

IN MEMORIAM DR. EDWIN HATCH.

I do not think that Dr. Hatch ever contributed to THE EXPOSITOR, but I should probably not be wrong in saying that few English writers would be better known to its readers. In more senses than one he was distinguished for what the late Dr. J. B. Mozley used, I believe, to call "underground work." Much that he himself did never found its way into print, and the influence of his work was felt far beyond the circle to which it was originally addressed. He was one of those minds which do not simply move in the old grooves, but which enrich the age in which they live as much by the questions which they start as by those which they solve.

A striking feature in English history during the present century has been the influence from time to time, standing out like bright spots upon the map, first of one and then of another of its great schools. This influence has differed somewhat in kind. If Eton or Harrow can point to a brilliant roll of names, this has been due less to the stimulating energy of any one master than to the influence which the boys have exercised upon each other, the old *noblesse oblige* working among the select youth of the nation. Other schools have borne, and there are others again which seem likely to bear, more the impress of some one or two strong individualities. All the world agrees that it was Arnold who made Rugby. It would seem to have been Dr. Butler who first put his stamp upon Shrewsbury, and made it the home of our classical scholars. What Shrewsbury has been for scholarship, that—and in its proportion even more—has King Edward's School, Birmingham, been for theology. It is a fact, which another sad event has tended to make better known than it was,

that in the inmost circle of our leading divines no less a trio than Dr. Westcott, Dr. Lightfoot, and Dr. Benson, the present Archbishop of Canterbury, all came from this school. I name them in the order of their seniority. Dr. Westcott went up to Trinity in 1843, Dr. Benson in 1848.¹ All three received their inspiration from James Prince Lee, who was headmaster from 1838 to 1848, when he became Bishop of Manchester. And yet the period when they were together was only the culminating point in the great days of the school. Prince Lee had received it in thoroughly efficient condition from Dr. Jeune (1834-1838), who left to take the headship of his old college, and afterwards rose to be Dean of Gloucester and Bishop of Peterborough. Dr. Jeune was a very able man and an excellent organizer; the first university commission owed much to him, and if he had lived he would probably have been an equally conspicuous figure upon the bench. He had already sent out a scholar in William Linwood,² who swept the board of university prizes at the beginning of his career, though the products of his pen in after life hardly came up to his early reputation. Nor did the school really decline under Prince Lee's successor, Edwin Hamilton Gifford (1848-1862), afterwards Archdeacon of London and Canon of St. Paul's, and better known still among scholars as the author of an admirable commentary on the Epistle to the Romans. One untimely death and the slowness with which fame is won may prevent it from possessing quite the same degree of lustre, but it was not a common school which produced at one and the same time Edwin Hatch, Robert William Dixon, the poet and

¹ Besides these, Dr. Lee had the rare distinction of seeing two of his pupils bracketed senior classic in 1845, Hubert A. Holden and Frederic Rendall, an able and original (may I not say, at times too original?) contributor to *THE EXPOSITOR*.

² Other Birmingham scholars of a still earlier date were Lord Lingen, Charles Rann Kennedy, Dr. Guest, the antiquary, and Sir William Martin.

historian of the Reformation, and Edward Burne Jones, the artist. It is curious to observe how the character of the school has altered. It has lost something in intensity—the trio first named impress all the more from the fact that their work lay so much along the same lines—but it has gained in variety and width of range. The originality and earnestness of purpose which the men of the younger generation have shown in their several spheres make it clear that there was a powerful influence behind them.

Edwin Hatch was born at Derby on September 4th, 1835, but by the removal of his family to Birmingham in 1844 he became a day-boy at King Edward's School. He entered the school at once, and was therefore for a time, during his passage through the lower forms, under Prince Lee; but five years and a half, till the midsummer of 1853, were spent under the headmastership of Dr. Gifford. Only within the last year the old headmaster came to reside near his pupil; and I owe it to his kindness that I have access to the school-lists of this period, which enable us to trace the young scholar's career in an interesting way. We find him at first on the modern side; but his promise was evidently discovered, and he was soon transferred to the classical department, where we watch him rising rapidly up the school, class by class, gaining prizes as he went, until he left with an exhibition to Pembroke College, Oxford, in 1853. School-lists are documents of a rather bare and un-descriptive kind; still one or two characteristic things come out from them. In 1851 Bishop Lee gave £100 to found an annual prize "for a critical essay on a passage of the Greek Testament." Dr. Westcott was appropriately chosen as the first examiner; and the form which the prize took, to which I do not know an exact parallel elsewhere, seems to give us a glimpse of the method by which he had been himself trained. It does not appear that Edwin Hatch won this prize, though he had previously

won or been *proxime accessit* for the ordinary class-prizes in divinity. The tercentenary of the school was celebrated in 1852, when special prizes were given for two historical subjects. The first of these, open to the whole school, was gained by Dixon, with an essay on the "State of Literature in England in the Times of Edward the Sixth"—a subject which perhaps did something to implant the germ which afterwards developed into the great work with which the author's name is associated. The other prize, for which the first and second classes were not allowed to compete, was gained by Hatch with an essay on the "Social Condition of England" at the same period. Social economy and the times of the Reformation were subjects in which he retained an interest, though in his case they were only two amongst many, and two which he did not make so distinctively his own.

Towards the end of his school career young Hatch, whose parents were Nonconformists, fell strongly under the influence of Dr. J. C. Miller, who was at that time a power in Birmingham; and as a result of this he became a Churchman. It was owing to the same influence that he went up to Oxford. He followed his friend Dixon to Pembroke. Dr. Jeune's old connexion with the school drew the Birmingham men to his college. Among them were not only Dixon and Hatch, but Faulkner, a mathematician, who carried all before him in 1853-1855, and another Birmingham man, though not, as I understand, from King Edward's School, Birkbeck Hill, now so well known by his classical edition of the works of Johnson. In those days the undergraduates were allowed to choose their own table in hall, and the Birmingham men hung together in this way, not mixing much with the rest of the college. They were an able group, and ideas of all kinds fermented actively among them. Burne Jones had in the meantime gone up to Exeter, and it was probably through him that

Hatch became acquainted with William Morris, who was at the same college. A little later Swinburne joined the circle from Balliol. The mention of these names will show in what direction ideas were setting. Hatch also was caught by them, but he had other interests as well of a profounder kind. He must have been the philosopher of his set. There are in my hands a number of letters belonging to the later Oxford time. In these he is seen in frequent correspondence with the editors of the magazines of the day: the *Church Quarterly* (as it then was), the *London Quarterly*, the *London Illustrated*, *Bentley's Miscellany*, the *Examiner*, the *Record*. All the editors write in terms of great cordiality and respect. Hatch was vigorously engaged in supplying them with articles. "Ruskin," "Dante," "King Arthur," "The Romances of Chivalry," "Hymnology," "The State of Parties in Oxford," "The Neoplatonists," "Arabian Philosophy," "Grant," "Hegel," are among the subjects mentioned, and will give some idea of his range of thought. He had the idea of starting a magazine himself; and his negotiations with this object produced, amongst others, a very judicious letter from Messrs. Macmillan.

These distracting interests may have had something to do with the second class which fell to his lot in the final examination of Michaelmas, 1857. The first class in this list contained only two names, one being that of another Pembroke man, who added to it a first in mathematics, Dr. Moore, now Principal of St. Edmund Hall, and eminent as a critic of Dante. Hatch appears to have had an illness about this time, but his comparative failure was set down by contemporaries who knew how really able he was to some defects in scholarship. Scholarship in the narrow and technical sense is a thing in which it is difficult to make up lee-way; and I can well imagine that the years spent on the modern side at King Edward's School told

their tale. In after years Hatch made himself a scholar in a sense by the application of rigorous inductive method and by philosophic thinking, though in this respect it might perhaps be possible to find a weak place or two in his armour. The winning in 1858 of the prize for the Ellerton Theological Essay, on the "Lawfulness of War," was some compensation for his disappointment.

Now came, as so often comes in the career of a young scholar, a period of struggle and difficulty: the brief but dreary tenure of a mastership at Cowbridge; ordination as deacon and priest, with ardent work at the East End, including much open-air preaching at Shoreditch; and along with this, anxieties of more kinds than one. Meanwhile old friendships were actively kept up, and it is clear that they were a source of comfort and support. Some slight jottings in a diary testify to this, and to the warm and enthusiastic feelings of the writer. The enthusiasm changed its colour somewhat as life went on, but one can feel it behind the scientific work of later years, not untinged (alas!) by that occasional note of deep sadness which was another link between youth and maturity.

The ties which had stood the strain so well were however soon to be broken. In the autumn of 1859 Hatch set sail for America, where he had obtained an appointment as Professor of Classics at Trinity College, Toronto. This he held until 1862, when he accepted the rectorship of the High School of Quebec. With reference to this period I cannot do better than quote from a sympathetic sketch which appeared in the *Ottawa Daily Citizen*:

"In the same year (1862), on the foundation, through the munificence of the late Dr. Joseph Morrin, of the College at Quebec, which bears his name, Mr. Hatch was appointed to the chair of classics and mental and moral philosophy therein, and continued to discharge the laborious and important functions incident to the two positions mentioned for many years. There are many of Mr. Hatch's students

scattered over the Dominion, some of them eminent in the learned professions, and others filling high and responsible positions in the banking and commercial world, as well as in the public service, who will recall with melancholy interest their old professor's varied gifts of scholarship and immense stores of knowledge, together with the charming courtesy of the man, which was as apparent in his conversation as it was conspicuous in his character. In this latter connexion we have no doubt the surviving members of the 'original twenty-nine,' one or two of whom now reside at the capital, will long retain agreeable recollections of the professor's literary and musical evenings at his pleasant bachelor quarters on the Esplanade. . . . Dr. Hatch never forgot the country where he had passed so many pleasant years, and of whose rapid growth and advancement he had been a personal witness. For many years after his return to the mother country nothing afforded him so much pleasure as to meet, as he occasionally did in the great City of Colleges, old Canadian faces, and to converse with such visitors on matters and things touching the march of events in the 'New Britain' across the seas. Among other ties binding him to this country was his marriage to a Canadian, the daughter of the late Sheriff Thomas, of Hamilton, Ontario."

Besides this warmly expressed tribute, Hatch brought away with him at the time many testimonies to the high esteem in which he was held—an address from the bishop and leading citizens of Quebec, resolutions by the governing bodies of Morrin College and the High School, personal testimonials, amongst others from Sir J. W. Dawson, an honoured contributor to *THE EXPOSITOR*, and presents of silver from several groups of his pupils.

In 1867 Hatch returned to Oxford, taking work at St. Mary Hall, of which in October of the same year he became vice-principal. This office he held until pressure of work compelled him to resign it in 1885. "During those eighteen years," writes Dr. Chase, the principal, "he was a most painstaking teacher, though he must have known that his ability would have been better bestowed upon higher work. I cannot remember a single instance of interruption to the harmony with which we worked together; our friendship was in no way impaired by the fact that on almost all public or academical matters we

entertained opinions differing and not seldom opposed." Both points were characteristic. Hatch was one of the most generous of opponents, and he would never have thought of allowing public differences to interfere with private relations. He was also most conscientious in the discharge of what would be thought unattractive duties. I believe that I am right in saying that he was remarkable for the amount of trouble which he took with dull and backward men. Work of this kind was naturally valued. Several of his pupils either came from considerable distances to attend his funeral or warmly expressed their sense of obligation to him. Along with his tuition at St. Mary Hall he took a number of pupils into his own house, including many of the Siamese who came to Oxford.

In the meantime he was contributing to the efficient working of the university in other unobtrusive but none the less useful ways. At his initiative the *University Gazette*, an official record of acts and proceedings, was started, and he became its first editor in 1870. Not much later he brought out the first edition of the *Student's Handbook*, a practical guide to the university. In 1884 he was appointed secretary to the Boards of Faculties, another responsible office.

In this manner he naturally acquired a close familiarity with the details of university administration. Even in his undergraduate days he had already, as we have seen, begun to reflect upon the state of things around him, and his thought matured as time went on. He was intensely possessed with the desire to make the university a place of really scientific education, though no one could be more free from pedantry in the way in which he sought to carry out this end. And yet, to confess the truth, although he was not backward in expressing his opinions, he had not, at least for a long time, all the influence in university matters which he deserved. Parliamentary history abounds

with examples of the same thing : some men catch the ear of the house, and others of equal or even greater ability do not. The prophet who would be listened to must have the art to conceal his mission, and this Hatch did not altogether succeed in doing. He came by degrees to be better understood, but it was a slow process.

In his own subject too he was very much a *vox clamantis in deserto*. All his spare time he spent in the Bodleian, gradually amassing those stores of learning of which only a part was ever to be communicated. Yet there were but few congenial spirits to cheer or sympathise with him. We cannot help thinking of that magnificent image in which Wordsworth speaks of Newton as

“a mind
Voyaging through waste seas of thought, alone.”

There were indeed some, and those among the few whose opinion he must have prized most highly, who recognised his powers. Mark Pattison was one of these. And the Master of Balliol was his fast friend. But community of subject was not easy to find. The reader who has the courage to face the mass of facts and references in articles like those on “Holy Orders,” “Ordination,” “Priest,” in the *Dictionary of Christian Antiquities* will understand what they must have cost in collecting. In Hatch’s skilful handling they ceased to be dry; but the sources from which they were obtained were the reverse of what would commonly be thought inviting.

But Hatch was not of a nature to be dependent upon outside sympathy. He worked on with friends, few or many, τῷ τέλει πίστιν φέρων. It was through the interests which we had in common that he and I were first drawn together. In those days I had a little living in the country, within easy reach of Oxford; and more than once Hatch gave me welcome help in my Sunday duties. He

then broached to me a grand scheme which he entertained for a joint commentary on the New Testament. It was to embrace a number of workers, some of them specialists in their several departments. The rest of us were either to digest the opinions of others, or to contribute original material of our own. Hatch himself was to take the philology. An attempt was made, and a few verses at the beginning of St. Luke were put into print; but the scheme was too grand for our resources at that time, and it did not go any further. I believe that this would be about 1875. Even then Hatch had made considerable collections bearing on the philology of the New Testament, and more particularly with reference to the gospels and Acts. Sooner or later he would no doubt have worked up these. There are among his papers rough notes, not however continuous, on a great part of the Gospel of St. Matthew, on some five chapters of St. Mark, and on the beginning of St. Luke. Besides these, there is a good deal of material, mainly lexicographical, covering the whole of the gospels and Acts. This would, I should think, be quite worth publishing, whether the references were new or old, because Hatch repeated nothing parrot-wise, but always examined afresh what he set down. It is greatly to be regretted that he has not left more in the nature of a commentary. His terse, clear style and freshness of apprehension would have qualified him admirably for such work. On questions of text, I believe that he was still in a rather tentative stage. On the larger questions of New Testament criticism he expressed himself to a certain extent in the articles, "Paul," "Peter (Epistles of)," "Pastoral Epistles," contributed to the ninth edition of the *Encyclopædia Britannica*. These articles (especially that on St. Paul) exhibit much both of their author's ability and of his power of looking at old facts in a new light; still they were written, I believe, with some reluctance, in response to editorial

pressure ; they were put together more or less *ad hoc* ; and they rather reflect the total impression of English, and still more foreign, criticism than convey his own deliberate and matured opinions to the same extent as his other writings. From this point of view, the summing-up is rather unfavourable to the genuineness of the pastoral epistles and 2 St. Peter.

In speaking of these contributions to the study of the New Testament, I have followed an order of subject rather than of time. The first work in which Hatch came before the world prominently as a theologian was in the *Dictionary of Christian Antiquities* ; and not so much in the first volume (1876), as in the second, which appeared in 1880. In this volume Hatch succeeded to the class of subjects which in the first had been assigned to Mr. A. W. Haddan, another genuine scholar, cut off by death in 1873. Mr. Haddan was one of the most learned and scientific of the Tractarian party ; but when the subjects which he had left fell into the hands of Hatch, it was clear that they were being dealt with by a specialist. If he had done nothing else, his reputation might rest secure upon these articles. They were models of all that work of the kind should be.

Contributions to a dictionary may make the name of a scholar among scholars, but they will hardly render him famous to the outer world. It was given to Hatch to "burst into sudden blaze," not through them, but through the Bampton Lectures delivered in the same year 1880, and published in the year following. These made a great sensation, the echoes of which have not yet died away. It was only to be expected that utterances which touched so many tender points should arouse at once enthusiastic approval and vehement condemnation. To-day they can be judged more fairly. And although it is certainly not to be supposed that they are the last word upon the

subject, yet by the collection and grouping of new material, and by the bold, if tentative, lines in which these hypotheses are drawn, it is probable that they mark an advance second to none which has been made in the present century. "In any case," said Dr. Weizsäcker in regard to them, "the lectures possess the value of an attempt in the true scientific style."¹

The author wisely refrained from replying to the criticisms passed upon him. Controversy for its own sake or on merely personal grounds had no attractions for him. He fully intended to return to the subject, but only when he could treat it in a broad and comprehensive way. It is however matter for great satisfaction that he was induced to put forth in 1887 the small volume entitled *The Growth of Church Institutions* as a sort of pioneer to the larger work which he was meditating. It was only a reprint of magazine articles; but few men could write such articles—articles which showed so strong a grasp and such power of drawing out the leading threads of a complicated inquiry. I could not help thinking that in one chapter, that on tithes, there were some disputable propositions; but these formed, as in the *Bampton Lectures* they really formed, only a small proportion of the whole, and they left a large amount of luminous exposition for which the student cannot be too grateful.

The two books just mentioned obtained an honour which is rare in English theological literature, that of translation into German. An additional value was given to them by the fact that the translator, Dr. Harnack, was himself, as the readers of *THE EXPOSITOR* well know, one of the foremost of German theologians. Not being able to find a translator exactly after his mind, he determined to do the work himself. "I have not for an instant," he says, "regretted this decision, because while I became thus outwardly acquainted

¹ *Theol. Literaturzeitung*, 1883, col. 440.

with the books, while I slowly followed the author's arguments and tested his evidence, the high excellence of these researches became more and more clear to me. It was no pleasure to me to lay down the work; for with it ceased those silent dialogues which in the evenings for several months together I had carried on with the author, and which had been to me a source of manifold instruction and suggestion."

Dr. Harnack has always spoken of his English friend in this warmhearted and generous manner.¹

The year which followed the publication of the Bamptons saw Hatch elected to the Grinfield Lectureship on the Septuagint, a little foundation which, though useful in its object, is unfortunate and ineffective in its working. Practically limited as it is at most to a term of four years, and providing only for a single lecture in each term, it encourages a scholar to take up the subject, only to make him lay it down again, as he is beginning to be at home in it. Hatch's tenure of this office had more tangible results than that of any of his predecessors. These are seen in the volume of *Essays on Biblical Greek* published last year. In judging this work two things should be borne in mind: first, that the author is not looking at his subject historically, but rather with reference to the ideal of what such studies as he was undertaking should be; and, secondly, that he aims not so much at summing up the results already attained, as at contributing to those results something fresh and original of his own. The first of these considerations will, I think, account for his seeming disparagement of previous work, and the second for the apparent incompleteness of parts of his own. Work done under such conditions as those of the Grinfield Lectures could hardly be otherwise than incomplete; but fresh, original, and stimulating

¹ See especially a letter quoted by Dr. Cheyne in the *Oxford Magazine* of Nov. 26th, 1889.

in a high degree the essays certainly are, and no future student of the subject can afford to disregard them. At times they are perhaps a little too paradoxical.¹ I believe that the essays are to be reviewed by the one writer who is most competent to put an exact estimate upon them, Dr. Hort.

With Hatch the study of the Septuagint was no mere *πάρεργον*. He had long been engaged in the preparation of an elaborate new Concordance, the first *fasciculus* of which is likely soon to be issued from the Clarendon Press. Carried out on the scale on which it was projected, this work will not need doing over again. It is not based merely upon the printed editions, but on a careful collation of the leading uncials, which the editor had made with his own hands. It also took note of the remains of the other translators collected by Dr. Field. This work is, I believe, so well launched, that its completion is secured. It is perhaps that by which twenty or fifty years hence its originator will be best remembered. Some work is absorbed in the onward progress of science; other work remains as indispensable as when it was first published. Hatch's Concordance will belong to the latter category; it will be the foundation of countless studies yet to come.

With the Bampton Lectures, or rather with the articles in the *Dictionary of Antiquities*, began a stream of publications, and along with these the evidence of rapidly rising reputation. In 1883 Hatch received the distinction of an honorary D.D. from the University of Edinburgh; and in the same year he was nominated by Oriel to the living of Purleigh, in Essex, long associated with the headship of the college. A year later he was made Reader in Ecclesiastical History. The last was a truly congenial office, in which, like a well-instructed scribe, he began to draw out of his

¹ The present writer has expressed his own opinion more fully in two articles in the *Academy*, 1889, March 2nd, p. 152 f; April 27th, p. 288 f.

treasures things new and old. The courses of lectures which he had delivered up to the time of his death were, I believe, four: two smaller, on the Epistles of St. Clement and on the Carolingian Reformation; two larger, on the Early Liturgies and on the growth of Canon Law. Of all these lectures the rough copies remain, and may perhaps admit of publication, though there can be no doubt that he would have greatly improved and enlarged them if he had been spared. He was constantly at work upon them. For the lectures on Canon Law in particular he had amassed a great amount of material, drawing out in parallel columns all the extant versions of the early canons, and in many cases collating new MSS. of them. I rather question if Hatch was ever quite at his best in dealing with texts; but on the historical side his eye for minute changes and for indications of development was admirable. And the same power of concise and broad statement ran through all he did.

In 1888 he had on hand another important undertaking. It is very possible that in the future the Hibbert Lectures delivered in this year will take their place side by side with the Bampton in their influence upon the course of scientific inquiry. I was unfortunately prevented by illness from hearing more than one of the lectures, and I have not as yet had the opportunity of making any close study of them; still it may be well perhaps to guard against a misapprehension that may arise in respect to them. The subject as announced by the publishers is "Greek Influence on Christianity." I should not be surprised if a sensitive Christian conscience were to look with suspicion upon such a title; it might expect to see truths which it regards as fundamental explained away as expressions of Hellenism. Such fears appear to me groundless, and a robust faith will not, I think, be disturbed by them. Christianity itself is one thing, the outward expression of

Christianity in forms of human thought and in human institutions is another. The one may change; the other does not change. We feel that deep down throughout the ages there has been a principle at work which from time to time has clothed itself in a different garb, and which in consequence strikes the outward eye differently, but which is not more really affected by these variations than the human personality is affected by the various dressings which it assumes in different climates or at different seasons. Or perhaps some metaphor is needed which takes account of a still closer connexion between form and substance. The body takes into itself and assimilates various kinds of food. It transmutes into its own substance things to all appearance utterly unlike itself. And the same process of transmutation and assimilation has been always going on in the Christian Church. No two ages are really alike, though a "natural piety" binds them all together. The "environment," to use a hackneyed term, is constantly changing; and a process of absorption and adaptation takes place between the environment and that formative force, that principle of inner identity, which, like the vital germ, is transmitted throughout the descending series.

The relation of outward and inward is, no doubt, extremely subtle. It is often impossible to say where the one ends and the other begins. In the human frame we may lop off a limb or obliterate a feature, and the personal identity may remain uninjured; but we may also do this once too often, and then the personal being itself sickens and dies. That which goes into the body may be weighed and analysed, and that may bring us a step nearer to understanding how the body is composed; but we shall still be a long way from having sounded all its spiritual activities. In like manner the conditions of society at any given time, whether intellectual, moral, or social, may be described and investigated. This may help us to appre-

ciate the way in which some new force moves amongst them; it may help us to understand the manifestations of that force as it incorporates with itself first one and then another; but it is a different thing to say that the force itself has been gauged or resolved into its elements. A wise man will hesitate long before he will make such an assertion.

It will perhaps be well to bear these considerations in mind when the Hibbert Lectures appear. Dr. Hatch, I feel sure, would wish them to be borne in mind, though he may perhaps have reserved for the unwritten preface the fuller statement of them. He would not have exaggerated the bearing of his own researches, interesting and penetrating as they doubtless are. He was following out, though I believe quite independently, a line of inquiry recently pursued with great vigour and acumen by his friend Harnack, who, in turn, I rather suspect, received his impulse from Ritschl. Similar investigations are in progress on more sacred ground still. Every year our knowledge seems to increase of the conditions at work, not only in the second and third centuries, but also in the first and in the pre-Christian epoch. We may, I think, welcome that knowledge. The temple itself had its court of the Gentiles and its court of Israel; and yet the holy place was no less holy.

I have spoken of the larger works, published or to be published, which occupied Hatch during the period of less than a decade, which was all that was given him for mature production. I have said nothing of a host of articles, sermons, addresses, which flowed from his pen. To these must be added the hymns or sacred poems with which from time to time he found utterance for feelings not adequately expressed in any other way. A little volume of these has just been published,¹ and will touch

¹ *Towards Fields of Light. Sacred Poems.* By Rev. Edwin Hatch, D.D. (Hodder & Stoughton. Price 2s. 6d.)

the hearts of lovers of sacred poetry, besides giving a glimpse into the innermost life of the man. He was never idle; at least, his only moments of idleness were those of sheer physical incapacity or exhaustion. This "poor little body,"¹ which has been a sore trouble to scholars of all kinds from Origen downwards, will have its revenges. Certainly *curare cutem* was no motto for Edwin Hatch. His daily exercise for a great part of the year did not extend beyond his walks backwards and forwards to the Bodleian and to the Faculties' Office. His mornings were spent in study; his afternoons in meetings of boards and committees. Then there was the wear and tear involved in his double residence at Oxford and Purleigh. It is not surprising under the circumstances that he should have had symptoms of failing health. Composition, which as a rule came so readily, he found an effort. He tried to clear his brain by one or two hurried journeys to the continent, but with no great success. Still no one suspected serious mischief. He began the term's work as usual, taking an active part in the ceremonies of the opening of Mansfield College, in which he was warmly interested; but in about a fortnight he caught a chill, which he hoped soon to throw off. However heart attacks came on, which in a few days were complicated with pleurisy; and even those around him had hardly time to realize the danger when the end came, on the evening of Sunday, November 10th. Four days later the silent and mournful procession of friends from far and near—of friends who had stood in the ranks by his side, and of others, no less friends, who had stood in the ranks against him—was wending its way through the quiet Holywell churchyard. All around spoke of the peace which his strong, single-minded, wide-ranging spirit had found; and the tempered autumn radiance seemed also like a smile

¹ τὸ σωματίον: Origen *ap. Routh, Rel. Sacr.* iii. 9.

from heaven upon a career finished in the sight of God, whatever it might appear in the sight of men.

With that peace and with that radiance upon his grave let us leave him, with no querulous comparisons of the work done with that which seems to us undone. If we had not a Christian's faith to fall back upon, our hearts might well sink within us. Edersheim, Evans, Simcox, Hatch, Elmslie, Macfadyen, Lightfoot, all in one short year lost to English theology and to English religion; lost at a time when the noblest opportunities seemed to be within reach of both, and when the best and wisest seemed needed to guide us to the fitting use of them. This is not an ordering of events of which we can take the measure. But it is the ordering of One who has more instruments than we wot of in His armoury, and who trains the servants whom He leaves by the examples and by the teaching of those whom He has withdrawn.¹

“ All is best, though we oft doubt
What the unsearchable dispose
Of Highest Wisdom brings about,
And ever best found in the close.”

W. SANDAY.

¹ It may be mentioned that funds are being raised in memory of two of those to whom reference is made in this paragraph. That to the memory of Dr. Hatch is to be placed in the hands of trustees for the benefit of his widow and family. The subscriptions already received or promised amount to between £900 and £1,000. Further subscriptions will be gladly acknowledged either by the Principal of St. Mary Hall, who is treasurer of the fund, or by the writer of this (at 12, Canterbury Road, Oxford), who is acting as secretary; or they may be paid into the Old Bank, Oxford. The treasurer of the fund in memory of Prof. Elmslie is Mr. G. Walter Knox, 16, Finsbury Circus, London, E.C.