family in a state of physical efficiency, and to pay a commercial rent for his cottage.' 'Rural District Councils should provide a cottage for every person employed in a rural district.' The report will be intensely interesting to every patriotic Englishman.

*Have Ye Never Read?* That is the title of the latest popular report of the Bible Society. It maintains the high level reached by its predecessors. Pictures and stories make one forget that it is an annual report. It is delightful reading, and it shows how the Bible finds its way to men's hearts and consciences everywhere.

*Smith and the Church.* By Harry H. Beattys, D.D. (Hodder & Stoughton. 2s. net). Dr. Beattys tries to explain why many men do not go to church. He begins with what he regards as the least important of the reasons—the faults of the Church. These are frankly dealt with, but the real reason is that Smith does not feel the need of the Church. The whole subject is handled in a way that arrests attention. Smith is never really indifferent to the appeal of Christianity, and if the Church has a re-baptism of faith in her Head, she will see the non-Churchgoer return to the fold.

The series of National Health Manuals, edited by Dr. Kelynack, and published by Charles H. Kelly, at 1s. and 1s. 6d. net, is enriched by its latest volume, entitled *Youth*, which contains twelve chapters, each dealing with some phase of young life, and each written by some one who may fairly be regarded as a specialist in his or her subject. Such important subjects as Growth and Development, Hygiene, Diet, Occupations and Recreations, Disorders, Education, and Habits, are clearly and tersely treated, and each chapter is wise and illuminating. The appeal of these manuals is primarily to those interested or engaged in what is known as social service, but many others will find instruction in their pages. The new volume, to which we now refer, ought to be on the shelves of every head of a boys' or girls' school, and it would be a useful gift to make to parents whose children are in, or approaching, the period of

adolescence. One good point about the book is a bibliography for the subject of each chapter.

*Highways and Byways of the Zoological Gardens*, by Constance Innes Pocock (Black, 5s. net), will appeal to young and old. It is brightly written by one who knows all the ways of the creatures in the Zoo, and as wife of the Superintendent of the Gardens is in close touch with the best sources of information. Its illustrations are delightful, and so is the whole book.

*The Standard Catalogue of Postage Stamps*, 1914. (Ipswich: Whitfield King & Co. 2s.) This is the fourteenth annual issue of a catalogue that is valued by all stamp collectors. It gives 4,127 illustrations one-fourth of the actual size of the stamps. Since 1910 sixty-four pages and 420 illustrations have been added, but the larger sale has enabled the publishers to produce it at the same price. No fewer than 988 new stamps have been issued during the past year. This brings the total number of stamps issued up to 25,909, all of which are included in this catalogue. 7,668 belong to the British Empire. The handy size of the catalogue and the minute care with which it has been prepared entitle it to its high reputation.—*The New Alinement of Life*. By Ralph Waldo Trine. (Ball. 8s. 6d. net.) The writer's aim is to bring the teaching of the Christian faith in line with the need of our times and into harmony with modern philosophy and thought. One can heartily agree with the writer's spirituality, and his warnings against worry and despondency without endorsing all his views on Old Testament teaching. His advice on habit-forming is timely and practical.—*Books to Read* (Longmans, 6d.) is a bibliography of Christian literature prepared by a Committee of fifteen which met at Bishophorpe by invitation of the Archbishop of York. No book in the list costs more than one shilling and sixpence. The subjects dealt with are the Bible, Christian Doctrine, Church History, Foreign Missions, The Church and Social Questions. The work has been carefully done, and will be of real service. Dr. Ballard's *Why Not* series (1d.) might well be added, but we are glad to see Benjamin Robinson's book included with a note of approval.—*Puritan Pansies*. By Claud Field. (Gay & Hancock. 6d.) They number twenty-two, and begin with one from the Persian which likens faith to the loyal warden of a fort on the frontier. Then the Bunyan window at Westminster wakes up memories of the pilgrimage and brings new birth to dead souls. There are other beautiful things from the Persian and three gems on Oxford. It is chaste work with soul in it.—*Poems*. By Wilfrid Earl Chase. (Madison, Wisconsin.) Revised and enlarged edition. Mr. Chase has taste and feeling, and some of his poems are musical though a few are wooden.—Messrs. Morgan & Scott's Calendars and Motto Cards, with their great texts, artistic designs, and colour printing, are a great success, and the Christmas and New Year Cards will be welcomed wherever they go.

## Periodical Literature

---

### BRITISH

THE two Indian articles in the *Quarterly Review* (October—December) are of considerable historical and economic interest. The one is on 'British India before Plassey,' by Mr. H. Dodwell, the other on 'Indian Progress and Taxation,' by the Earl of Cromer. An elaborate article on 'Heredity, Environment, and Social Reform,' by Mr. A. F. Tredgold, will be read with eager interest by all who are engaged in the study of Evolution and of Eugenics, and in the practical work of social amelioration. The article on 'Profit Sharing' is largely an adverse criticism by Professor Ashley of Earl Grey's scheme. It is disappointing to find this eminent economist so decidedly opposed to what seems to many to be the most hopeful solution of the industrial problem, how to secure an equitable distribution of profits amongst the different factors in the production of wealth. 'Profit sharing,' says Professor Ashley, 'has had a history of half a century of experiments; and the great majority of them have been failures.' After a luminous exposition of the principle, and a careful analysis of the principal experiments, he reaches the conclusion that 'Profit sharing in itself furnishes no principle or rule as to the size of the respective shares of the joint product; it raises a whole series of fresh difficulties in adjusting each part—the standard wage and the bonus—of the total remuneration of labour; and it creates new sources of bitterness.' There are many wise, far-seeing suggestions in the article, but, on the whole, it is not very conclusive.

The *Edinburgh Review* (October—December) has several articles of more than ordinary interest. 'The Evolution of the Ironsides,' by Mr. H. C. Shelley, shows that the Ironsides were the deciding factor in the Civil War, and traces their strength and valour to their religion. Incidentally we have a most interesting account of 'The Souldier's Pocket Bible' of 1643, and of 'The Souldier's Catechism' of 1644, both of which were placed by Cromwell's orders in every soldier's kit. 'The Foundation of the French Academy,' by Mr. Edmund Gosse, as it proceeds, grows into an eloquent plea in support of the projected Academy of Letters in England. 'The humble nature of the *Académie Française*, the surprising and painful adventures of its youth, and the glories of its subsequent existence, should,' says Mr. Gosse, 'make us indulgent to the slow growth of any similar institution: Rome is not the only corporation which was not built in a day.'



Mr. Orlo Williams writes on 'The Novels of D'Annunzio' with insight and discrimination. 'His limitations and his lapses, regrettable as they are, no more obscure the splendour of his powers than sun-spots hide the light of the sun. Criticism, reflection, and restraint are alien to his genius, but their absence is counterbalanced by the magnificence of his artistic vision and the brilliant perfection of his style. . . . He was born a poet: as such, it may be he will be immortal. Yet his novels, for their very poetry and the marvellous chime of their Italian language, which D'Annunzio, a master-founder, has cast anew, do not deserve oblivion. The pursuit of plastic beauty as an end in itself has achieved nothing finer in literature.' 'The Triumph of Scientific Materialism,' by Mr. H. S. Elliot, based upon a remarkable French book by MM. Bergson, H. Poincaré, and C. Wagner, is a weighty onslaught on the still surviving materialistic thought of the day. There is a brief anonymous paper on 'The Bicentenary of Laurence Sterne,' which also merits attention.

In the Dublin Review for October-December, Mr. Donald Davidson gives a Centennial Sketch of Wagner, and has much that is helpful to say of I. His Life: II. The Man: III. His Artistic Mission: IV. The Author and Philosopher: and V. The Poet-Musician. He speaks of *Parsifal* as Wagner's gift to Bayreuth, and of *Tristan* as his gift to the world. 'The Present Religious Situation in France' is treated with great ability from the Catholic point of view by M. George Fonsegrive, who, in a hopeful outlook, declares that the religious life in France is 'everywhere increasing in depth and intensity. Unbelief will, no doubt, make still further progress among the people, but not among the upper classes of the nation. . . . The unpopularity of the priests in the towns is growing less; cultivated young men welcome him and even seek him out of their own free will. The human mind has found the limits of science, and has felt that they are narrow and hard. All men of culture recognize to-day that our whole life is, as it were, bathed in mystery. Faith is no longer a suspect but a friend. Those who have it not are seeking it, and those who have found it treasure it. Those even who despair of finding it respect it.' There is also an admirable paper by Father Martindale on Tagore, the Indian mystic poet.

Hibbert Journal (October 1913).—Ex-President Roosevelt writes on 'The Progressive Party' in the United States, pointing out the existing injustices in the social system, and declares that the party, while it cannot cure these inequalities, is resolved materially to diminish them. Sir F. Younghusband's article on 'Some Laymen's Needs' points out, rather pathetically, how those who have been compelled to discard their early religious beliefs may find underneath them deeper springs of true religion. Sir F. Pollock's paper on 'The Relation of Mystic Experience to Philosophy' was read before the Oxford Philosophical Society and is of special interest at present. Prof. Pringle-Pattison, under the title 'The Free Man's Worship,' sharply criticizes Mr. Bertram Russell's views on religion. Other

articles in an interesting number are 'Immortality and Competition' by Lord Ernest Hamilton, 'The Moral Obligation to be Intelligent' by Prof. Job Erskine, and a paper on Miracles by Prof. Wade, of Lampeter College, who appears prepared to make very considerable concessions to Rationalism.

*Journal of Theological Studies* (October 1918) includes among its 'Notes and Studies' articles by Dr. E. Abbott and Dom Conolly on 'The Original Language of the Odes of Solomon,' 'An Early List of Apostles and Disciples,' by Mr. C. H. Turner, and 'Some Notes on the Text of Job,' by Dr. E. G. King. The Reviews are arranged under special headings—The New Testament, History of Doctrine, the Person of Christ, The Logos Doctrine, &c. All are written by experts in the several departments, and most of them deserve careful reading.

*The Holborn Review* (October 1918).—The subjects treated in this number are judiciously varied, as the following examples show. 'The Modern Missionary Crisis,' by Samuel Horton; 'Frederick Shields, Artist-Evangelist,' by J. G. Bowran; 'T. E. Brown, the Manx Poet,' by R. W. Callin; 'Lord Avebury,' by 'Viator'; 'The Borgia at the Vatican,' by W. Ernest Beet, M.A., and 'Reflections on Reading and Writing,' by H. Jeffs. The last two named are very interesting, each in its own way.

*The Expositor* (October and November 1918).—The high standard of this periodical is well maintained, as may be judged from the following titles of articles and authors. Dr. Sanday, 'Text of the Apostolic Decree'; Prof. Buchanan Gray, 'Forms of Hebrew Poetry'; Schweitzer, 'Sanity of the Eschatological Jesus'; T. R. Glover, 'The Teaching of Christ upon Sin'; Prof. Eerdmans, 'Primitive Religious Thought in the Old Testament'; Murphy, 'Psychology of Religious Experience,' and a translation of 1 and 2 Timothy by Prof. Alex. Souter. The last is more than worth the price of the November number.

*Expository Times* (October and November 1918).—The Editor continues to give life and character to each number by his timely 'Notes of Recent Expositions.' Other notable articles are 'Authority and the Individual,' by J. K. Mozley; 'Recent Oriental Archaeology,' by Prof. Sayce; 'The Spiritual Man,' by J. M. E. Ross, and 'A Fragment of Tatian's Diatessaron,' by Duncan Willey. Dr. Warfield's paper on 'The Importunate Widow and the Alleged Failure of Faith,' is able and suggestive, but it breaks off in the middle, we presume, like a sensational story in order to induce readers to look out for the next number. Dr. Hastings needs no devices of this kind, and the only criticism we feel disposed to pass on his excellent periodical from time to time is that its contents are too 'snippety.'

In the *English Review* for November, one who describes himself as 'A Layman,' writing on 'The Church Congress,' and deploring

what he conceives to be 'the decadence of the Church,' tells some 'home truths,' as he thinks he sees them, to the powers that be. 'The reason for this growing decadence,' says he, 'is largely political; for, from the day that it associated itself with moneyed Conservatism as a political party, it found itself divorced from the humanities and the great forces of the lower middle classes and the masses, unsympathetic, increasingly intolerant and mischievous, the country militia of the squirearchy, in a word, it "backed the wrong horse." As things are drifting now, the Church as an ethical tribunal is rapidly losing all reality. In its whole conception and constitution it is a feudal organization, perishable like all things, like the very privileges of the Lords. It is atonic spiritually, as intellectually it is moribund. The clergy shrive and save their consciences, while the intellectual system of the Church, built upon dogma which we no longer believe in, and infallibility which no longer has any meaning, atrophies and falls away.'

In an extended notice of Mr. Rabindranath Tagore's latest book, *The Gardener*, the *Contemporary Review* for November remarks that the charm of these remarkable lyrics grows with every reading. The poetry, which is rhythmic but not in rhyme or ordered metre, reminds the writer of the poetic prose of the Old Testament. The poems are 'not merely lyrics of life and love, they contain an entire philosophy of life and death. They are noticeable for the sadness that is necessarily woven into the gladness. . . . The whole series touches a new note in literature, and suggests the infinitude of new thought that the East has to give to the West.' The Nobel prize for Literature, worth nearly £8,000, has been awarded by the Swedish Academy to Mr. Tagore, as 'the person who, during the year immediately preceding, has produced in the field of literature the most distinguished work of an idealistic tendency.' This, probably, refers to the *Gitanjali* or *Offerings of Song*, as well as to *The Gardener*.

*Church Quarterly* (October).—'The Church and Parliament,' by Viscount Wolmer, is a plea for larger liberty of self-government, which he regards as a reform long overdue. Father Pullen's article on 'The Grace of Orders and Apostolic Succession' is important and timely. He has never seen any proof, which carries conviction, that the Church has at any time recognized the validity of Orders conferred by presbyters.

*International Review of Missions* (October).—Dr. Wilhelm of Tsingtau writes on 'The Revolution and Religion in China.' Recent events 'have been an instrument in the hand of God to prepare the way for a new and large expansion of Christianity.' The article on 'The Balkan War and Christian Work among Moslems,' by Dr. H. S. Bliss, is both timely and important.

*The Constructive Quarterly* (December).—M. de Grandmaison's article on 'The Witness of the Spirit' is of great value, and papers by Dr. Dearmer and Mr. Ramsay Macdonald, M.P., will be eagerly read. The number is full of good things.

*AMERICAN*

**American Journal of Theology** (October 1918).—A memorial article on the late Dr. C. A. Briggs, written by Prof. H. P. Smith, does justice to the courage, patience, and sympathy of an able and large-hearted theologian who was misunderstood by many. The other leading articles in this number are 'Modern Liberalism,' by W. W. Fenn; 'The Place of Religion in Modern Life,' by C. I. Bushnell; 'The Problem of Christianity's Essence,' by Prof. S. J. Case, and 'Spirit, Soul, and Flesh,' by Prof. De Witt Burton. The last-named paper is marked by much research and is interesting from a linguistic standpoint, while Prof. Case deals with a theme of surpassing importance just now. (Is it too much to hope that scholars on the other side of the Atlantic will not lend themselves to such phraseology, as 'Christianity's Essence,' 'Christianity's Future,' &c. ? This use of the possessive case has crept into 'literature' from the headlines of newspapers, and scholars should hardly give currency to it.) Some of the Reviews this quarter are specially illuminating.

**Princeton Theological Review** (October 1918).—Prof. Gerhardus Vos continues his discussion of the Logos question, the present instalment being entitled 'Range of the Logos-name in the Fourth Gospel.' The fifty pages allotted to this subject are well occupied by a close, scholarly investigation into the details of an important question. 'Conscience and the Atonement,' by J. R. Mackay, is an ably written paper. It ends with this significant sentence, 'The only idea that will interpret the only real, that is, actually existing Atonement, is satisfaction to Divine Justice.' Prof. Oscar Boyd deals with 'The Source of Israel's Eschatology' from a distinctly conservative standpoint. Amongst a number of interesting reviews is one by Dr. Warfield of Prof. Paterson's 'Rule of Faith,' in which the complaint is made that that solid and able treatise 'leaves us wholly without an objectively valid Rule of Faith.'

**Harvard Theological Review**.—To the October number Professor Karl Bornhausen, of Marburg, contributes 'A Study of the Religion, Theology and Churches of the United States.' In the University of Marburg an American Library of Theology has recently been founded by the generosity of a German living in America. Professor Bornhausen hopes the library may become a common meeting-ground where German and American students of theology may learn to know one another. But he also desires the establishment of 'a seminary for the study of religious conditions in the United States' in connexion with one of the German Universities. A recent visit to America has furnished abundant evidence of the influence of German theology; but Germans ought to study the religious life of America, especially 'the peculiar way in which she has developed and applied that which she has learnt from us.' Professor Bornhausen desires that attention

should be given to American theology, Church organizations, and religious ideals. 'It must be left to the future whether, as a result of this scientific study of the development of a modern people, the practical spirit may not influence our own religious life—a spirit which we should make our own, and which would not bear the foreign stamp which we, in our intercourse with England and America, too often recognize in our people.' Professor Miller, of Princeton, expounds, from notes of lectures as well as from books 'The Teaching of Ernst Troeltsch of Heidelberg.' His lack of sympathy with redemptive theology is recognized, but Christianity is held to be 'the greatest human religion, the highest manifestation in history of valid religious truth. . . . A great historic totality whose centre is Jesus of Nazareth, the historic source of that spiritual stream through which the world's greatest progress has come and will come.'

**Bibliotheca Sacra.**—The first article in the October number is a plea for the establishment of 'A Bureau of National Assistance' by Raymond L. Bridgman, of Boston. The condition of Mexico suggests that we may be 'at the beginning of a revolutionary era in international relations.' The proposal is that the bureau should be 'composed of representatives of all the so-called sovereign Powers of the world,' and they should employ force 'in countries where the government is too weak to maintain order.' Difficulties are foreseen, but an honest attempt is made to obviate them. Dr. St. Clair Tisdall contributes 'A New Solution of an Old Problem,' believing that, as regards the use of the Divine name in the Pentateuch, 'much, if not all, of our difficulty lies in the fact that we assume contrary to all evidence and probability that "Jehovah" (Yahweh) is another form of the name "Jah." . . . I offer, with all deference, the hypothesis that, in Genesis and Exodus i-vi. 2, wherever the Tetragrammaton recurs it was intended to be read Yahu or Yahuh (i.e. Jah), not Yahweh.' For 'The Genuineness of the Second Epistle of St. Peter,' Chancellor J. J. Lias advances an argument based upon the peculiar character of the Greek of the three Epistles, 1 and 2 Peter and Jude. Special attention is called to the construction of the sentences. Dr. James M. Gray, Dean of the Moody Bible Institute of Chicago, enters a strong protest against the findings of Professor Shailer Mathews in an article contributed last March to *The Constructive Quarterly* on 'The Awakening of American Protestantism.'

**Methodist Review** (New York) (September-October 1918) contains a sympathetic but discriminating account of George Eliot as a writer, by Dr. Parkes Cadman, of Brooklyn. Dr. A. B. Leonard writes on 'The Value of Prophecy and Miracle' with very little sympathy for the views of modern scholarship on the meaning of both in the Scriptures. Prof. Conn, of Middletown University, concludes a paper on 'Eugenics versus Social Heredity' with these words: 'While we remember that ill-mating may bring evil and undesirable tendencies, let us not forget the fact that *social inheritance* brings

into actuality the possibilities that are given the child by organic inheritance.'

**Methodist Review** (Nashville) (October 1918).—If this number contained no article but the first, entitled 'Theological Leadership,' by Prof. Adam Brown, of Union Seminary, it would have vindicated its appearance. We cannot summarize the article, but it is able, vigorous, and stirring in its appeal for clear, bold, theological leadership, to direct the present and the coming generation. Another article, that has already attracted some attention on this side of the Atlantic, is 'Lost: John Wesley,' by C. A. Waterfield. The writer points out the wonderful interest of Wesley's *Journal*, and advocates the study of it, rather than of Wesley's Sermons, by young ministers! Other good articles are, 'A New Time-Spirit,' by Harold Begbie; 'The Towel and the Basin,' by Dr. W. H. Fitchett; 'Ibsen,' by H. W. Clark, and 'C. H. Spurgeon,' by Dr. E. C. Dargan. 'Shall our Methodism accord Women the Privilege of the Laity?' is a question asked by Mary N. Moore, to which the answer 'Why, certainly,' is expected.

The **Review and Expositor** (Louisville, Ky.) (October, 1918), contains five articles, of which 'Atonement through Sympathy,' by Galusha Anderson, and 'Modernism,' by Prof. Luzzi, of Florence, are the most interesting.

## FOREIGN

**Theologische Rundschau**.—In the September number Dr. E. Vischer reviews recent 'Pauline Literature.' In his 'Paul and Jesus' Heitmüller urges that there is a difference between Paulinism and the teaching of Jesus which ought not to be minimized. He is of opinion that fuller recognition should be given to the independence of thought and the uniqueness of experience which are characteristics of the Apostle. To understand St. Paul what is especially needful is full light on Hellenistic Christianity in Apostolic times. Frey's investigations into the trustworthiness of the various traditions in regard to 'The Closing Years of St. Paul's Life' have led him to conclude that in the spring of 68 A.D. the Apostle was liberated from his imprisonment at Rome, that he spent some time in the East, wintering in 64-65 in Nicopolis. In the following spring he travelled to Spain, and in consequence of Nero's persecution of the Christians, was arrested, taken to Rome and beheaded on the Ostian Way in 67. Vischer grants that some authorities favour Frey's view, but he holds that until new sources of information are available a final solution of the problem is not to be expected.

Amongst the works on 'Ethics' noticed by Süsskind in the September and October numbers special mention may be made of Jülicher's 'The Religious Value of the Reformation.' It is a reply to Troeltsch, who relegates Luther to the Middle Ages, and contends that the new era did not begin until the seventeenth century. Jülicher says that

a history of religion, of the Church, and of faith must acknowledge that Luther stands at the beginning of a new epoch. Luther's view of the world and Calvin's theory of the relation of Church and State may be described as mediæval, but their religious experience was new, and in their Churches a new kind of Christianity was organized. Jülicher further maintains that whatever may have been the sacrifices which the German people have been called upon to make for Reformation principles, they have been amply repaid in religious gain which the new ideal has brought them.

The discussion in regard to the 'Historicity of Jesus' still continues. Linck has examined the non-Christian testimonies and vigorously defends the trustworthiness and originality of the well-known and generally accepted passage in Tacitus. Reviewing Burkitt's *Josephus and Christ*, Windisch agrees that Josephus may well have written the sentences in *Antiquities* xviii 3. Harnack has been led by Burkitt's arguments to accept the testimony of Josephus as genuine.

Theologische Literaturzeitung.—In No. 21 Deissmann says that although the John Rylands library in Manchester is one of the youngest in the world, older libraries may well envy its valuable collection of manuscripts, which number about 7,000. His article has special reference to the 'Theological Texts' written on papyrus. Hoffmann reviews Dr. B. W. Bacon's *Jesus, the Son of God*. Its ability and freshness are recognized, but its weak point is said to be its failure to do full justice to the self-consciousness of Jesus. It is not enough to say that Jesus regarded Himself as *primus inter pares*, He was conscious of being Lord in God's kingdom and the future Judge of the world. Recently, reviews in English have occasionally had a place in this journal. In No. 22 the International Critical Commentary on 1 Thessalonians is favourably noticed by Professor C. T. Wood, of Cambridge. He disagrees, however, with the author who 'follows Dobschütz in the view that *pneuma* can only be predicated of the believer, not of the unbeliever. This seems to be opposed to the teaching of the New Testament, and, in particular of St. Paul; it leaves us asking how the unbeliever can ever be converted if he has no share in the Divine *pneuma*.' Kattenbusch notices, at great length, Sanday's *Christologies, Ancient and Modern*. Appreciation is expressed of the author's thorough acquaintance with the researches of German scholars, especially in regard to questions bearing upon the life of Jesus. On the other hand, German theologians follow Sanday's studies with much interest. From this work Kattenbusch says he has learnt a great deal about English and American theology in the nineteenth and twentieth centuries. 'In the chapter on "Symbolism" Sanday gives utterance to many fine thoughts, especially as to the value to be assigned to the Bible and its modes of expression. These thoughts remind me very much of Newman's youthful views.'

Religion und Geisteskultur.—The centenary of Søren Kierkegaard, 'Denmark's greatest thinker,' is the theme of an excellent article in the October number by Dr. Franz Strunz, of Vienna. 'Kierke-

gaard was an individualist in the same sense as Paul and Tertullian and Pascal were. Ibsen's characters were baptized at his well.' On its negative side his philosophy was a critical analysis of Hegel's doctrine of the Knowability of the Absolute. He is in sympathy with Kant, who regards the thing in itself as unknowable. Kierkegaard denies all gradual development. He distinguishes the aesthetic view of life from the ethical and the religious. But, as regards the last named, 'comfortable Christianity with its concessions and exceptions' is not to be identified with the religion of Jesus, in which piety consists in suffering and service. Dr. Strunz points out that Kierkegaard's portrait of Jesus is not historical. Jesus was neither a timid pessimist nor an ascetic. 'He spoke to the people and not to the members of a secret religious society; His speech was simple, and yet He was a poet, who in His life-wanderings found everywhere a home.' Yet when all his imperfections are taken into account, 'Kierkegaard was a great poet, an unhappy man whose lips were so formed that his sighs were music. He spoke of himself as of one whose life was a bitter draught to be taken slowly in counted drops.' In his struggles with himself he displayed true heroism, and he insisted that Christianity should be a continuation of the life of Jesus without any diminution or weakening. He recognized no authority save the New Testament, but that authority was absolute. Religion was, therefore, to him and ought, he insisted, to be to every one, a matter of the utmost seriousness. Kierkegaard died in 1855, only forty-two years old.

Dr. Karl Röttger's article on 'The Religion of the Child' is an attempt to ascertain in what that religion consists by gathering material for the formation of a judgement rather than by constructing a theory. Dr. Röttger regrets that so few parents and teachers have recorded conversations with children. In fiction the representations given of the talk and conduct of children are often too highly coloured. Examples are given of autobiographies from which much valuable information may be collected. Some of the author's friends, who are still living, have also contributed their reminiscences. All will agree with Dr. Röttger that delicate feeling and fine insight are necessary in order that religious lessons, learnt by a child and repeated formally, may be distinguished from the sayings which are the products of its own thinking and the expression of its own desire for light upon questions in which it is really interested. It should also be said that the investigation ought to cover a wider area. The majority of the examples cited favour what seems to be the conviction of Dr. Röttger that religion is usually presented to a child in an unattractive and indeed distressing way. There is, however, much to be said on the other side.

The *Revue des Sciences Philosophiques et Théologiques* (October-December) divides its main articles evenly between the two great branches of study and research indicated by its title. The philosophical articles are on 'La connaissance affective,' by H. D. Noble,



O.P., and 'The ambiguity of the notion of "Idea" in Spinoza,' by F. Blanche. Both are timely and of great acumen. The theological papers discuss the question of the pre-natal sanctity of John the Baptist, and 'The Ideas of Robert de Melun on Original Sin.' There is also a short note on 'Les tisseuses d'Achera (2 Kings xxiii 7).' But the chief attraction for our readers, probably, will be found in the eighty odd pages devoted to notices of new books on the History of Philosophy, on Apologetics, and on the various branches of Speculative Theology.

The *Revue des Deux Mondes* for November 1-15 contains several items of interest, and illustrates the sustained eminence of this great European review. M. Maurice Muret sums up the most recent Italian criticism of Gabriel D'Annunzio. The only favourable critic quoted seems to hit the mark: 'Is he a logical and coherent thinker?' asks M. Benedette Croce. 'Is he a sage? Is he a good counsellor? No, but he is a poet. This, it would seem, might suffice, inasmuch as poets by right divine are a little rarer than sages, thinkers, and good counsellors.' M. Pierre de Nolac has a charming paper on the Garden of Marie Antoinette at the Little Trianon. This charming Queen did little for French art, he says; but 'she created a perfect garden.' The most elaborate article is on the life and writings of Anatole Leroy-Beaulieu, and is a valuable summary of this great publicist's works, especially his classic work on Russia, and his illuminating study of Collectivism. The brightest and most popular of recent papers is by M. Victor Giraud, who writes on the Childhood of Anatole France, and weaves into a fascinating picture most of the autobiographical allusions to his early days which M. France has scattered through his numerous novels and papers. It is pathetic to read of the efforts he made in his boyhood to be good, after his fashion, and of the unwise efforts of his parents to discourage them. He tried to cultivate ascetism, e.g. by mounting the top of the kitchen pump in imitation of St. Simeon Stylites; but, after severe punishments for this and similar misdemeanours, he was driven to the conclusion that it is impossible to practise sainthood in one's family, and had serious thoughts of escaping to the Jardin de Plantes and dwelling there among the wild animals, like St. Jerome. In an earlier number (October 15), M. Firmin Roz has an elaborate study of Mr. Arnold Bennett's genius as a novelist, from which one may gather a clear and vivid idea of the impression made upon a detached but not unsympathetic mind by Mr. Bennett's three 'principal stories'—'The Old Wives' Tale,' 'Clayhanger,' and 'Hilda Lessways.'