

Literary News and Criticism.

The Old Forerunners of the New Theology.

SEVENTEENTH CENTURY MEN OF LETTERS. Forerunners of the New Theology. By Edward Augustus Goss. Illustrated. 12mo. Pp. xviii, 198. Charles Scribner's Sons.

Without attempting a labored study of the trends of religious thought in England in the seventeenth century, Mr. Goss puts forward in these pages the men he deems worthy of remembrance for their breadth and tolerance in membership for their graceless bigotry had the upper hand. A prominence beyond desert has too often been accorded those fiery advocates of extreme and illiberal views who kept the England of the Stuarts in a turmoil. A need of recognition is due a class of men whose moderation and calmness in comparative obscurity, catholicity of judgment in a disordered time, and clarity of something can be said to excuse the doctrinaire intolerance of the age. Often the intolerance of the age, the instinctive energy of self-preservation, what added to the difficulty of the long debate between Roundhead and Cavalier in the struggle between Puritan and Ceremonialist in the Church was the fact that neither side could be the other to be free. The Puritan, Mr. Goss assures us, was not so much unwilling that the Ceremonialist should exist as unwilling that the Ceremonialist should annihilate him, and conversely. The intolerance had seemingly the more merit of ardent devotion to a public interest and the desire to continue in life. Thus, in the religious controversy it came to pass that the alternative offered at the point of the sword was an ecclesiastical tyranny allowing a certain liberty of belief, or a doctrinal tyranny allowing a certain liberty of worship.

The student dogmatism of the period gave as a foil for setting off the temperance and hospitality of mind which marked the men somewhat called Latitudinarians. That the name should ever have been applied is a witness to the constrained theological outlook and also a reflection of overmuch fire in heavenly minds. There were types of pietism in fashion of which it could scarcely be said that they contributed to the social charm of the individual or to the amenities of public life. For example, there was the conscientious Francis Chyrenell, rigidly orthodox and "very unwilling that the dying man. Attending the scholar's funeral, he sought to bury the heretical book with the author's body in the following words:

Get thee gone, thou cursed book, which has seduced so many rotten bodies to earth, and dust to dust! Get thee gone into the place of rottenness, that thou mayest rot with thy author and his occupation.

This rather frank literary critic belonged to the Presbyterian party. The book disapproved of "The Religion of Protestants, a Safe Way of Salvation," and its author was William Chillingworth, of the Church of England.

Of the eight men of latitude whose careers are sketched all but Richard Baxter were university men, and all but Sir Thomas Browne took orders. Jeremy Taylor was contemporary with Milton at Cambridge. John Hales and William Chillingworth, great spirits in little bodies, as Matthew Arnold called them, were friends of Lord Falkland. The three were of the company that used to frequent with Ben Jonson and De Witt and Suckling at the Apollo. Benjamin Whichcote, John Smith and Henry Lee were Cambridge Platonists. As it is the large-hearted tolerance and cultured breadth of view of these men that Mr. Goss wishes to describe, he contents himself with describing their task as determined by circumstances, and showing the high-mindedness of their plea for true piety and charity as the only cure for the evils of civil and ecclesiastical dissension. The unhappy plight of churchmen is thus accounted for by Jeremy Taylor:

All these men proceeded not from this that all men are equal, for that is neither necessary nor possible, but that every opinion is made an article of faith, every article is a ground of a quarrel, every quarrel makes a faction, every faction is zealous, and all zeal pretends for God, and whatsoever is for God cannot be too much. By this time are come to that pass, we think we see not that we have our brother, and we have not the virtue of religion unless we persecute all religions but our own.

The catholicity for which Taylor and his colleagues pleaded is one which would always maintain freedom of personal inquiry. They believed that God had authorized no one to force all men to unity of opinion. In taking account of the sources of religious authority one must reverence antiquity as a fount of knowledge, but not fear it as an arbiter; for what is antiquity but man's authority born some ages before us? The true church is greater than any institutional church called by that name. Not that the visible church is without any credentials; but at best it is only an approximation to the vast spiritual reality, the Civitas Dei. "The Church," said John Hales, "hath no other note but to be. The church is not a thing that can be pointed out. Consequently the fury of debate as to the correct form of church organization is a futile thing, and he will best serve the interests of the kingdom of God who will see that His definition of the church is one which could never exclude a soul whom the Lord of the Church would accept."

In keeping with such a standpoint, we find Richard Baxter tolling over plans whereby Presbyterian, Episcopalian and Independent might join forces, and, in his own town at least, achieving his purpose. The Bible as a source of authority is unhesitatingly accepted, though in the spirit of Bibliolatry. Chillingworth, who had written of "The Bible and the Bible only," the religion of Protestants," declared that the Scriptures are not so much the objects of our faith as the instruments of conveying it to our understanding. With such organizing principles the men of latitude could consistently protest against the persecuting madness and could urge upon their fellow countrymen that in the last resort heresy is not a matter of the intellect, but moral and of the will.

The special contribution of the Cambridge Platonists, as Mr. Goss points out, was to revive the spirit of the Greek as against the Roman theology. Bringing their Platonism into the service of theism, they dared to speak of God's immanent presence in the world. In the mysticism of Henry More and Sir Thomas Browne this theistic faith rose from doctrinal statement to a participation in the divine life.

When outlining the life stories of his heroes Mr. Goss stops long enough to let us see that these divines were agreeably human. He tells of Jeremy Taylor's ignominious backsliding in regard to "The Liberty of Prophecy"; how, when he had become Bishop of Down, he sent his chaplain to England to buy up all the obtainable copies of his magnum opus, that they might be burned. Benjamin Whichcote so practiced "comprehension" that he succeeded in preaching without molestation under three civil

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regimes over a period of nearly fifty years. A visitor at Eton is quoted for his account of John Hales, as follows: A pretty little man, sanguine, of a cheerful countenance, very gentle and amiable. I was received by him with much humanity; he wore in a kind of violet-colored cloth gown, with buttons and loops like those of a black gown, and was reading Thomas à Kempis; it was within a year before he deceased. He loved Canarie, but moderate to refresh his spirits. He had a beautiful mind.

In speaking of the men of latitude as forerunners of the new theology, Mr. Goss uses the elastic and too accommodating term in no over-strict sense. He makes plain that nearly all of them had, like John Hales at the gymnasium of Dorset, hidden John Calvin good night. They preferred the more idealistic Greek theology to that for which Augustine and Calvin were sponsors. Especially did they cleave to the idea of religion as dynamic and of Christianity as less a dogma than a life. Such theology is happily very old, and its possession by the modern man will not subject him to any inconvenience of ecclesiastical quarantine. Obviously the point of view of a Platonic Christianity is one fitted to encourage a wide tolerance, and the men on whom Mr. Goss bestows his eulogistic adjectives are wisely praised. What praise, then, should be given to such Puritans as John Owen and John Howe, who with a theological system of unbending rigor were in their dealings with those who differed with them in every way as tolerant and magnanimous as the men of latitude?

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Modern Ways with the Fragrant Plant Not Used by Oldtime Cooks. The fastidious housewife of to-day uses fresh mint leaves in several delightful ways of which her grandmother knew nothing, in jellies and various other concoctions. The oldtime cook used this fragrant bit of green chiefly in sauces for lamb and mutton. Though this sauce was delicious when properly made, the flavor of the herb was too often lost when combined with the coarse vinegar that was used. But the up-to-date cook uses lemon instead of vinegar and turns her sauce into a beautiful green jelly. The delicate acid of the lemon brings out the delightful flavor and fragrance of the mint, instead of partially drowning them, as did the oldtime vinegar. A good rule that has been thoroughly tested is the following: Take one bunch of fresh green mint, one cup of boiling water, a tablespoonful of granulated gelatine, half a cup of cold water, the juice of a lemon, half a cup of sugar and a little green coloring matter. Wash the mint and wipe it dry; pick off the leaves and let them steep in the boiling water for a few minutes. Soak the gelatine in the cold water for two or three minutes, and then add the lemon juice and sugar. Pour over this the boiling hot mint; stir it until the gelatine is thoroughly dissolved; then strain through a thin muslin bag. Add the green coloring—enough to give an attractive tint. Pour the jelly into the mould and set it in the ice box to harden. Do not use dried mint for this jelly, but the fresh green plant that grows near almost every brookside and in the woods.

It is necessary in order to have a perfect jelly to use the coloring matter. Without it the jelly has the unattractive color of tea. A dainty spray of mint may be moulded in the jelly, or a circle of tiny sprays may garnish the exterior. So, however, consider it just as pretty without decoration. Another form of mint jelly is the following, recommended by a well known cook. It calls for two tablespoonfuls of Spanish sauge, a good sized teaspoonful of gelatine, a tablespoonful of aspic and one of thick mint sauce. Though this jelly is probably richer in flavor than the other, it can hardly be as attractive to look at. For a good, simple way of making old-fashioned mint sauce use one large tablespoonful of chopped mint sauge and two of sugar. Mix the three together and let them stand an hour; then serve. Delmonico's rule for mint sauce differs from any other rule. It calls for one-quarter of a bunch of finely minced mint leaves, half a cupful of water, half a cupful of broth or consommé, four tablespoonfuls of vinegar, a tablespoonful of salt and half an ounce of sugar. Mix together and serve in a sauce bowl.

There are many other ways of using this pleasant flavor. One well known writer on cookery uses it to redeem a flavorless apple jelly, to be served with roast goose or pork. Unless apples of fine flavor are used an apple jelly is tasteless, but it takes on foreign flavors very nicely. For a jelly of this kind use unripe green apples. Just before adding the sugar stir in a cup of fresh mint leaves and a cupful of mint juice, prepared in the following way: Wash a cupful of mint leaves, add a cupful of hot water and let both steep together for an hour. Then lay a piece of cheesecloth over a bowl, pour the mixture into it and squeeze as much as you can through the cloth. Mint leaves are often candied when very fresh in the same delightful confection. "Mint vinegar" is another way of using mint leaves. Dr. Kitchener's way of preparing it is as follows: Dry and pound half an ounce of green mint, pour over it a quart of the best vinegar and let it steep ten days. Strain it well, and replace the vinegar with a good substitute early in spring, before the fresh green herb can be obtained or when the latter is difficult to obtain. It may be used in mint sauce, salads or in any way desired. In drying the mint do not let it stand till brown, but only until the leaves are free from moisture. A popular magazine some time ago published the following recipe for a mint sherbet, which reads as follows: "Wash and dry thoroughly a bunch of mint. Strip the leaves from the stalks and pound them to a pulp. Add the juice of two lemons, cover and let stand fifteen minutes. In the mean time put two cupfuls of granulated sugar and one cupful of water over the fire, stir until the sugar is dissolved, then boil till the syrup spins a strand; take from the fire, add the mint and lemon juice and one-half cupful of strained orange juice. When cold strain and freeze, adding, when half frozen, one tablespoonful of creme de menthe."

Mint julep, the refreshing old-fashioned Southern drink, has been superseded in its day, and every rule which is compared with it and has enjoyed the reputation of this once famous drink. For a real Georgia mint julep a good cook book gives the following: Put a dozen young sprigs of mint into a large glass; add a teaspoonful of powdered sugar dissolved in a small quantity of water; then three-fourths of a wineglassful of cognac and three-fourths of a wineglassful of peach brandy. Fill up with shaved ice. Stir without crushing the mint. "Mint tea" was once used to some extent in sickness. It was considered good for allaying nausea. Put the herbs into a pitcher; pour boiling water over them and cover the pitcher. Set it near the fire until sufficiently strong. Occasionally sandwich filling is used in a mayonnaise sandwich filling.

An East Indian way of serving green peas is with mint leaves, according to the following rule: Put the peas into a jar with a small quantity of butter, pepper, salt, a pinch of sugar, and some young mint leaves. Cover the jar and set it in a saucapote of water. Let the peas cook till tender.

Long tulle veils, either plain or spangled, have usurped the place of those bright colored scarfs

which have been favored so long. Of course scarfs are still worn, but only with low necked gowns. No woman of good taste, says a fashion authority, would think of wearing one with her hat.

Benzoin is an article frequently recommended for the skin, but the authorities now say that it should be banished from the ordinary toilet table. It blocks the pores, without being nutritious, and it is not an eradicator of wrinkles. It is used to remove them because, being an astringent, it temporarily tightens a relaxed skin. But several other things are better for this purpose and have not the objectionable qualities of benzoin.

It is one of the woes of these later days that, after we have been driven to a certain course of action by vociferous reformers, another set of reformers immediately starts up and assures us that this is precisely the most pernicious thing we could do. For years the advance guard has been doing battle with the old fashioned folk, who didn't believe in giving girls the same sports and the same muscular training as their brothers. Girls have been driven to the golf links and plunged into the swimming pool. They have been taken from the embroidery frame and the piano stool to climb ropes and disport themselves on parallel bars. The tennis racket has been given to them in place of the needle. And now, forsooth, having done all that the reformers demanded, a new set of prophets arises and tells us that we are robbing women of their beauty. We are ruining their complexions, hardening their facial lines, broadening their hands, enlarging their feet, spoiling their gait and coarsening their voices. In short, our last estate is said to be worse than our first.

It is a distinct triumph for women who for years past have been jeered at for their love of tea that tea has been recommended for German soldiers on the march. Hitherto coffee has been supplied, but it is now urged that tea is less injurious to the nerves, and so all appliances for brewing the cup that cherra are being supplied.

Of Interest to Women RUBBISH IN PARKS.

Carelessness of Public Should Be Checked, Say Women.

The Women's Health Protective Association wants to have the reform instituted in the Zoological Park extended to the small parks. In Bronx Park the public is now sternly forbidden in four languages to deposit rubbish—papers, fruit skins, peanut shells, etc.—anywhere but in receptacles provided for the purpose, and the Health Protective Association is going to ask the Commissioner of Parks to place similar placards in the small parks. "The small parks are worse than the large ones," said Mrs. Edward Lee Young at the regular meeting of the association in the Academy of Medicine yesterday afternoon. "You can find all sorts of things under the seats. The night before last I saw some children throwing lobster shells at each other. They had got hold of the remains of somebody's luncheon. The rubbish is collected in piles on each side of the park and it stands there all night. They tried burning it the other night, but that proved a perfect nuisance. Every one who passed was annoyed by the smoke. I don't think such a condition could be found in any other city in the country. It is not only foreign rubbish that is scattered about, but the association urges that care should be taken to have signs forbidding the scattering of rubbish put in the small parks last year, but the Commissioner of Parks didn't seem to think they would do any good. But now that they are being used in the Zoological Park the women think there is no reason why they shouldn't be tried in the small parks also."

DEFEND CAREERS FOR WOMEN.

Female Physicians Do Not Think Girls Are in Duty Bound to the Hearth and Cradle.

Chicago, June 2.—Women physicians advocated at yesterday's session of the American Academy of Medicine, the right of girls to enter any profession or to engage in any business in preference to becoming wives and mothers. Several men physicians read papers deploring that too many women unsexed themselves by forsaking home life for industrial work, and asserting that the future of the race depended upon the checking of "this widespread evil." Then Dr. Helen C. Putnam, of Providence, startled the audience by declaring that she was in favor of woman suffrage. "Every woman has the right to develop her best faculties, to become educated and to enter a business field, where she meets many men, so she can select the father of her children. I favor establishing a study of 'home-making' in the public schools of our country." Dr. Emma Culbertson, of Boston, said: "No opposition of the two sexes alone is needed to settle the question of the place of women in business life." Dr. Edward Jackson, of Denver, asserted that conditions had changed during the last hundred years, and that women should be allowed to change their habits and occupations. Dr. Otto Jettner, of Cincinnati, said: "The lack of housewives and domestic servants is disrupting society and home life. Women competing with men simply lower the wage scale, cause a lack of support by men, and a tendency toward singleness."

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