

NEW PUBLICATIONS.

RELIGION AND ITS SOCIAL RELATIONS.

THE SOCIAL MEANING OF MODERN RELIGIOUS MOVEMENTS IN ENGLAND. By Thomas C. Hall, D. D. Octavo, pp. xv., 288. Charles Scribner's Sons.

It is no discredit to Professor Hall to say that he does not altogether comprehend some of the great social movements and tendencies of modern life. For nobody can do that. But he has studied with great care and sympathetic insight the social side of England's religious life, and what he has to say about it in this little volume is well worth reading. The ecclesiastical side of religious movements and upheavals is occasionally worth recording. But theologians generally have invested it with an importance out of all proportion to its real value. The vital thing about a religious growth or a religious revolution is not the inevitable creed that it will produce, but the new social laws and ideals that it will inspire. The creed is an articulated skeleton to be taken out of its cabinet once in a while and reverently dusted. But it has, after all, only an indirect bearing on the life of the multitudes of the plain people who, while groaning and sweating in the strenuous battle of life, must perform of their own accord a rough and ready social ideal out of the religion they have been taught. The theologians from A to Z are all carefully arranged and labeled in the works of the Church historians. But these theologians are very much like evaporated fruit. They reveal little or nothing of the abounding life of the people of their day.

It is, perhaps, with some such thought as this that Professor Hall approached the sociological study of religion in England. Out of the Reformation came many variant religious impulses that finally crystallized into two strands, one representing Anglicanism and the other Dissent. It would be impossible here to describe in detail the points of difference between these two norms of religious life. It is more to the purpose that though so different they were alike in so far as they were a reflex of Anglo-Saxon character. Even the Roundhead and the Cavalier were at bottom animated by a common ideal of life and conduct as Englishmen, and after they got through "hating each other for the love of God," they came finally to realize that fact. Hence, in spite of its diversity in religious belief, England has, on the whole, tended to produce but one ideal of social conduct. Whether he be Churchman or Dissenter, the Englishman always insists on capitalizing the words Ought, Must and Duty. They have become for him a sort of minor trinity, no more to be explained, perhaps, than other mysteries of the Universe, but always to be worshipped with unquestioning reverence. This is what we may call the Sociological Conscience of the English speaking race. It is easy to laugh at it, as, indeed, the wits of the Latin race often do, and to show how far short of its lofty ideal has been the actual social life of those who profess to reverence it. Yet there it is, to be taken into the account, at once the most tangible and the most priceless fruitage of England's many hued mosaic of religious creeds.

In the last analysis, perhaps, the worth of the common man is the fundamental article in the social as well as the religious creed of the English people. It is for the common man that the State exists and the Church bears her sacred commission. In other civilizations his rights may have been defined by philosophers or sung by poets; but in England they are written in imperishable letters on the statute books of Parliament, which is, above everything else, the forum and mouthpiece of the common man. It was because the Church did not seem to reach him that Methodism arose, and the inspiration of its life, social quite as much as religious, produced in turn the great evangelical movement in the English Church. Then when the opening up of new avenues of thought and activity in secular life brought about the undue growth of the Broad Church movement, with its tendency to emphasize the material forces of civilization, the Oxford movement arose as a corrective. Thus, through the interplay of religious forces and ideals, the present day civilization of England has been produced. That civilization is the daughter of religion; yet, curiously enough, it was never stronger than it is to-day, when the theologians are lamenting the decadence of creeds. Perhaps this decadence is not an unmitigated evil. One shudders, indeed, in looking back to the days when the creeds were strong—the days of the Holy Inquisition or of the Massacre of St. Bartholomew. Happily that nightmare of religion is gone, and the churches to-day of every name are coming more and more to realize that the only religion worth cultivating is that which means, first and always, "sweeter manners, purer laws."

LITERARY NOTES.

Mr. Ainsworth R. Spofford, whose name has for so many years been identified with the Congressional Library at Washington, read last April, before the Academy of Sciences, in that city, a most interesting paper on "The Coming of the White Man and the Founding of the National Capital." This has just been published in the "Proceedings" of the Academy. Mr. Spofford's survey embraces the settlement of Virginia and Maryland, the earlier modes of living among the white men of those regions, religious observances and kindred topics. He includes much out-of-the-way lore gathered from contemporaneous journals, letters and narratives of travel. The information is curious, interesting and effectively arranged. He draws from the "Laws and Orders, Divine, Political, and Martial, for the Colony in Virginia," printed in 1612, a suggestive illustration of how the civic virtues aided the churches in maintaining a decent demeanor among the colonists. The provision follows, thus:

"That no man blaspheme God's holy name upon paine of death. That no man speake impiously or maliciously against the holy and blessed Trinitie or against the knowne Articles of the Christian faith, upon paine of death. That no man, Every man and woman duly twice a day upon the first tolling of the bell shall upon the working daies repair unto the church, to hear divine Service, upon paine of losing his or her dayes allowance for the first omission, for the second to be whipt, and for the third to be condemned to the Gallies for six Months.

Touching the matter of strong language, Mr. Spofford relates an anecdote of Thomas Law, who married Miss Elizabeth Parke Custis, a granddaughter of Mrs. Martha Washington, and was separated from her after some years of married life. "The late Mr. Brodhead, who was his neighbor for many years," says Mr. Spofford, "told me that Mr. Law had a very fast, imperturbable utterance. One morning, while sitting at breakfast, his negro waiter announced to him: 'Massa Thomas, Missus Lawer po-ta-toes,' was his only reply." Mr. Spofford brings his record down to the opening of this century.

Miss Betham-Edwards' lately published volume of reminiscences of her life in France presents a touching anecdote illustrative of Rosa Bonheur's passionate attachment to the animals with which she delighted to surround herself. She had a pet lioness which she had reared from a cub, and the gentle brute at length was attacked with paralysis. "I nursed her," was Rosa Bonheur's testimony, "as if she had been a human being, visiting her constantly. One day I found her so weak that, returning to my studio upstairs, I said to a friend, 'My poor lioness can hardly move. She is dying.' A few minutes later I heard soft, velvet steps in the entrance hall below. It was my dying lioness making a last effort to see me once more. Feel-

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ing that her end was at hand, hearing my voice, she was trying to drag herself upstairs after me. I ran down, took her in my arms, gently caressing her to the last." Rosa Bonheur declared that it was monstrous to assert that animals are without souls. "My poor lioness loved me. She had more soul than certain human beings who do not know what it is to love anything."

A particularly interesting statement concerning the geography of "Hamlet" appears in the "Frankfurter Zeitung," and awaits confirmation. It runs thus: "The question has often been asked why Shakespeare removed Hamlet, who was born in Jutland, to the castle of Kronborg, near Helsingör, or Elsinore, in Seeland; and how he came to have such a curiously exact knowledge of the local conditions of the little seaport. These questions are answered by an old document found a short time ago in the archives of Helsingör. In the said document one is informed that the Burgomaster of the town had a wooden fence erected in the year 1585, and that this fence was destroyed by a troupe of English actors. The names of the latter are mentioned, and among them are found some of whom one knows for certain that they were members of Shakespeare's company. From this, therefore, it may be concluded that this troupe, or several members thereof, had given representations in the year named in Helsingör, and that Shakespeare had obtained from them a description of the castle of Kronborg and its neighborhood."

Thackeray's writing habits are thus described in John Hollingshed's new book: "He wrote a very small, neat hand, and used slips of note-paper. These he would often gather up and put in his coat pocket, leaving his secretary at work, and stroll down to the Athenaeum Club. Here, if he could get a comfortable table and was not waylaid by any gossip, to whom he was always ready to give an attentive ear, he would pull out his slips and carry his story a few steps further. In an hour or two he would again collect the scattered papers and go on to the Garrick Club, where, if not interrupted, he would resume his writing. This habit of composing in public frightened many of the old club fogies, who thought they were being caricatured for posterity, and no doubt helped to get him blackballed at the Travellers'."

This is the portrait of Richard Blackmore, the author of "Lorna Doone," as painted by Mr. Hall's "Caine": "An elderly man, of more than the middle height and full proportions, with a clear cut face, clean shaven, except for a tuft of gray hair, in the manner of fifty years ago, down the cheek. He wore a straw hat with a wide brim, and gave generally the impression of a comfortable old Quaker. His eyes were neither large nor brilliant, and gave no hint of having looked on the burning bush. The expression was very calm, and there was a solid strength in face, figure and bearing. I should have said he was then a man in good health, on fairly good terms with life, and that he had certainly slept 'o' nights."

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