

NEW BOOKS

CANADIAN CONSTITUTIONAL STUDIES; By the Right Hon. Sir Robert Laird Borden, G. C. M. G., D. C. L., LL. D., University of Toronto Press, 1922.

In his *American Commonwealth* the late Lord Bryce declares it difficult to find a niche of social usefulness for a retired President. Japan, perhaps, shows political wisdom when she makes available the accumulated experience of her Elder Statesmen. Be that as it may, an excellent method of employing Presidents and Premiers *emeriti* has been followed at Toronto University. The Marfleet foundation, in memory of a citizen of the United States deeply interested in Canada, calls for lectures by persons "chosen with regard for their special ability to set forth some phase of the national movements of each or both countries." The first series was given by former President Taft in 1915, the second by the retired Premier of Canada in 1921.

Sir Robert Borden's three lectures, just published in book form, will interest the reader in an increasing ratio. The first—*Constitutional Development from the Cession to Confederation*—covers ground fairly well worked over by previous commentators. New facts are not to be looked for; the point of view is established; only the method of approach may vary. It may not be generally appreciated that, quite apart from the national and human interest, Canadian political development constitutes a valuable laboratory course in the science of modern government. Some of the most fundamental political problems have been worked out to a more or less satisfactory solution on Canadian soil; for instance, the responsibility of the executive to the legislature, political toleration of differences in race and creed, the amalgam of federal and parliamentary systems, and the reconciliation of complete autonomy with membership in an imperial commonwealth. All but the last of these were realized by 1867, and in his treatment of this early period Sir Robert Borden shows an intimate acquaintance with documentary sources, proportion in the use of them, a surprising lot of compact statement, moderation in judgment and restraint of style. His opinion is specially valuable on one point, based as it must be on his personal experience. Speaking of the French Canadians and the part they have taken in the development of constitutional government, he says:

Their comprehension and practical realisation of the principles upon which the government of a modern democracy is based have not been surpassed by Canadians of British origin. Indeed, it is a curious fact, and worthy to be noted, that the practical operation of democratic government has been comprehended and realized more fully and thoroughly by the French of Canada than by the people of their ancestral country.

The more reason then, one might add, why the two elements of the Canadian people should cooperate with, as well as tolerate, each other.

In a despatch from Lord John Russell to Sydenham, cited on page 32, there is a curious reference to "the three estates of the provincial legislature." Clearly this is an inexact analogy with English parliamentary conditions. The three estates—lords spiritual, lords temporal and commons—were not reproduced in Canada, though there was a fantastic provision in the Constitutional Act of 1791 for a creation of hereditary legislators. In any case, the Governor could not be considered an "estate."

The second lecture is entitled *Constitutional Development from Confederation to the World War*. This is a topic for the lawyer rather than the historian, and here the author gets into his professional field. His theme is the "vast scope of changes that may be effected through new conventions of the Constitution", especially in the relations between the British and Canadian Governments. The changed status of the Governor-General, the powers of disallowance and reservation, the questions of copyright, naturalization and merchant shipping, the substantial right of the Dominion Government to negotiate treaties on Canadian affairs, the acquisition of control over naval and military policy, and the development of periodical Imperial Conferences for purposes of consultation, all find concise treatment within the limits of forty pages.

It is a matter for surprise that as late as 1911 Mr. Asquith could affirm (at the Imperial Conference of that year) that "in respect of such grave matters as the conduct of foreign policy, the conclusion of treaties, the declaration of war, and indeed all relations with foreign powers, the authority of the Imperial Government could not be shared, and must be exercised by that Government, subject only to its responsibility to the Imperial Parliament." This declaration, on Sir Robert Borden's view of it, could be likened to that of Lord John Russell in 1839 against the principle of responsible government in the colonies. The implication was clear:

The policy propounded in either instance would tend, if not lead, towards disruption.....As the Empire cannot go to war in sections, a declaration of war involves the Dominions. The extent of participation rests always with the Dominion Parliaments.....In view of that inevitable participation, how is it possible for the Empire to endure if the Dominions are to be without voice as to the relations of commitments that may involve them in war?

But events have moved at a rapid *tempo* since Mr. Asquith's declaration of 1911.

The third lecture on *Constitutional Development during the World War and Afterwards* will be found of most significance to the student of political science. Since 1914 the British Commonwealth has been passing through a formative period, from the point of view of constitutional and international relations. Much of this development is not yet a matter of record, so that it is valuable to have a discussion, however brief, by the former Canadian Premier on recent tendencies and movements—*quorum pars magna fuit*. The limits of a book review do not permit even a resumé of the successive constitutional changes of the past eight years. Perhaps the most momentous from the standpoint of precedent was the presence of the Prime Minister of Canada at a meeting of the British Cabinet in 1915. From this it was

an easy step to the Imperial War Cabinet, which included the five members of the British War Cabinet and the Prime Ministers of the Dominions. This Cabinet did its work largely through committees, and *inter alia* considered the question of the conditions of peace. Parallel with it was held the Imperial War Conference, which at one of its sessions adopted a resolution of far-reaching consequence relative to the readjustment of the constitutional relations of the Empire:

Such readjustment, while thoroughly preserving all existing powers of self-government and complete control of domestic affairs, should be based upon a full recognition of the Dominions as autonomous nations of an Imperial Commonwealth, and of India as an important portion of the same, should recognize the right of the Dominions and India to an adequate voice in foreign policy and in foreign relations, and should provide effective arrangements for continuous consultation in all important matters of common Imperial concern, and for such necessary concerted action, founded on consultation, as the several governments may determine.

This resolution, says Sir Robert Borden, "gives clear recognition to equality of nationhood between the Dominions and the Mother Country; and it marks one of the most important, and possibly one of the final, stages in the evolution of constitutional relations within the British Commonwealth." But the task of making these articulations is very delicate. Sir Robert Borden would have the nations of the Commonwealth set forth their understanding of their constitutional relations by way of joint declaration to be accepted by foreign Powers. "Even within the Empire those relations are imperfectly realized, and abroad their implications are misunderstood, if not resented."

It is illuminating to have Sir Robert Borden's account of the manner in which the Dominions acquired status at the Peace Conference. It was Canada that proposed, in the deliberations of the Imperial War Cabinet, that each Dominion should have distinctive representation at Versailles. Sir Robert points out that the British Empire delegation was really the Imperial War Cabinet under another name. It required firmness on the part of the Dominions at the Conference to secure recognition of this anomalous position, but in the end it was granted without qualification. Full powers were issued by the King to Dominion plenipotentiaries, apparently in his capacity as head of the respective Dominion governments; and "the Prime Minister of Canada proposed that the assent of the King as High Contracting Party to the various treaties should, in respect of the Dominions, be expressed by the signature of Dominion plenipotentiaries." Further, besides membership in the League of Nations with representation in its Assembly, a signed declaration was obtained from the "Big Three" by the Canadian Premier that "representatives of the self-governing Dominions of the British Empire may be selected or named as members of the Council." All of which is going to provide much grist for the mills of constitutional and international law.

Nothing is more fruitful than discussion of political problems by statesmen who have had a share in their solution. Canada's political destiny, the future of the League of Nations, the ultimate stability of democracy itself, are subjects towards which Sir Robert Borden, out of a full experience, can make a real contribution. For that reason it is to be hoped that these *Studies* are but the prolegomena to a more extended survey of the field of constitutional development.

LIFE AND LETTERS OF SIR WILFRID LAURIER. By Oscar Douglas Skelton. Two volumes, illustrated with photographs. S. B. Gundy: Oxford University Press, Toronto. 1921.

The writer of this "Life" was conspicuously well equipped for his task, and the two volumes which he has given us constitute a notable addition to the biographic literature of our time. Professor Skelton was entrusted some years ago by Sir Wilfrid Laurier himself with all the private papers relating to his period of office which that statesman had preserved, and by Lady Laurier after her husband's death with the corresponding materials for his later period in parliamentary opposition. Thus among the sources of the book are all the documents of public interest which Sir Wilfrid had accumulated, "with the exception of a few boxes of letters lost in the burning of the Parliament Buildings during the war." But such sources, while in themselves of the first importance, require the critical eye of one who has thorough knowledge gained elsewhere about the events of the time, who can relate what is recorded in the private papers of a party leader to the interpretation—necessarily very different—by another party and other leaders, and who can view the local situation in its setting of general world development. Of his fitness for this work Professor Skelton's well earned fame as an historian, a political scientist, and an economist are the best guarantee.

The story he presents is one of fascinating interest. It is required of a biographer that he should in the first place make us personally acquainted with the subject of his sketch, and no one can lay down this book without a clear-cut image of Sir Wilfrid Laurier before his mind. In the chapter entitled "The Making of a Canadian" we have admirably set before us those early forces which were to leave so enduring a trace. We are shown the life of a Quebec village eighty years ago as determined by the whole previous history of French Canada, with the traditions of the 1837 rebellion amid which Laurier grew up as a child. We observe the character of his home and parents, the influences of the Scottish Presbyterian household in which he lived as a boy, his schools and schoolmasters, his tentative incursions into politics, and his first introduction to that literature of British liberal thinkers on public affairs to which throughout his whole career he returned with such affectionate interest. There emerges the figure of a youth with the keenest of wits and the most tender loyalty to his race, struggling to reconcile the somewhat narrow nationalism that had first chance of appealing to his heart with those wider conceptions of liberty and progress that had begun to move his intellect. It is just this dualism of purpose that Professor Skelton presents as furnishing the key to Laurier's later policy, and it is illustrated from many fields. We see it in his conflict with his Church over membership in the *Institut Canadien*, in his attitude to Protection for home industries as taught by Sir John Macdonald and Free Trade as expounded in the school of Cobden and Bright, in his effort to combine real Canadian nationhood with fidelity to the British Commonwealth, in those dealings with ardent Nationalists of his own party that culminated in the final struggle against Mr. Bourassa. We are initiated into those secrets of a Prime Minister's relation to his Cabinet colleagues of which full disclosure is never made

until a statesman's intimate letters are published after his death, and are thus enabled to judge better than ever before what was the essential nature of Sir Wilfrid's leadership. And, from time to time, these aspects of his career are laid aside, that we may see what manner of man he was in his family life, in the leisure of his library among the books he loved so well, in his spectacular appearances at such scenes as the Queen's Diamond Jubilee where as Canadian representative his fine presence and his gifts of majestic eloquence made him the observed of all observers to the British world.

But, while this personal portraiture is executed with artistic skill, the interest of the book for many readers will lie most of all in its picture of the public life of Canada during those years. To explain Laurier's early manhood it was essential to reconstruct the surroundings amid which his political ideas began to take shape, and to be his adequate biographer Professor Skelton had to write that Canadian history which Laurier so largely made. The subject thus lends itself to controversy, and into the many controversial issues which the book recalls this is not the place to enter. In many reading circles where, one hopes, this biography will be chosen as a most instructive textbook, readers of varying political creeds, especially those of the older generation, will be stirred by it to fight again with one another the fights of long ago,—about Laurier's attitude to the Riel Rebellion, to the Manitoba Schools, to Railroad schemes, to the South African War, and to the diverse "scandals" by which the strife of parties was recurrently intensified. These questions, in proportion as they are remote in time, will be discussed with comparative calmness, but tempers will be sharpened and hot words exchanged over the chapters on Tariff, Reciprocity, Quebec Nationalism, and the Conscription Act of 1917. It may perhaps be contended that regarding some of these issues the soil is still too hot and too convulsed for the sure step of the final historian. Yet, to whatever judgment about them one may incline, it is of value to have at hand so well-informed and so clear an exposition of the view adopted and the policy pursued by a leader who took so large a part in their settlement.

A striking merit in Professor Skelton's work is that the book he has given us is by no means just a book for *Canadians*. It will make Canadian history live in the interest and the imagination of the wider world. Among the causes which have rendered much of our Dominion biography ineffective in its appeal beyond our own boundaries is just the fact that it is often too narrowly local, too circumscribed in its vision, too much encumbered by petty detail. Great events have happened here, great personalities have been in action, and thoughtful observers everywhere would like to understand them. But the story of the events and the personalities needs to be told to those abroad in the language and the forms of thought that are intelligible everywhere. Professor Skelton's book will be appreciated by those who have often deplored the lack of this key to our affairs. He has acted as a translator from our political and social tongue into the tongue that is spoken wherever men can think. Thus he presents, for example, the conflict between Sir Wilfrid Laurier and the authorities of the Roman Church as a particular case of that world commotion which was stirred

by the Vatican Council of 1870. He relates the struggle for responsible government in Canada to that stirring throughout the world of the ideals of nationality and of democratic institutions which followed the establishment of the American and French Republics. He exhibits the demand for freedom of policy on behalf of both Federal and Provincial Legislatures as an example on Canadian soil of that great debate about Imperialism which has become world-wide. And it is the high distinction of his work that he thus generalises without sacrificing in any serious degree such local colour as one has a right to demand in a history that is, first and foremost, about Canada.

The style of the book is by no means free from faults, and there are small inaccuracies which will no doubt be corrected in a later edition. By a curious oversight Sir Wilfrid Laurier's death is, on the last page of the biography, dated 1921. Here and there, too, in the text there are marks of haste, sentences and paragraphs that are clumsy, odd fallings off from that lucid, vigorous, and at times eloquent English which we know Professor Skelton to have at his command. How did he come to write, for example, a sentence like this?

"Mr. Goldwin Smith, with that thorough-going snobbery of which none but the Radical conscious of the condescension involved in consorting with other Radicals is capable, once remarked in a phrase curiously reminiscent of that other Oxford don who snubbed the hopes of 'Mr. Jude Pawley, stone-mason,' that Mackenzie had been bred a stone-mason and that as premier a stone-mason he remained."

It was of course a printer's slip to substitute "Pawley" for "Fawley" in the reference to *Jude the Obscure*. But the sentence is not after Professor Skelton's real style, and there are others like it. It is the penalty of very distinguished merit that these lapses should be noticed. The sustained brilliance of the biography as a whole entitles its author to both the glory and the risk of this fierce light of criticism.

That his book will be attacked as "prejudiced" by those who do not share the author's opinions, is of course inevitable. The Preface declares that Sir Wilfrid Laurier was "the finest and simplest gentleman, the noblest and most unselfish man, it has ever been my good fortune to know." There are many who will say that a biographer who approaches his subject in this mood of devotion cannot form a just appraisal of merits and defects, and it is indeed obvious that throughout the book the author is faithful to the estimate with which it begins. But from such a view of the qualifications needful for a biographer the present critic must strongly dissent. For example, it would at once condemn Lord Morley as unfit to write the *Life of Gladstone*, for no one can be in doubt regarding the hero-worship which pervades that great biographic masterpiece. Prefaces are written not before but after the text they introduce. A "prejudice" means an opinion formed before the relevant evidence has been considered, and of this there can be found in Professor Skelton's work no sign at all. On many debatable questions his mind is quite definitely and very firmly made up, but there is nothing to show that it was made up before the facts had been collected and weighed. He is prepared to give

a reason for the faith that is in him, and he has given his reason at every point. It is for those who interpret the data differently to challenge his interpretation, and we shall be much their debtors if they state their own view with his fulness, lucidity, and force. Moreover, it is of vital importance that the figure of a great man should be set before us in the first instance sympathetically, for—as Carlyle used to say—those who have not begun by realizing the degree of truth in a great man's opinions are thereby disqualified from estimating the degree of his error. And in any case we may acknowledge about a leader who has passed away that "his greatness, not his littleness, concerns mankind." Professor Skelton's work was a labour of love for the memory of one whom he personally held dear, and, as he rendered his tribute of filial devotion, he gave us all at the same time a picture of this country's progress during perhaps her most notable half-century which historians yet to come will prize among their most precious sources. That Sir Wilfrid Laurier himself would have valued the latter at least as much as he would have been gratified by the former aspect of the work, must be among the reflections that fully reward the author for the rapid and sustained effort which this biography must have cost him.

H. L. S.

ANGLICANISM. By The Right Reverend Herbert Hensley Henson, Bishop of Durham. The Macmillan Co., 1921.

The writer of this book is one of the ablest men upon the English bench of bishops. He has had an interesting mental career, having swung from the High Churchmanship of his Oxford days to a Liberal Evangelicalism at the opposite extreme. His experience in both parties thus lends to the treatment of his subject the special interest of inside knowledge. To this might be added the fact that he has made a serious and thorough study of the history of the Reformation and Post-Reformation periods, a study of the sources at first hand. He is a bracing conversationalist and a delightful companion, as one who enjoyed his hospitality years ago in *Dean's Yard* can well testify.

The present volume consists of a series of lectures on the Olaus Petri foundation delivered in Upsala, Sweden, in the year 1920. Their aim is to set forth the characteristics of Anglicanism. Such a task is not an easy one. The Anglican communion is one of the most complex of religious organizations. Schools of thought exist within its fold which are so diverse in theological point of view as to excite wonder at their coherence in one system, and to make the effort to disentangle the few essential and formative principles a problem in delicate analysis. To pierce to the core of the meaning of High Church, Low Church, and Broad Church calls for more than a mere grasp of Reformation tendencies. It needs a scholarship that spans the arch from the first appearance of Christianity in the British islands down to the present day.

The lectures open with a brilliant review of the pre-Reformation history of the Church. The growing protest against the usurpations of the Papacy, the influence of Wycliffe and the Lollards, and of

Erasmus, with the recoil of the British nature from persecution, are outlined in vivid form. Incidentally, there are fine etchings of the characters of Henry VIII, that extraordinary mixture of shrewdness, statecraft, and sensuality; and of Cranmer, who comes out rather better than usual, as a scholar with all a scholar's timidity and want of genius for the practical. The appeal of the English Reformers to Scripture and to antiquity is made clear. The total effect is to emphasize the fact which so much needs emphasis in our days, of the historical continuity of the Anglican Church before the Reformation and afterwards. The changes were many, but the body undergoing those changes remained one and the same. The influences are then given which led to the present splintered and shattered condition of English Christianity. Among these are the close relationship between the Church and the monarchy, and between the non-episcopalian parties and the foreign Reformers on the Continent. The Act of Uniformity finished the work of division so far as Presbyterianism was concerned, while the indifference or active enmity of the Bishops—haters of enthusiasm—led to the secession of Methodism. The present position of Anglicanism is explained as a development of the above forces in combination with the great work of the Evangelical movement and the Oxford movement under Pusey and Newman. In particular, Tract 90 is regarded as having thrown open the door to all kinds of innovations in doctrine by its interpretation of the Articles in a Roman sense, and the Ornaments Rubric is considered to have rendered it possible to bring back into the life of the English Church almost the entire ceremonial of mediaevalism.

In all this there is much that is in the highest degree controversial, and therefore outside the scope of this review. But the *odium theologicum* has no place in regard to the last lecture, which deals with the Lambeth Conference. The patriotism of readers of a Canadian magazine will be moved to know that the first initiative towards those now famous gatherings at Lambeth came from the Anglican Church in our own Dominion. "On September 20th, 1865, at the Provincial Synod of the Canadian Church, a motion was unanimously carried begging the Archbishop of Canterbury to devise means by which the members of our Anglican communion in all quarters of the world should have a share in the deliberations for her welfare, and be permitted to have a representation in one general council of her members gathered from every land." The Conference was a suspect at the start, for the Colenso affair was still in men's minds. Colenso's friends, among whom one of the most influential was Dean Stanley, were fearful of the creation of a new engine for the limitation of freedom of thought and speech within the Church. If we rightly understand Bishop Henson, however, while sensible of the possibility of such an abuse of power on the part of an ultra-Conservative majority, he regards the danger as a remote one. Emphasis has always been laid upon the fact that the Conference has no legislative power whatsoever. It is a consultative body only, and its pronouncements carry none but a moral authority. To convert them into binding law requires the action of the Synod or Convention of each national church of the Anglican Communion. It is pointed out that the Conference is composed only of members of the episcopal

order. In that respect it differs from the democratic constitution of the national churches, whose clerical and lay deputies sit and vote in their own ecclesiastical assemblies on a par with the House of Bishops. To change this now, in view of the expansion of the episcopate, seems impossible. Yet Bishop Henson fears the undue glorification of the episcopate as representative of the Church, a hint which coming from a Bishop is significant. To bring back prelacy, however, would to our thinking be as easy as to bring back witchcraft. The conditions have altogether altered; the drift and temper of the age are in quite a different direction. A constitutional episcopacy is the only form that can hold the field, and the movement so noticeable in Protestantism towards the creation of higher superintendencies has often been taken as a sign of growth towards a central government of this nature. The secrecy of the Lambeth sessions is also referred to as preventing the debates from exercising their full educative effect upon the public mind. The writer seems here to forget the damage often done to a cause by publicity in the early stages of discussion. Influences may be brought into play which are inimical to freedom of argument, and to the atmosphere of calmness and the judicial temper so essential in the quest for truth. The happiest solution of the difficulty, so far as we are aware, is the rule now adopted in the American House of Bishops. All matters requiring secrecy are debated in executive session,—everything else is open to the hearing of the world. A strong point is made in the book regarding the value of the Conference to the episcopate itself in the breaking down of misunderstanding and prejudice, and in the formation of ties which knit the members into a compact body by all those personal contacts which count for so much in every large assembly. A suggestion of more doubtful value is that the Conference should take up as part of its collective duty the compilation of a confession of faith more adequate than the thirty-nine articles. When we apply the historical sense to this suggestion, the memory is flooded with instances of the divisive effect of such endeavours in the great confessional period subsequent to the Reformation. The interest of unity will, we believe, be better served by the two great creeds of Christendom known as the Apostles and the Nicene, than by the manufacture of a new standard of faith adapted to this age but destined to be superseded in the next.

Our agreements with the author are many and our disagreements are many also. But the book is the outcome of a thoughtful mind. It makes clear—more by implication than by statement—the remarkable features of the institution he is describing. Under the Anglican roof are sheltered the most divergent forms of worship—a ritual like the Oriental in its pomp and splendour, and a service almost like a Quaker meeting for simplicity. A creed like that of the Modernist jostles against doctrine like that of John Wesley. If a man asks for Authority only in religious matters, there is but one step for him to take, and Newman took it. If he asks for Reason only, he has only one course to follow, and Stopford Brooke followed that. But if he is content with a church which is a picture of life as men live it on the street or in the family, a church where Authority is reasonable, and Reason is authoritative, he will find it here. The best proof of the fact

is that men *do* find it. These opposites do live together; these contradictions do get along under one roof; these strange mixtures do combine. Perhaps the point has never been more finely stated than by the author of *John Inglesant*:—

“You will do wrong—mankind will do wrong—if it allows to drop out of existence. . . . an agency by which the devotional instincts of human nature are enabled to exist side by side with the rational. . . . It is not even a question of religious freedom only; it is a question of learning and culture in every form. I am not blind to the peculiar dangers that beset the English Church. . . . Nevertheless as a Church it is unique: if suffered to drop out of existence, nothing like it can ever take its place.”

In binding and print this book is a credit to the publishers, Macmillan & Co. The proof-reading needs a little attention, however. There are a few slips of grammar, e. g., a singular noun linked to a plural verb, but such inaccuracies will no doubt be corrected in a future edition.

J. P. D. L.

A DICTIONARY OF RELIGION AND ETHICS. Edited by Shailer Mathews, D.D., LL. D., Professor of Comparative and Historical Theology and Dean of the Divinity School, University of Chicago, and Gerald Birney Smith, D. D., Professor of Christian Theology, University of Chicago. New York; The Macmillan Company, 1921. Pp. vii, 513. \$8.50.

This is a Dictionary, not an Encyclopaedia. It is in a different category, therefore, from Dr. James Hastings's monumental work entitled *Encyclopaedia of Religion and Ethics* in twelve volumes, eleven of which have already appeared. The two works cover practically the same field, but each has its own distinctive object and scope. The aim of the one is definitory or explanatory,—“to define all terms (not strictly biblical) of importance in the field of Religion and Ethics, and at the same time to discuss with some fulness terms of primary value.” That of the other is more expository and detailed,—to supply “articles on every religious belief or custom and on every ethical movement, every philosophical idea, every moral practice.”

Thus the present work may be regarded as supplementary to the *Encyclopaedia*, supplying the felt need of having set forth in briefer and more compact form the results of modern study and investigation in the fields of the history and philosophy (including psychology) of Religion and Ethics, both social and individual. These are the subjects considered with expert fulness and detail in the larger work.

The Editors of the *Dictionary* are men of note in the theological world, and have themselves become responsible for many of the most important articles in the volume. Thus above the name of Dr. Shailer Mathews we find well-informed and well-balanced contributions on such subjects as Apocalyptic Literature, Atonement, The Bible, Christianity, Church, Clergy, Confession of Faith, Councils and Synods,

Creed, Deism, Eschatology, Conceptions of the Future Life, Future Punishment, Inspiration, Intermediate State, Justification, Kingdom of God, Messiah, Protestantism, Religion. Equally informative and useful articles are contributed by Dr. Gerald Birney Smith on such subjects as these: Agnosticism, Apologetics, Christology, Evil, Evolution in relation to Theology, Faith, Forgiveness, God, Holy Spirit, Idealism, Miracles, Naturalism, Pantheism, Philosophy in relation to Religion, Revelation, Salvation, Sin, The Supernatural, The Trinity. With the Editors are associated in the production of the work such well-known scholars and writers on both sides of the Atlantic as Walter F. Adeney (e. g. "Church of England", "Easter and Easter Controversy", "The Greek Orthodox Church"); George A. Barton (e. g. "Religions of Assyria and Babylon", "Religions of China"), Shirley Jackson Case (e. g. "Angels", "Demons", "Gnosticism", "Incarnation", "Mystery-Religions"); Stanley A. Cook, W. G. Everett, Alex. R. Gordon (e. g. "The Deluge", "Prophecy and Prophets", "Satan"), Louis H. Gray, Rufus M. Jones, C. H. Moore, James A. Pratt (e. g. "Psychical Research", "Psychology of Religion", "Theosophy"); Walter Rauschenbusch (e. g. "Christian Socialism"); W. W. Rockwell (e. g. "Roman Catholic Church"); D. S. Schaff (e. g. "Westminster Assembly") Henry Preserved Smith, James H. Tufts, and Benjamin B. Warfield (e. g. "Calvinism", "Presbyterianism").

All topics are treated historically rather than in an apologetic or partisan interest, and useful bibliographies on the most important subjects dealt with are given in an Appendix at the end of the volume for the sake of guidance to those who wish to read further on these topics. The book may be warmly recommended, not only to ministers and Sunday School teachers and those whose business it is to instruct, but also to the general reader who wishes to obtain in brief compendious form accurate and helpful information as to the latest results of study in the fields concerned. Do we wish to know about such terms or subjects as "Acceptilation", "Bible Christians", "The Brahma-Somaj", "The Ethics of Capitalism", "Christian Science", "Christmas and Christmas Customs", "Death and Funeral Practices", "The Descent to Hades", "Disciples of Christ", "The Drunkards", "Faith-Healing", "The Religious Use of Gongs and Bells", "Religious and Ethical Ideas of Gypsies", "Religious Significance of Hairdressing", "Harvest Festivals", "Ethics of the Labor Movement", The Manuscripts of the Bible, Medicine Men, Memnonites, Modernism, New Thought, The Oxford Movement, Pilgrimages, Plymouth Brethren, Psychical Research, Psychotherapy, Red Cross, Religious Education, Science in Relation to Theology, Secret Societies, Temperance Movements, Totemism, Transmigration, Vestments, Witchcraft? Here are the essential facts ready to hand.

The present reviewer suggests that, when a second edition or impression of this *Dictionary* is called for, it would add to the value of the work and to the convenience of the reader to have at the beginning of the volume a list, not only—as at present—of the Contributors, but also of the subjects with which each writer deals.

J. M. S.

THE LABOUR MOVEMENT AND THE CHURCH. By John M. C. Wilson, All Saints Church, Springhill, Nova Scotia. The Stratford Co., Publishers; Boston, Mass.

The author of this little book, who is an Anglican rector in one of Nova Scotia's mining towns, has set himself to show that—on the whole—the forces of organized Christianity have been true to the teaching of the Master, and that it is the Church that has for centuries stood for those principles of human brotherhood and service which some modern Labour representatives think to have been discovered by the Unions. It is pointed out that the principle of self-sacrifice for the sake of the whole movement, which characterises the best people in the ranks of Labour, is the very essential teaching of Christian ethic. "The source of this can be stated in one word, *Calvary*, for Jesus of Nazareth first made the giving of one's self wholly for others a power in the world of men." Mr. Wilson pleads for a more unprejudiced attitude of the working man to the Church. "The Labour movement ought not to fail. It has made for democracy in the past, and its influence will be needed more than ever in this century of recovery. The only way it can increase is, then, the enlargement of its ideals." This is a wise word.

H. A. K.

TOWARD THE UNDERSTANDING OF JESUS, and other Historical Studies. By Vladimir G. Simkhovitch. The Macmillan Company. New York.

The author of these Studies is a professor of economics in Columbia University, New York. His second Study, "Rome's Fall Re-considered," was first published in *The Political Science Quarterly* in 1916. The contention is that the decay of the Roman Empire was due to the decay of its agriculture. Instead of the small farm—the seven *iugera*—of the early Roman farmer, there came into existence the great landed estates, the *latifundia*. The soil ceased to be cultivated properly, and arable land was turned into pasturage as far back as 200 B. C. "The economic and social conditions which the Principate and its peace could not cure were plain exhaustion of the soil."

The third Study, "Hay and History," is occupied with the same theme. The English enclosures, the author considers, were due not to the greater profit on wool, but to the hopeless condition of English agriculture resulting from the exhaustion of the fields. The depleted soil and the abandoned farm are responsible for some of the greatest social and economic changes in history.

Professor Simkhovitch's first Study is the longest, and gives its name to the book. "The teachings of Christ are an historical event. Let us try to understand them historically." That way of approach, the author must know, is nothing new, and it may be questioned whether this Study of eighty-three pages really gets us much further on with the problem. Its chief contention is that all through the life of Jesus the Jewish masses were seething with hatred against Rome, and that

they were constantly on the edge of a frantic outburst such as actually occurred in A. D. 66. That is doubtless correct, though it is easy to exaggerate. The teaching of Jesus was largely directed to holding the fury in check. He teaches the Jews that unless they repent (of their attitude to Rome) they shall perish like "those Galileans." "The great and fundamental cleavage" between Christ and the Pharisees "was constituted by Christ's non-resistance to Rome." Herod and Pilate would not condemn Christ because they understood that "He was against rebellion." When our Lord had been condemned to die, He recognized quite clearly that the fate of His nation was thereby sealed. Hence His words to the daughters of Jerusalem, "Weep not for me, but weep for yourselves and your children." His death meant that the brewing rebellion would produce its inevitable consequences.

Now, all this is in a measure true, but it is inadequate. According to the literature of the New Testament (which is, after all, what we have to go by) the sorrows of Jesus were more than those of a Jewish patriot, like e. g. Jeremiah, and His teaching concerning the Kingdom was laid upon a foundation broader than that of non-resistance to the Roman Empire.

There are five Greek words used in this Study. Three of them are atrociously mis-spelled, one has a false accent, and two have no accent at all. And the Jewish *sicarii* have become *scitarii*!

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