

Book Reviews

THE INTERPRETER SPIRIT AND HUMAN LIFE.

By A. J. Macdonald, D.D. S.P.C.K. 6/- net.

The contents of this book are described by its author as forming the Third Series of his Boyle Lectures of 1937, and as consisting of the material of the White Lectures of 1936 (the last six chapters) and of three chapters added later to make the first three of this volume.

It is obvious that Dr. Macdonald is giving us here the fruit of many years of study and thought. The plan is both simple and comprehensive. It is to trace the doctrine of the Holy Spirit from its roots in the early history of revealed religion, through the Old Testament and Apocrypha, the New Testament and the primitive Church, to its relevance for the modern world and the modern individual. No more important subject could have been chosen. The vagueness of so many professing and even thoughtful Christians about the personality and work of the Holy Spirit is so widespread that the loss to the Christian Church and to the Christian, and to the world in which they live and work and witness, is tragically serious. If for nothing else the author earns our gratitude for calling our attention afresh to so vital a theme.

But there is much else in this book that stirs our grateful appreciation. Dr. Macdonald has become impressed, as all who study this subject must be, by the fact that most of the later conceptions of a developed Pneumatology are found in the Old Testament. The idea of the divinity of the Holy Spirit, His holiness, His immanence, His inspiration of prophecy, artistry, powers of leadership and government and of practical "wisdom" are all there. "The Isianic School had reached the point of hypostatizing the idea of the Spirit of God." The predicates of His active influence and work imply personality. The same characteristics can be traced in the "wisdom" books and in the Apocrypha generally, and Dr. Macdonald usefully deals with the relationship between Sophiology and Pneumatology. He rightly deprecates the patristic neglect of Hebrew pre-Christian thought in favour of a predominant Hellenism, though he adds the caution that Church History shews how sophiology, in cults in which the Mother God, Sophia, the divine Wisdom, has played and plays a central part, may become a dangerous heresy.

How did the Apostles regard the Holy Spirit? Were they confused at first, only gradually realizing His personality? Dr. Macdonald once thought so, as many scholars have done. He has now modified this view after a fresh and detailed study of New Testament references. The puzzling absence of the definite article 'the' in the Greek in many passages, and its equally puzzling presence in others, unless some satisfactory principle of interpretation is found, might support the former opinion. But the author has now accepted a principle, not new, as your reviewer remembers well from Cambridge days, but not sufficiently grasped or applied. It is that there was purpose and deliberate choice on the part of the New Testament writers, and their views were not confused or tentative. Where the definite article is used the reference is to the Holy Spirit as an agent, as a Divine Being, a person; when the article is absent ("Holy Spirit") it refers to His immanent influence and endowment. No small part of the value of this book is in the author's application of this principle to every reference. Dr. Macdonald does this with thoroughness, and it need hardly be said, with scholarly fairness. There are many seeming exceptions, undistinguished in our translation, which he finds on examination not to negate but to confirm this rule. In the process of investigation light is thrown on many difficult passages and doctrines; the Trinitarian position is affirmed as against the Binitarian, the basis of the credal statement of the double-procession is described, and the scission of the Orthodox from the Western Church is discussed. Special emphasis is laid upon the Holy Spirit's function as the Interpreter Spirit (the Son being the Revealer), and as Inspirer alike of the writers and readers of the Bible.

It might be thought that in this interesting study the sanctifying work of the Holy Spirit has not received its due place. That impression is, at least to some

considerable extent, rectified in the last Chapter, where Pauline teaching receives further attention. Dr. Macdonald also sees more references in the New Testament to confirmation than are usually held as certain. He touches interestingly on many subjects of controversy, such as the relation of the preaching of the Cross to the first Christian message, the relation of the gift of the Holy Spirit to Baptism and Confirmation, and the "process" of spiritual regeneration. The reader who ponders over and works through this book will surely have his faith clarified, his vision extended, and his hope for the world and for himself strengthened by fresh realization of the Holy Spirit's presence and power today as in the past, and of the spiritual dynamic available now as always for the regeneration of human souls and world's salvation. S. NOWELL-ROSTRON.

THE HISTORY OF THE PRIMITIVE CHURCH.

By Jules Lebreton, S.J. and Jacques Zeiller. Translated from the French by E. C. Messenger, Ph.D. London, Burns Oates. 18/-.

The first volume of this learned research study received wide and high recommendation and we can safely say that this second volume 'from the death of St. John to the end of the 2nd century' well maintains the same high standard of scholarship. All through, it tests historical evidence in a careful and critical spirit. Consequently in discussing the propagation of Christianity Mr. Zeiller summarily rejects the early legendary claims of the Apostolic founding of the different regional and national Churches, and is highly sceptical of any merely conjectural evidence. Similarly in examining the extent of the early persecutions he gives a very discriminating and well balanced account.

Père Lebreton clearly explains the character of the early Gnostic teachings and heresies which threatened Christianity at the end of the first century, and he gives us a very instructive and helpful analysis of the teaching set forth by Hermas in the 'Shepherd'. He admits that Hermas nowhere mentions the monarchical episcopate, although he speaks of the heads of the Church as 'presbyters and pastors'. Hermas comments on the still existing rivalry between the 'prophets' and the 'presbyters' and places the former above the latter, which would seem to point to an early date for the composition of the 'Shepherd'!

Although the authorship is definitely Roman Catholic 'awkward' facts and evidence are not shirked. Mr. Zeiller, for instance, admits that there was no thought for the first two centuries of the obligation of clerical celibacy, and that there was no official Eucharistic liturgy in Justin's day, but merely 'improvisation by the president.' In fact not till after the middle of the 2nd century is a liturgical formula imposed by the Church. Mr. Zeiller also makes it clear that none were admitted to baptism without a profession of the Apostolic Faith. In dealing with the development of ecclesiastical organisation Mr. Zeiller declares that in primitive times the unity of the Church was based on charity, it was the "union of those who love one another" and "Christ was the bond of this unity, and the centre of this love." This is a full recognition of the fact that these early disciples of Christ, unlike too many of their present-day descendants, realised that they were all members of the one great Church and thus claimed fellowship with all "who in every place called upon the name of Jesus Christ." In fact it is correct to assert that the whole Society was a brotherhood based on the one hope of salvation through the one Lord rather than on any special connection with the original Apostles. Mr. Zeiller is also correct in saying that "each single church lived its own life" (p.399), and as he reminds us, intercommunion between these isolated communities was maintained in these early days by the exchange of Letters such as the Epistles of Paul and later those of Clement of Rome and Ignatius of Antioch.

Both the Authors write with commendable fairness and candour. Naturally, as a Roman Catholic, Père Lebreton stresses what he describes as "the incontestable primacy of St. Peter," and he cites as evidence Peter's leadership in condemning Ananias and Sapphira and his initiative in baptizing Cornelius's household, although he omits to mention that the Jerusalem Church compelled Peter to justify this startling innovation, or that St. Paul opposes St. Peter's intolerant attitude to the Gentile Christians at Antioch regarding circumcision (Gal. ii. 11). But there is a candid and welcome admission that this primacy of Peter involved no dictation to his fellow Apostles since the "Apostles received from Christ the power of universal jurisdiction and the assurance of a personal infallibility in doctrine, privileges which they did not transmit to the Bishops

who succeeded them" (p.289). This is an important acknowledgment of the unique powers conferred on the Apostles, since we certainly 'have no evidence that Our Lord appointed them as the supreme rulers over the whole body of disciples or that in the development of the Christian Society they claimed or exercised such a position' (Carter's Ministerial Commission, p.6). Thus in tracing the development of the Ministry, Père Lebreton frankly admits that in the primitive Church "presbyters and bishops appear to be identical" and that the "presbyters continue the work of the Apostle and are to take his place" (p.292). But while admitting this identification of the offices of bishop and presbyter, he immediately asserts an inconsistent distinction between "bishops and simple priests," and claims that because Timothy and Titus, the temporary apostolic delegates of St. Paul, were authorised by him to ordain elders, "they were therefore certainly bishops" (p.294)—a very easy *petitio principii* method of claiming that "in the Pauline churches we find the three distinct orders of bishops, priests and deacons." We are thus prepared for the further assumption "that this Apostolic Succession, already attested in the letters of St. Paul, is expressly confirmed by the witness of St. Clement at the end of the first century" (p.294). We are further told that Clement's Letter to the Corinthians makes it "clear that he was Bishop of Rome" and that his intervention in the Corinthian dispute "is the epiphany of the Roman primacy," while his Letter proves that "the Roman primacy and the divine origin of the hierarchy were truths then generally admitted by Christians" (346). To such confident dogmatic assertions we need only add Q.E.D.!

But Mr. Zeiller frankly admits that Clement writes "rather as the chief mandatory of the Church of Rome, in the name of which the epistle is sent, than as its head properly so called" (400), and he does not deny that after Peter's day the Roman Church was still governed by a 'College of presbyters,' although again rather inconsistently he declares that "nothing shows that the episcopate did not exist already in the time of the first successors of Peter." Such a deduction is however most questionable, since the century later description by Irenaeus of one or two leading men in this Roman College of presbyters, as 'bishops,' is merely an anachronism, and certainly is no proof that these men exercised monarchical authority and the exclusive power of ordination, so familiar a feature in the Church organisation at the end of the 2nd century.

Strong evidence to the contrary is found in the fact that Clement in his Epistle never claims the episcopal status or to be more than *primus inter pares* of the presbyters, and that a little later Ignatius, the great champion of the autocratic government and authority of the bishop, makes no mention of, or appeal to a bishop in his Letter to the Roman Church, although he over-emphasises such appeals in his Letters to other Churches. In spite of assumptions and much special pleading in claiming that Clement's reference, in his Epistle, to the Old Testament 'chief Priest' and 'priest' witnesses to his belief in the 'unitary episcopate' Mr. Zeiller cannot overcome the fact that Clement in his Letter to the Corinthian Church makes no mention of any distinction between the episcopal and presbyterian office, but still regards bishops and presbyters as synonymous terms. Clement is content with a strong condemnation of the anarchical action of the factious members of that church in rejecting their presbyters who had been duly appointed by the Apostles or by 'other approved men' after the death of the Apostles.

We get further evidence of special, but very inconclusive, pleading when Mr. Zeiller examines the 'awkward' custom of the Alexandrian Church where, according to the testimony of St. Jerome, the College of twelve presbyters elected and appointed one of their own number as Bishop or Patriarch at least up to the year 250 A.D. To suggest, as he does, that if this practice really took place it was because there were no other bishops in Egypt in this period, is to surrender the whole theory of apostolic episcopal Succession. And although Mr. Zeiller tries to discount this evidence, from Jerome's failure to make clear whether he is referring to 'election' or 'consecration,' he is singularly silent concerning Jerome's direct unequivocal testimony that "with the ancients presbyters were the same as bishops, but gradually all the responsibility was deferred to a single person that the thickets of heresies might be rooted out" (On Titus i. 5).

Père Lebreton gives us a full and very instructive account of the 2nd century Christian Apologists, and very well analyses Justin Martyr's apologetic writings and the measure of his sympathy with Greek philosophy. Two concluding

volumes are to complete this careful and scholarly examination and review of the history of the Primitive Church, and they certainly should prove of great value to students of Early Church history. A sincere tribute of praise is due to Dr. Messenger who, in this English translation has given us a most readable story.

C. SYDNEY CARTER.

"THIS IS THE MESSAGE."

By Franz Hildebrandt, Ph.D. Lutterworth. 4/6.

This unpretentious little book is, we hope, a signpost at the theological crossroads. To understand it thoroughly one should have read Professor C. E. Raven's "Good News of God" (and perhaps also his "Science, Religion and Reality") to which this is a reply on behalf of continental theologians. But it is not necessary to have read either in order to appreciate Dr. Hildebrandt's book, for it is an answer based upon ten assertions from I John i to the purely intellectual and philosophical approach to the Gospel. He has in mind those who say in effect, "If we expect people to believe what God says, we must first convince them that God is talking sense." The answer is, of course, that to the natural man what God says is not sense because the natural man receiveth not the things of the Spirit of God for they are foolishness unto him, neither can he know them for they are spiritually (not mentally) discerned. Dr. Hildebrandt sums it up thus "Sincerity, search for truth and even the noblest theology are not enough; to know the true God, we must be found in Him."

While writing in a perfectly friendly spirit (each chapter is a letter addressed to Professor Raven and begins "My dear Charles" and ends "Yours ever, Franz") he nevertheless smites heartily in love.

Referring to what he describes as "the much over-rated need for a restatement of the Gospel in this generation" he asserts that the starting point is not to ask whether the Gospel is up to date but whether it is true. What he finds missing in Professor Raven's "Good News" is the fact that the Good News is God's revelation, not our conception. He and his fellow continentals are deeply concerned by the almost complete absence of Biblical argument in English theological discussion, "the personal sincerity or logical consistency of a speaker appears to matter far more than his being in line with the New Testament." He continues, "At a very representative meeting last year we heard a speech on 'a new strategy for Religion and Life Weeks' which lasted for ninety minutes without one single reference to Christ or the Bible. . . . To you this may seem a mere formality; to us it is a major disaster."

By contrast, the pastors in Germany who, under the eye of the Gestapo, were thrown back upon the Word of God, found that where "religion and life" had failed, the Word of God succeeded. The author criticizes the popular fashion of seeing something "Sacramental" in every detail of life. We dare not, he says "speak of a Sacrament without His own promise or command." Luther made it a criterion to seek for a Divine word of institution and a definite promise of grace, and only Baptism and the Eucharist survived the test. He criticizes the outlook which sees this life as a "splendid adventure" but sees nothing beyond it, and he suggests that St. John's emphasis was not upon *life* but upon *eternal* life, that is, something quite different from what the natural man regards as life, however splendid and adventurous.

Speaking again of some attempts to restate the Gospel in modern language, he calls it 'jargon,' "but its most serious defect is that it is so thoroughly unscriptural."

Another popular notion, that the Church must find its place in politics, etc. by entering into every phase of the nation's life, he approves, but rejects the method. He thinks the Church would be seen to better advantage if, like the Master, she "thrust out a little from the land and taught the people out of the ship." He prefers the Church as an "ark of salvation" rather than a "redeeming society."

Among the outstanding impressions of this book is the copious reference to Scripture. As a Lutheran we would expect Dr. Hildebrandt to appeal often to Luther, but one is more impressed by his devotion to Wesley, and his refreshing contrast of the solid grandeur of Wesley's hymns with what Wesley himself would have called the "nature prattle" of some of the hymns in "Songs of Praise." Dr. Hildebrandt is obviously greatly impressed by the Book of Common Prayer and the Articles which he quotes freely and with delight in support of his views.

The style is vigorous and trenchant and there is much humour. After one of his numerous references to Wesley he apologises and says, "I am sorry . . . but it's that man again; Wesley." In another place he quotes an obituary notice alleged to have been published in "The Times":

The trumpet sounded loud and clear,
The Angel shouted: 'Come!',
The pearly gates were opened wide—
And in walked Mum.

This is a valuable book and we hope that the author will find time to expand the theme in a larger work. It will probably not please those who hold the view that the Gospel must be brought up to date to suit the higher education of the modern man, but it will hearten and encourage many simple Christians. If from it we may judge the character of the Confessional Church in Germany, it gives a much more hopeful outlook for the future of that nation. T.G.M.

DAMIEN THE LEPER.

By John Farrow. *Burns Oates*. 8/6. (2nd. Edition, 1944).

Sir Hugh Walpole writes a foreword to this study of "Father" Damien. It is dedicated in Latin to Dr. John Joseph Cantwell whom we identify, with no help from the author, as the R.C. Archbishop of Los Angeles, who was appointed Bishop Assistant to the Papal Throne in 1929. The book was first published in May, 1937 and bears the Imprimatur of the then Vicar General of Westminster who ceased to be such in 1939. The fact that he was appointed Privy Chamberlain to the Pope in 1920, coupled with the facts in the book, make it likely that this book has been written with an eye to the ultimate beatification of Joseph Damien de Veuster. A Fleming by birth and rearing, of sturdy farming stock, he volunteered in 1873 for the leper colony at Molokai, and twelve years later after most devoted work, instead of addressing his lepers as 'My brethren' he said "slowly and significantly, *We lepers*. It was his way of telling them that he had caught their disease at last." He died in 1889 and in January, 1936 his remains were exhumed and carried away to Antwerp to the sorrow of those who knew him in Molokai. Photographs of the procession in Honolulu and Antwerp seem to be out of keeping with the simple and heroic life of the Apostle to the lepers, but Rome never misses a chance to show off! Even this book serves to shew that he received more help from Protestants than from his own co-religionists. Latourette (*Hist. of the Expansion of Christianity* Vol. 5, p.256) remarks: "Three years before his death there came to help him Joseph Dulton, a convert, an American, who was attracted by what he had heard of him, and as a lay brother gave himself to the lepers, especially in institutions founded, as it chanced, by Protestants." The most interesting part of the book is the excellent account of the disease from p.91 onwards. After the story of Joseph Damien's wonderful labours the controversy over the letter of Mr. Hyde, a Congregational minister, strikes us as an anti-climax. His letter dated August 2nd, 1889 called Father Damien "a coarse, dirty man, headstrong and bigoted," . . . "not a pure man in his relations with women, and the leprosy of which he died should be attributed to his vice and carelessness." Robert Louis Stevenson's letter defending him is quoted but neither in the text or in the bibliography is there any clue as to where this letter is to be found, and this is all the more remarkable as the publishers, Charles Scribner's Sons, are thanked for permission to include it. They appear to have published it in New York in 1916. We think that the author would have done better to have left this attack on his hero unheeded. For the rest we agree with Sir Hugh Walpole in considering Mr. Farrow's book "both true and beautiful" even if the style irritates us sometimes as on page 45 . . . "there was a great deal of merriment occasioned by the seemingly, to feet and balance used to decks, swaying motion of solid land." A. W. PARSONS.

MAN'S DILEMMA AND GOD'S ANSWER.

Broadcast Addresses. pp.216. 6/-. London: Student Christian Movement Press. 1944.

Here we have an interesting series of broadcast talks by ten men, representative of the Church of England, the Church of Scotland, the Free Churches and the Roman Catholic Church. They are, one and all, the result of careful thinking, and are therefore worthy of careful reading. The Foreword by Dr. James

Welch draws attention to the importance of a right understanding of the Gospel as "good news" for to-day. Dr. Welch is also the author of the first of the series of addresses, in which he asks, and answers to some extent, the question 'What is the Gospel?' Canon Cockin points out the difficulty which some feel in accepting the message of the Gospel under present-day conditions. The Gospel preached by the Apostles is finally delineated by Professor C. H. Dodd. He emphasises the need of realising that if we are to make the future what we desire it to be we can only do so by dying to the old life and rising again from it to a new life in the power of Christ. Thus we might go on through the book. The whole series of addresses, taken together, form a welcome witness to the Fundamentals of Christian Belief, a Belief which is to reveal itself in altered lives. We commend this book to thoughtful people.

RELIGIOUS EDUCATION IN THE SENIOR SCHOOL.

By R. L. Arundale. Nelson 8/6.

This is an excellent book on method, ably written by one who is obviously an experienced teacher. The introductory chapter on the aim of religious education in schools lays down five basic principles:

1. The teaching must be in accordance with modern educational theory and practice;
2. It must be inspirational;
3. It must be related to the children's own experience;
4. Religious education must permeate the whole of the school curriculum;
5. It must include worship.

The chapter on school worship is useful though it does not contain anything very new. There are some wise comments about the selection of prayers, Bible readings and hymns, and a very useful list of recommended books. The writer then turns to the use of the Bible, and here he deals with the various streams of intelligence (which he calls A, B and C children) and shows in some detail the different treatment best suited for each type of child. Conservative evangelicals will not follow the writer in his attitude towards Biblical criticism, though in the main his approach is reverent. His explanation of some of the miracles is interesting, but it is a pity that he descends sometimes to explaining them away in the Leslie Weatherhead fashion. His attempt to show that the Gospel story does not necessarily mean that Jesus actually walked on the water is very laboured and not convincing. On the other hand, he is not unaware of the support which archeology has brought to the historicity of the Old Testament. The chapters on the Old Testament and the New Testament are probably the least valuable in the book, though even here there are some useful suggestions. There is an interesting chapter on the growth of the Church, an aspect of religious education only too frequently omitted in schools. A great deal of careful thought has been given to the chapter on the syllabus. "What does it mean to be a Christian and how can I become a practising Christian?" This is a question which the whole syllabus is designed to answer, by imparting knowledge that will contribute to a true conception of Christian fellowship. "The syllabus in religious knowledge should therefore be directed towards knowledge, inspiration, practice." The part of the syllabus which deals with the growth of the Church, and with the Church in the modern world, is especially good though one may be permitted to doubt the wisdom of including the International Labour Office, the Atlantic Charter, and Housing Schemes, in the period of religious knowledge. There is a very constructive chapter on the oral lesson, with the alternative procedures open to the teacher discussed in some detail, and the demonstration lesson based on the healing of the palsy. The book concludes with a chapter on written work and private study and teaching aids.

This is a book which every Christian teacher who is dealing with children between the ages of 11 and 15, and who wants to make the most of the opportunities opened up for religious education by the Butler Act, should possess, provided he is prepared to read it discriminately and to pick out the large amount of wheat from the limited quantity of chaff.

SALUTE TO INDIA.

By J. S. Hodge. S.C.M. 125pp. 6/.

Dr. Hodge describes his book as being primarily a tribute to the India people, and then a plea that their problems may be approached with understanding.

forbearance and trust by those in this country. The contents fully bear out this description. Beginning with a view of present-day India from the political aspect, with its rising tide of nationalism, he enters an earnest plea that the Congress leaders should be trusted and given a free hand. In the following chapter, entitled "Swaraj (self-rule) is my birthright," he argues that independence should be regarded as an inherent right, whilst by no means denying all that British rule has done for India in the past. An interesting chapter is devoted to Gandhi, and the author's personal contacts with him.

In these matters Dr. Hodge has every right to speak after 40 years missionary experience, and as secretary of the National Christian Council having been in close touch with educated Indian Christian thought. Yet many who know India will think that he is much too indulgent towards his non-Christian friends, and that in his desire to gain sympathy for Swaraj, he over-rates their virtues and glosses over their weaknesses and faults. Whilst fully endorsing his plea for understanding and sympathy, some will feel that he does bare justice to the constant patience, tact and indeed sympathetic understanding which has been shown by the British government in face of the bitter intransigence and reckless opposition of the leaders of Congress.

In his later chapters he gives a series of happy and graphic sketches of missionary work, chiefly social and medical, and of the Indian church. He is emphatic that not only are European missionaries still needed, but that those who go endowed with gifts of healing or for other forms of service, and in a humble and loving spirit, will be warmly welcomed.

Dr. Hodge will attain his end, for the reader cannot but be moved to sympathy with India and its peoples, and to catch something of the warmhearted affection for them which the author displays on every page.

THE OLD TESTAMENT IN THE CHRISTIAN CHURCH.

By H. F. D. Sparks. S.C.M. 6/-.

In his introduction Mr. Sparks says that his more "orthodox" readers will think his conclusions too "modernist"; while his "modernist" friends will accuse him of being too "orthodox." The present reviewer, being more "orthodox," agrees with the author's judgment on himself, but none the less is thankful for yet another book which demonstrates that the Christian Church cannot dispense with the Old Testament either in public worship or in private study. Mr. Sparks makes out a good case for "retaining the O.T., lock, stock, and barrel, both as Scripture through which we may even now find God speaking to us, and, in consequence, for reading in public worship." Naturally he holds that there is need for exposition and explanation of what is read, and the proper place for this is not immediately before the reading of the Lessons, but from the pulpit during the sermon. The concluding chapter, which argues this point, repays careful reading as does also the first chapter, dealing with the place of the O.T. in the faith and life of the Christian Church from the earliest days.

One can agree with Mr. Sparks on his conclusions, and yet disagree strongly over the unnecessary difficulties that he has produced in the central chapters. Here he treats the O.T. from the points of view of Criticism, History, and Science, and enumerates very clearly all the best known "difficulties." But only rarely does he give any indication that sane writers in each sphere have given answers to them. Occasionally he creates difficulties that are not there, as when he says that Jacob's deception is accorded divine approval. The clear lesson of Genesis is that because of his deception Jacob had to suffer a long exile, be deceived himself over Rachel, and eat humble pie before his brother. Moreover there is nothing to indicate that Jephthah's treatment of his daughter has the divine approval, and even the blessing of Jael may be no more than Deborah's own sentiments. Again Mr. Sparks rejects the idea that circumcision was adopted by Abraham in obedience to a divine command; he points out that circumcision was practised by all the Palestinian peoples except the Philistines. A similar argument could be used to deny that Jesus Christ instituted the Covenant sign of Baptism, since the Jews already had baptisms, and purification by water was practised by many peoples.

To sum up—those who already hold freer views of the Old Testament will find this book helpful. Conservative readers will on the whole be disappointed.

J. STAFFORD WRIGHT.