

In the Study.

Recent History and Historical Questions.

The Eastern Roman Empire.

A CURIOUS change has passed over the writing of history. Once upon a time the historian paid as much regard to the manner of his writing as to the matter of it. Now all endeavour is given to the discovery of the truth; the historians of most repute make nothing of its presentation. Gibbon, Macaulay, Froude—you can tell that a torn-off page is theirs; but it takes all the insight of an accomplished scholar to distinguish Trevelyan from Taylor, or Oman from Bury.

So we are not to expect the fascination of a distinguished English style in the reading of Professor Bury's new volume. It gives us *A History of the Eastern Roman Empire* from the fall of Irene to the accession of Basil I., that is, the period of sixty-five years from 802 A.D. to 867 A.D. (Macmillan; 12s. net). It is thus a direct continuation, but on a larger scale, of the same author's *History of the Later Roman Empire from Arcadius to Irene*. Dr. Bury calls the period the Amorion epoch, from the birthplace (Amorion) of Michael II. It is not an epoch that has greatly attracted the historian, whether mediæval or modern. For that very reason it attracts Professor Bury. And for the double reason it attracts us. For if we do not look for distinction of style, we know that we shall obtain a picture of this neglected period as nearly accurate and reliable as the present state of knowledge will allow it to be made.

Now there is one strong reason why we should desire to be made familiar with the facts. This was the period in which the hundred and twenty years' struggle over images in churches came to an end. Dr. Bury tells the story in his own matter-of-fact manner. And it is, perhaps, some explanation of his manner that it is a satisfaction to him to be able to say of the conclusion that it was a compromise. The icons were restored, and the iconoclasts were pronounced heretic: but henceforth only pictures appear in churches, sculpture is excluded. The word *icon* takes on a new and narrower meaning.

Professor Bury is much troubled with the difficulty of distinguishing truth from fiction. He lays down the principle at the very beginning of

his book that the incredible is not necessarily untrue. And so throughout the book he sifts the most absurd stories with serious face, and keeps the grain of reality he believes to be in them. And when he can find no grain of reality, he still records the story on the plea that 'it may have a certain value for the history of culture.'

Pitt and Napoleon.

Dr. Holland Rose is the biographer of both Pitt and Napoleon. And now he has gathered together some chips from his biographical workshop and offered them under the title of *Pitt and Napoleon, Essays and Letters* (Bell; 10s. 6d. net).

Books of this kind are usually made up of rejected chapters, chapters deservedly rejected. Dr. Rose's essays are as valuable as any chapter in his *Pitt* or his *Napoleon*. They are written for the discussion of points of dispute or entanglement. They are therefore necessary to a complete knowledge of the career of his heroes. And it does not much matter whether they are read before the biographies or after.

There is, for example, a discussion of the true significance of Trafalgar. Nelson believed that the destruction of Napoleon's fleet would mean the destruction of Napoleon. That was not so. But the victory of Trafalgar compelled Napoleon to abandon every method of humbling England but one, that is, to isolate her from the trade of the Continent and so reduce her in time to submission. The plan was not statesmanlike so much as inevitable, and it ended in the ruin of Napoleon himself.

In another essay Dr. Rose explains the victory of Waterloo. It was due to Napoleon's impervious confidence in himself. Like the Pharisee of the parable, he was self-righteous and despised others. Among the rest he despised Wellington. There is in this volume the record of an interview between Napoleon and Major I. H. Vivian in Elba. The question was put direct to Napoleon, Did he think Wellington a great general? He answered shortly, Yes. Major Vivian pressed it. The only answer was a sharper Yes, yes.

The letters which the volume contains are now published for the first time. They belong to the life of Pitt.

Education.

It is by experiment that we obtain our knowledge in education as in other things. And truly we are experimenting at present. The sorrow is that we have to make our experiments on boys and girls. No consideration, however, daunts the educational theorist. Here is Mr. J. Howard Moore coolly telling us that our present methods in education are radically, aye and criminally, wrong. We inform our children about the stars and omit all knowledge of their own bodies. We do worse. We cram them with physical facts and neglect the weightier matters of life and conduct. It is all true. We must reform. Mr. Howard Moore in his book on *Ethics and Education* (Bell; 3s. net) writes quite convincingly. However we may dislike changes, we must recognize that a change is necessary here. And the sooner we make it the better.

Bede.

There are excellent editions of some of Bede's works in the original. Dr. Charles Plummer may almost be said to owe his fame to his edition. But until now there has been no really reliable translation. The translation of Giles was a considerable improvement upon that of Stevens, but it was far from perfect. Moreover, it was issued so long ago as 1842, and a revision of it has long been due. That—so far as the Ecclesiastical History is concerned—has been undertaken and most satisfactorily accomplished by A. M. Sellar, formerly Vice-Principal of Lady Margaret College, Oxford. The title is *Bede's Ecclesiastical History of England* (Bell & Sons; 5s.). The revision has been carried out with the aid of all the important work done on Bede during the last half-century, and also, as we are informed in the preface, with the assistance of living Bede scholars. The translation is furnished with short footnotes. These notes, the editor tells us, are not intended to compete with Plummer's notes, but to present in a short and convenient form the substance of the views held by trustworthy authorities on matters that are obscure or in dispute.

Historical Biography.

Fighters and Martyrs for the Freedom of Faith is the title of a bulky book in close type which

contains biographical sketches of Wyclif, Savonarola, Luther, Tindale, Knox, Barrowe, Robinson, Cromwell, Milton, Fox, Bunyan, Watts, Wesley, Carey, Williams, and Livingstone. The writer of the book is the Rev. Luke S. Walmsley; the publishers are Messrs. James Clarke & Co. (3s. 6d. net). It is a book that ought to have come out at Christmas, but it will keep till the Christmas following, and then it will be one of the best of gifts for aspiring boy or hero-worshipping girl.

Jerusalem in History.

In the long list of the 'Mediæval Town' series issued by Messrs. Dent, no volume could have been harder to compress within the limits while retaining the necessary interest than the volume on Jerusalem. *The Story of Jerusalem* (4s. 6d. net), written by Col. Sir C. M. Watson, and illustrated by Geneviève Watson, covers the whole long history of the most wonderful city in the world, records many an incident in detail, and carries the reader on, absorbed and delighted, to the last page. Sir Charles Watson was the inevitable choice for this volume. We doubt if there is another Englishman who knows the whole history of Jerusalem so intimately.

Biblical History.

Professor Foakes Jackson has adapted his *Biblical History of the Hebrews* for the use of students who are beginning the serious study of the Old Testament. The title of the new book, for it is as good as new, is *A Biblical History for Junior Forms* (Cambridge: Heffer; 2s. 6d.).

Independency.

Faith, Freedom, and the Future is a fine alliteration. And it is more. It is the title of a new book by the Rev. P. T. Forsyth, D.D., Principal of Hackney College, a book of history, the history of Independency, but of which the subject is really Authority, that subject which most urgently demands cautious and well-informed consideration. It is the title of a book in which the alternative 'Authority or Subjectivity' is seriously and thoroughly considered by one who loves liberty of spirit so much that he is most anxious it should not be used as a primrose path to licence of the

flesh. In other words, Dr. Forsyth recognizes, and recognizes gladly, that the old idea of Authority as an external imposition is gone; but greatly fears that it is likely to be replaced by an authority that is yet more capricious and more tyrannical, the authority of every man's own opinion. And how does he hope to prevent that? By showing that history is against it. He traces the history of the ideas of Authority and Independence throughout the experience of the Church, beginning at the Reformation. As a historical exercise it is delightful. But all the way there are also very pleasant excursions to places, both in Scripture and out of it, where the Word of God has made itself a presence and a power. It is the power of that presence that constitutes Authority, that and that alone.

The book is published by Messrs. Hodder & Stoughton (5s.).

Race-Power.

The Torch is the title of a volume, first published in 1905, which contains eight lectures on 'Race-Power in Literature,' delivered before the Lowell Institute of Boston by Mr. George Edward Woodberry (Macmillan; 5s. 6d. net). The thesis of the book is this. Mankind in the process of civilization stores up race-power, in one form or another, so that it is a continually growing fund. Literature, pre-eminently, is such a store of spiritual race-power, derived originally from the historical life or from the general experience of men, and transformed by imagination so that all which is not necessary falls away from it and what is left is truth in its simplest, most vivid and vital form. Mythology, chivalry, and the Scriptures are three such sifted deposits of the past. After setting forth his thesis, Mr. Woodberry illustrates it by means of the Titan myth, and then applies it to the works of Spenser, Milton, Wordsworth, and Shelley. He shows, or tries to show, that 'the essential greatness and value of these poets are due to the degree in which they availed themselves of the race-store.' The greatest poets 'have always been the best scholars of their time, not in the encyclopædic sense that they knew everything, but in the sense that they possessed the living knowledge of their age, so far as it concerns the human soul and its history.'

Mediæval Canon Law.

In a very recent deliverance setting forth the legal case for Disendowment, Mr. Ellis J. Griffith, K.C., M.P., leader of the Welsh Liberal members in the House of Commons, lays down the position as follows:—

'Modern historical research, since the date of the discussion on the question in the House of Commons in connexion with the Welsh Dis-establishment Bill of 1895, has completely shattered the theory of continuity put forward by the late Professor Freeman and Lord Selbourne. Professor Maitland, in his work on the *Roman Canon Law in the Church of England*, has advanced arguments to establish the absolute identity'—will the reader please note?—'of the ecclesiastical legal system of the pre-Reformation Church of England with that of the contemporary Church of Rome, which the controversialists on your side have never attempted to answer.'

That can no longer be said. For in a volume entitled *The Canon Law in Mediæval England* (Murray; 6s. net), the Rev. Arthur Ogle, M.A., Rector of Otham, Maidstone, attempts to answer Maitland. He writes his book for that sole purpose. He denies that Maitland's authority is 'so decisive as it has become the fashion to assert.' And thus, though disclaiming any political intention, but claiming to be a historian pure and simple, he endeavours to show that there is 'neither moral nor legal right in favour of the disendowment of the Church in Wales.'

England's Industrial Development.

However they may vote, it is certain that the vast majority of British electors are neither convinced Tariff Reformers nor confirmed Free Traders. They still want to know. It is for that great multitude that Mr. Arthur D. Innes has written a historical survey of commerce and industry, and published it under the title of *England's Industrial Development* (Rivingtons; 5s. net). 'My purpose,' says Mr. Innes, 'has been to treat the whole subject simply as a historian, without identifying myself with any economic school; without any intention of supplementing the armoury of the devotees of Richard Cobden or the disciples of Mr. Joseph Chamberlain, the advocates of Social Democracy or the champions of Indi-

vidualism. I have made it my aim to state facts so far as they are ascertainable, and to give an intelligible explanation of the principles which rightly or wrongly have guided economic action.' The volume has something of the appearance of the school book, and it does possess the school book's simplicity and accuracy. But while the son may get it up for an examination, the father may read it on the railway.

Virginibus Querisque.

This is the most momentous and it may be the most memorable year in cricket ever known in England, and it is no surprise to find that the children's preacher is turning the event to account. The Rev. James Learmount has issued a volume of 'Fifty-two Fresh-air Talks to Young Folk,' giving it the title of *God's Out of Doors* (Allenson; 3s. 6d.). Here is one of the 'talks.'

Guard Well Your Wickets.

A German officer not long ago said that British people, wherever they go, early set up two things—first of all a church, and next a cricket ground. And surely that is a right thing to do, to try to look after the whole man. The two things are not incompatible, and some of the happiest days I have ever known have been spent with a cricket club which I started in connexion with my church. But no one to-day argues that religion must have nothing to do with cricket or with recreation. The cricket field, at all events, is a recognized training-ground for the battle of life.

The Australians are here. The summer sun is pouring out his glory. The two things go together—cricket and sunshine.

The great thing this year is, of course, the 'test' matches. Will England win or lose the 'rubber'? The term 'test' is most suggestive in common life. There are some who say that the test matches of life are not played on gala days when everything is smooth and the sun is shining. They are played, we are told, in the stern battle for bread every day in hard times. That is largely true; but I fancy that the real test match of life is fought under cricket conditions. When the weather is fine and the road smooth, and the sun shines, and all goes well, that is apt to be more fatal to a man's real life than the hard battle. It is a hard test

when you ask a man to be good and earnest when all is going well, and money is plentiful, and health is good. A man often has his wicket knocked out then, who, when the pitch is sticky, and the ground heavy, and the wind cold, would keep up his wicket. He would be all attention under hard circumstances; he would feel that then he must be at his best. A man needs to be great friends with the Captain of his salvation when all is going swimmingly.

The player in life's great test matches is there as a pupil of the Captain. We are told to-day that a certain player is a replica of another player; he has been the pupil of a certain great player, and has reproduced the style of his master. That is the idea in the game of life. Christ, our Captain, gives His life to His followers, and men must see that life cropping out everywhere in them as really as men see the style of one cricketer produced in another. Men do not say of the player I have in my mind that he is a mere copy of his master, but that he has become his master; he has not only copied, but the very spirit of the teacher has entered into him, and the same strokes, the same freedom and ability, are shown by him. The ability of both is recognized, and they are generally sent in to take the 'first knock' in the games. They are able, as a rule, to wear down the bowling. That is the idea for the Christian life.

Cricket as played in our county teams is a tremendous strain upon the players. I saw it asserted not long ago that cricketers of this type are short-lived. At first sight the conditions of cricket appear to be entirely in favour of the players—fresh air and sunshine are theirs in large measure. But there is great mental and nervous strain involved. The well-known cricketer is, it is said, a serious-looking person. Often his livelihood is at stake. The innings is awaited with apprehension if a man has any nerves at all.

A breakdown in batting means awful mortification of spirit. The bowler is often at the mercy of the batsman in fine weather and on good wickets, and *vice versa*. Fielding is perhaps the greatest strain of all upon the nerves. All are anxious to do well, and the thousands of keen eyes of the spectators, and often their hisses and hootings if a ball is missed, are very trying. British crowds are the fairest in the world, but even in Britain we know something about 'horse-play.'

We cannot too often remember that no one is more sorry than the man who drops a catch or lets a ball get past him, and a hostile demonstration is not calculated to brace his nerves for the next chance.

If you look at the hands of some of our cricketers, you would be surprised to see how by constantly gripping the bat and straining the hands when catching swift balls, all the fingers are curiously shaped and deformed. Cricket is a keen game, and demands the strained attention and the hearty, fearless action of the whole man. It is every bit as hard and trying as the battle of life; it is only because it is a game that it is not felt to be so.

The fact of the matter is, first-class cricket is really too serious, there is not enough of the 'festival' order about it, and many people think that some slow cricketers deserve 'barracking' when they resort to stone-walling, late starts, and tea intervals. The game tends to ruin through averages and statistics and county championship tables. All these things encourage men to play for their own hands, and the glorification of a century by the papers, even if it has been made at funereal pace, earns too much glory. One glorious hour of Jessop's scientific slogging is more to be desired than many days of tedious and ignoble play. One 'sticker' is enough for any team. What happiness and exhilaration Jessop, Tyldesley, Lord Dalmeny, or A. E. Lawton have given to thousands of people by their skill, daring, and pluck in their seemingly easy display of 'fire-works.' If cricket is to live, there must be more venture, more go, more aggressiveness on the part of the players. If men in business hugged their

opportunities to make money as some players hug their bats and keep on stone-walling, bankruptcy would be the certain end. We want less abnormally cautious play, and cricket will continue to be our great British game in spite of its great winter rival—football. Less of the coldly-calculating spirit, mathematical formula and rules visible to the naked eye of the onlooker, Mr. Cricketer, and we will all like you better and encourage you more. As Mr. Knight puts it, 'Alertness and elasticity of mind no less than of body are the very life of cricket. Without them we get either slackness or boredom.'

Let none of us run down cricket and its crowds. It is infinitely better that men should be out in the sunshine watching cricket, with all its beautiful exhibitions of skill and endurance, than that they should be engaged in card-playing, or domino-playing, or fuddling in a public-house. Cricket is a fine counter attraction to degrading pleasures, and a fine relaxation after a week's monotonous work amidst the perpetual motion of machinery.

Let me give you some words to remember when at cricket—they are taken from the book *On Playing the Game*, by the Rev. Samuel Marriot: 'Guard well your wickets, viz. Truth, Honour, Purity. The batsmen who score well and are reliable, being always near the top of the averages, are recognized by their self-knowledge, self-reverence, and self-control. Dr. Grace says the duty of a batsman is to make runs, so attend diligently to your "scoring sheet," which is your character. Play well, and "funk" nothing. . . . And in the Great Test Match of Life may you have a glorious innings, and Heaven's ovation on entering the Great Pavilion.'

The Doctrine of the Incarnation in the Creeds.

BY THE REV. A. E. GARVIE, M.A., D.D., PRINCIPAL OF NEW COLLEGE, LONDON.

II.

(I) THE Creeds tried from the standpoint of personal faith as the Christian of to-day exercises it are disappointing both as regards what is included and what is excluded. The Apostles' Creed is expressly an individual confession; and the Athanasian Creed declares that 'Whosoever would

be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except any one do keep whole and undefiled, without doubt he shall perish everlastingly.' The Nicene and Chalcedonian symbols are bishops' creeds, rather than laymen's, and are a declaration of the common