

the Calvinistic, the Zwinglian and the Ecolampadian,—the latter chiefly confined to the district of Basle. One singular thing about the Protestants of Switzerland is that those who are strictest in their adherence to the oldest types of Reformation theology are, from an Anglo-Saxon point of view, the most lax in their observance of conventional codes. The morning sermon is always, in pleasant weather, discussed over the beer-tables of a trink-halle Sunday afternoon; and Sunday evening is by universal consent given up to musical entertainments. The life of the Swiss churches just now is not one of unbroken serenity, because modern questions press upon them for settlement. There is a large immigration from Catholic districts of France into the neighboring cantons of Switzerland, which are distinctly Protestant. The Russian and Slavic students at their universities have introduced a radical element hostile to all churches; and women, who have been in all affairs of the state churches a negligible quantity, are beginning to assert something of Anglo-Saxon claims, although in a most tentative way. It is hardly possible that Switzerland can remain as isolated from the general movements of the world in the future as hitherto.

THE CRITIC'S CORNER.

Philosophy and the Church.

That is rather a large title to place at the head of a few brief sentences but as we are only concerned with one point, there is no need to be alarmed. Dr. Royce makes the following statement: "I myself am glad when under the conditions as they exist to-day, the philosophical teacher's convictions are such that he sees his way to avoid all connection with any sect or form of the visible church. I say, I am glad of this result, when it occurs, because, first, I am persuaded, that a personal relation to the visible church has to-day a value which concerns chiefly the man engaged in certain practical philanthropic tasks." I am sorry when this is the case, both for the sake of the philosopher and the church. I desire to see the philosopher link himself as far as possible with his fellow-men, so that we may see that it is possible for a man to wrestle with hard intellectual problems without cutting himself off from his brethren. I want also to see the church include within the large area of its life all interests, emotional, intellectual and practical. I am further surprised that a gentleman whose philosophy emphasises will and purpose in his form of idealism should make this sharp distinction between thought and action. I do not believe that the reason given is correct and sufficient. The church is not merely an institution for practical philanthropy; it represents noble ideas and ideals. Its practical philanthropy would soon become thin and bare, if it was not stimulated by a great faith.

There are a great many philanthropic societies, not connected with particular communions which really belong to the church, using that word in a large sense. But the church itself is an attempt to express in visible form our highest knowledge and our loftiest faith in God. The teacher of philosophy can surely show his sympathy with this attempt, without binding himself to every

shade of a particular theology, or approving of all that had been said and done even by prominent representatives of the church. It is not the preachers business to teach either philosophy or science from the pulpit but to appeal to the whole man in the name of Jesus, who has brought to us the knowledge of God and the ideal of manhood. The teacher of philosophy in advocating this course, is claiming for himself a special position; for if all acted in that way there would be no visible church, and then the invisible church would become very shadowy and unreal, a thing which he certainly does not desire. What is good for the teacher will also be good for the student, as "the philosopher, by holding aloof from the visible church, helps to maintain in himself and to display to his students that judicial spirit which I have insisted upon as his especial possession." The student will surely desire to imitate the master and "display a judicial spirit." Besides the Protestant ideal is that we should all be thoughtful men facing the problems of life boldly, even if we cannot devote our days and nights to the study of schemes of thought. I think we all need something of the teachable as well as of the judicial spirit. We need moments when we forget that we are philosophers, scientists or theologians, and bow before God simply as men, in communion with our fellow-men. Our young men who are engaged in intellectual pursuits will do their work all the better if they keep their spirits fresh and strong by fellowship with those who, in spite of their imperfections, are seeking to keep alive in their own hearts and in the community the memory and the power of Him who went about doing good. His tasks were philanthropic but they were none the less a revelation of truth and the manifestation of love.

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Literary Notes.

The April number of The Contemporary Review contains articles on The Army Problem: The Macedonian Claimants: Our Relations with Germany: Deutsche Chansons: The Native Labour Question in South Africa: and other equally timely and interesting questions. Leonard Scott Publication Company, New York.

The opening article in the May number of Harper's Bazar is by Mary E. Woolley, the President of Mount Holyoke College, on Preparation for College. Instalments of the two serials, The Ultimate Moment and Memoirs of a Baby, are most interesting, while Mrs. Van Nostrand's Perfect Treasure by Elizabeth G. Jordan is delightful. Many pages in this issue are devoted to the fashions, and there are several articles of a helpful nature in regard to house-keeping. Harper & Brothers, New York.

The April number of Blackwood's Edinburgh Magazine opens with one of Ernest Dawson's clever stories, and we find also several chapters of the serial, Children of Tempest. Chas. Hanbury-Williams writes an interesting Canadian article entitled "In the Kootenays." Other articles of interest are those on Roman Catholic Albania, Joseph Henry Shorthouse and the Indian Mutiny. In Musings Without Method, Mr. Chamberlain's return is discussed, also the secret of his popularity. Leonard Scott Publication Company, New York.

In the March number of The Literary Collector we find a most interesting article

on The Earlier Work of Gutenberg with illustrations from the Missale Abbreviatum. The frontispiece is also of great interest, being a facsimile of wood cut from the Missale Abbreviatum. This little magazine, an Illustrated Magazine of Book Lore Bibliography as it is called, will appeal to all book lovers. The subscription price is \$1 50 a year in advance. The Literary Collector Press, Greenwich, Conn.

The opening article in the April Fortnightly is on The Policy of the German Emperor. Sidney Low writes of Old Age Pensions and Military Service, and Edward Salmon of Mr. Chamberlain's New Chapter. The War Office-Past, Present, and to Come; the Liberal Eclipse; and The Irish Land Question; a Suggested Solution, are all subjects treated in this number. In the way of literary subjects we have an article by J. Churton Collins asking "H. d. Shakespeare Read the Greek Tragedies?" and an interesting little critique on Madame de Maintenon by the Hon. Mrs. Chapman. Leonard Scott Publication Company, New York.

The opening article in the Studio for March is on Frederic Houbron: A Painter of Paris. A large number of illustrations are given of the work of this artist who "prefers to represent the features of his well-loved town." The writer says: "The squares, the boulevards, the working quarters, have all been sources of infinite joy to M. Houbron, who has with wonderful success depicted the block of vehicles and the crowd of passers-by jostling one another in their feverish hurry." Another interesting article is that on Auguste Rodin's Dry-Point Engravings. In the way of architecture we have a long and profusely illustrated article called Some Notes on a Suburban House and Garden, by Hugh P. G. Maule. An article on Emile Galle and the Decorative Artists of Nancy a notice of The Arts and Crafts Exhibition at the New Gallery, a short sketch on Some Modern Weather Vanes and Studio Talk complete an excellent number of this magazine. 44 Leicester Square, London.

The late Charles H. Spurgeon was mighty in the Scriptures, but there was one text which perhaps earlier than any other he had drilled into him, and that was the exhortation, "Owe no man anything." The Rev. John Spurgeon (whose own father James Spurgeon, minister of the Independent Church at Stambourne, Essex, who died at the age of eighty-six, in 1864, was known as "the last of the Puritans") had stern ideas as to how children should be brought up. Charles Spurgeon, in his autobiography tells how, as a very small boy in pinafores, he got into debt at a little shop to the extent of a farthing for a slate pencil. His father (who recently died in England at the age of ninety-one) heard of it, and the son thus described what happened: "He gave me a very powerful lecture upon getting into debt, and how like it was to stealing; and how a boy who would owe a farthing might one day owe a hundred pounds and get into prison, and bring his family into disgrace. Then I was marched off to the shop, like a deserter marched into barracks, crying bitterly all down the street, because I thought everybody knew I was in debt. The farthing was paid amid many solemn warnings, and the poor debtor was set free, like a bird let out of a cage." Not all parents at the present day would have the courage or would take the pains to give a similar exhortation to their offspring who should happen to go into debt to the extent of a cent or so. Nevertheless the anti-debt teaching is a form of instruction much needed by the young.