

(3) the reclamation of waste lands; (4) the improvement of the canal system. But of these I must not stay to speak.

I would advise all who are interested in the present difficulty—and surely all should be so interested!—to study this little book.

The great danger is that, from want of knowledge and want of initiative, we sit down and regard the problem as insoluble, and then fall back upon the fatal method of temporary relief, and so be content to palliate where we ought to try to cure.

We must face the problem as other countries are facing it, and Mr. Alden's book will at least help to convince us that we have by no means as yet exhausted the possibilities of a solution.

I feel I cannot more usefully conclude this paper than by quoting the sentences with which our author closes his final chapter:

"The one hope for England is that *pari passu* with the growth of our national wealth will spread the desire to see a greater and more equitable distribution of that wealth. The unemployed question is largely an economic question, for which charity, however generous, is no solution. It is the first duty of the State, as also its highest and truest interest, to set on foot such constructive reforms as will check the wholesale demoralization of large sections of the working classes, and restore to the people the assurance, so long denied, that honest work will carry with it a just and certain reward."

W. EDWARD CHADWICK.

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## Notices of Books.

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*The Catholic Faith: A Manual of Instruction for Members of the Church of England.* By W. H. GRIFFITH THOMAS, B.D. London: Hodder and Stoughton. Pp. xxiv+462. Price 1s. paper; 2s. cloth.

Two notable features of this manual are the arrangement of the contents and the terse way in which the author puts his points. His book represents not only the reading and study of several years, but the teaching given in the course of parochial work, which accounts to a great extent for its practical character. The need of definite and systematic instruction in Holy Scripture and Christian doctrine is widely felt at the present day. Through lack of this many of our congregations have only the most confused notions of the principles of the religion they profess, and people

are led to suppose theology to be so dry and uninteresting that it had better be avoided altogether. Anybody who takes up Mr. Griffith Thomas's volume will be disabused of that idea. It treats of great subjects in a popular manner without vulgarizing them, and renders them a source of interest to the reader. We notice that Mr. Litton's "Introduction to Dogmatic Theology" has been referred to and used throughout, and are glad to see the testimony in the preface to its value. It was republished two years ago in a convenient form, and ought to be in the hands of every clergyman. The present manual is divided into three parts, of which the first deals with the relation of the individual Christian to God "according to the Prayer-Book," and the formation and maintenance of that relation. Under this head we have a series of instructions on the Baptismal Covenant, the Creed, and the Means of Grace; the sections on our Lord's redemptive work including two chapters on the Atonement and Justification, and those on the Holy Spirit including two more on Sanctification and Election. The remaining divisions deal with the relation of the individual Churchman to his fellow-Churchmen, and his relation to some important questions of the day. These divisions contain a sketch of the history of the English Church, with notes upon its formularies and system of worship and government, followed by discussions of numerous current controversies. It will thus be seen how comprehensive the contents are.

Considering the wide field which the book covers, it can hardly be expected that there will be no variance of opinion on some things, even amongst those of us who are in general agreement with the author. Statements occurring here and there would be put by some in another form, and matters of detail occasionally require correction. In the chapter on Nonconformity, for instance, Mr. Thomas omits to notice the chief defect of the new Federation of Free Churches—viz., that acceptance of a creed is in no way considered essential, neither is Baptism. We should also be inclined to put the argument against the public use of prayers for the dead on different grounds, and should question the statement that in the Church of Rome such prayers are not prayers for the "unconverted" dead. The Roman idea of conversion is not the same as Mr. Thomas's. On p. 431 it should have been noticed that the "Order of Communion," put out in 1548, was not issued "by authority of Parliament," nor had it even the formal sanction of Convocation. We agree with Mr. Thomas as to the meaning of "the second year" of Edward VI., but he has not quite caught the gist of the objection raised against it. With regard to the Ornaments Rubric he offers a new explanation, which he considers "more probable" than that laid down in the Purchas and Ridsdale judgments, where it was held that "other order" was taken. This new explanation appears to us a good deal less probable than the other, since it does not fit in with all the circumstances or meet the actual difficulty. Such matters, however, are comparatively trivial, in view of the general excellence and usefulness of the book as a whole. A wide

circulation, which it fully deserves, may be anticipated for it, and its contents will no doubt contribute largely to stimulate interest in Christian doctrine. Its keynote is struck in one of the opening chapters: "The Atoning Sacrifice of Christ is the essential truth of the Bible. Not Bethléhem, but Calvary, is the centre of gravity in the New Testament."

*A Sacrament of our Redemption: An Inquiry into the Meaning of the Lord's Supper in the New Testament and the Church of England.*  
By W. H. GRIFFITH THOMAS, B.D. London: Bemrose and Son, Limited. Pp. xv+116. Price 2s. 6d.

This second book by Mr. Thomas, devoted to a single subject, is more of a formal treatise than his work on "The Catholic Faith," and consists of two dissertations for a degree, in an expanded form. The author starts from another standpoint than that taken in some recent treatises on Holy Communion. Patristic teaching is not discussed, the reader being referred to the catenas of authorities given by Dean Goode and Dr. Vogan, but an appeal is made in the first instance to Scripture, and then the formularies of the Church of England are examined. The method adopted simplifies the question greatly, and it will be recognised that in this way the true issue, so far as it concerns English Churchmen, is best raised. Mr. Thomas goes very carefully through all the Scripture passages, and alludes incidentally to the alleged distinction between the original supper and the observance of the rite after the Day of Pentecost, with reference to the view taken by Bishop Gore and others on the ground that the Eucharist was designed to be a reception of the glorified Christ. The argument against this opinion on pp. 35, 36 might well have been amplified, being a little too condensed in its present shape, so that a person unacquainted with the subject would not readily perceive the exact point. Several chapters are occupied with a review of the evidence from the Prayer-Book, which is shown to demonstrate the existence of "a great gulf," both historically and theologically, between England and Rome. Mr. Thomas further points out that the doctrine of our Church on the Eucharist is "Reformed," not "Lutheran," as to which we are in agreement with him, though we are surprised to see that he does not quote the remarkable chapter in the "Reformatio Legum" ("De Hæresibus," cap. xix.), where Lutheranism is condemned. It is true that the "Reformatio Legum" is not a formulary of the Church, but it happens to be a most valuable historical document, representing Cranmer's views in the last years of his life, and the chapter mentioned should be carefully compared with the twenty-eighth and twenty-ninth of the Thirty-nine Articles. Some of the phrases in the twenty-eighth Article are directly taken from it, and the bearing of its second part on the twenty-ninth can be seen at a glance. "The Lord's Supper in Current Teaching" is the title of Mr. Thomas's concluding sections, the growth and development of new doctrines that have sprung up amongst us during the last sixty years being summarized in a concise manner, with extracts from recent writers and criticisms (always fair and temperate) upon them. The book

forms a valuable contribution to theological literature. We may add that it is dedicated to the Dean of Canterbury by "one of his old students" at King's College.

*The Household of the Lafayettes.* By EDITH SICHEL, author of "Women and Men of the French Renaissance." London: Archibald Constable and Co. Pp. 356. Price 3s. 6d.

The interest of Miss Sichel's book compensates for the inappropriateness of her historical parallels. It is difficult to trace any resemblance between the French Revolution and the Exodus, and few people would think of comparing Lafayette with John Hampden. No two men could have been more dissimilar in point of temperament, while there was a wide difference in their respective aims and objects. But the picture drawn in these pages of Madame Lafayette introduces us to a truly noble Frenchwoman, religious and heroic, whose memory is in every way worthy of preservation. Adrienne de Noailles was one of five sisters, daughters of the Duc and Duchesse d'Ayers, and was barely fifteen at the time of her marriage in 1773. After three years of wedded life her husband betook himself to America, where he played a more or less prominent part in the War of Independence. Except for a couple of flying visits home, he remained in America until 1783, returning with his head full of republican notions, and plunging at once into a whirlpool of political agitation. Of the qualifications which go to make a statesman he was entirely destitute, pushing his way to notoriety by his inordinate vanity and fluent tongue. Burke, who considered him the creature of more determined conspirators, was not far wrong in his view. It was fortunate for Lafayette that in the autumn of 1792 he fell into the hands of the Allies, and was imprisoned in a Prussian fortress, this seeming "misfortune" undoubtedly saving his life, since a faction more advanced than his own had already marked him out for destruction. His wife's experiences during the Reign of Terror form a thrilling episode in Miss Sichel's volume. She was arrested by order of the Revolutionary Committee, thrown into prison in the small town of Brioude, then transferred to Paris, and lived for months in daily expectation of death. Her sister, mother, and grandmother were guillotined together on one day. Nothing could be more pathetic than the story of the courage and Christian behaviour of these sufferers, but it is not surprising that Madame Lafayette, when at last she obtained her release, "felt as if she were dead." Before long she made her way to Vienna, and gained permission from the Austrian Emperor for herself and her two daughters to share her husband's imprisonment. He was set at liberty in 1797, ten years of peace and repose following, and Miss Sichel gives a pleasing description of the domestic life of the family during this period. Lafayette's devotion to his wife was, in our opinion, the redeeming feature of his character. After her death, on the Christmas Eve of 1807, he became in some respects an altered man, under the influence of "a

deep and enduring sorrow"; neither was the example of her faith without effect upon him. It will serve, as mirrored here, to inspire others still.

*The Day of Days*, Vol. XXXIII. Edited by CHARLES BULLOCK, B.D.  
London: *Home Words* Publishing Office. Pp. 284. Price 2s.

Few men have done so much as Mr. Bullock for the spread of pure literature among the people. He firmly believes the press to be "a second pulpit," and for years has kept going a weekly newspaper and three monthly periodicals, all of which enjoy a deserved popularity. The writer of this notice once stayed in a remote village, where there were few books except those in the parochial library, and beguiled the time with a dozen well-thumbed volumes of Mr. Bullock's magazines. Very interesting they proved. The annual volume of the *Day of Days* is well up to the mark, containing an abundance of excellent matter for Sunday reading. We heartily wish for this and the veteran editor's other enterprises an increased measure of success.

*The School of Faith*. Sermons Preached in Westminster Abbey. By the Right Rev. Bishop WELLDON, D.D. London: Bemrose and Sons. Pp. 210. Price 3s. 6d.

Bishop Weldon's sermons can always be read with profit. Though the twelve contained in this series were delivered in the Abbey, nearly all of them could be preached with equal acceptance in a little village church. They are simplicity itself in form and language, but direct and forcible, and occasionally touching. It is a distinct advantage that an educated congregation should have the opportunity of hearing preaching of this kind. There are two sermons on the Resurrection. Two others are on conversion and sanctification, and we would particularly note one entitled "The Words of Jesus Christ." An extract from the Preface may be quoted here, in which Bishop Weldon says: "The pulpit, as it seems to me, is not the place for rudely thrusting the last and most questionable results of Biblical criticism upon the consciences of a mixed body of men and women and children. Even if I believed them all, I would not put them forward there. But I have studied them, and it is my firm conviction that under the shelter of criticism a good deal is advanced which is not scientific or literary or historical truth, and I think it will have its day and will run its course, and will then be forgotten." It is a pity that these sentiments are not shared by certain other members of the Chapter of Westminster, who seem to take a delight in airing their own theories. We are glad to see that the Bishop follows the good old practice, which has almost become extinct in many pulpits, of quoting Holy Scripture largely. His illustrations, drawn from history and biography, are also very effective. People will find the sermons most useful for private reading.