

The little brushing kiss fell in the centre of my palm—as a gift on which the fingers were, once, expected to close: as the all-faithful half-reproachful signal of a waiting child not used to neglect even when grown-ups were busiest—a fragment of the mute code devised very long ago. Then I knew.

And the blind woman, whose great unsatisfied love had summoned back the spirits of dead children,

recovered herself and half rose. I sat still in my chair by the screen. "Don't think me a wretch to whine about myself like this, but—but I'm all in the dark you know, and *you* can see." In truth I could see, and my vision confirmed me in my resolve, though that was like the very parting of spirit and flesh. Yet a little longer I would stay, since it was the last time.

It is only a few years since the readers on two continents were following, day by day, the newspaper bulletins which told how a father and child lay sick unto death in a New York hotel. The one was taken, and the other left. He is not much given to self-revelation, but we think we know why Rudyard Kipling could never return to the ancient house with mullioned windows and roofs of rose-red tiles; and why he wrote "They."

Lectures on European History. By W. Stubbs, D.D., formerly Bishop of Oxford, &c. Edited by Arthur Hassall. (Longmans. 12s. 6d. net.)—It is impossible to do more in a short article than point out some principal features in so weighty a book. Bishop Stubbs was known to historians as their superior, to undergraduates preparing for examination as the hardest nut in the dish set before them, to the reading public generally as a remote literary or perhaps scientific fact, but to humble students of history a light in the darkness and one whose knowledge gave him a right to generalise.

"These three Lectures," says the Editor, "form an historical drama, in which the reign of Charles V. is the first, the period from his death to the beginning of the seventeenth century the second, and the Thirty Years War is the third act"—the period of the Reformation and Anti-Reformation, and of the struggle between the two.

No reader of Bishop Stubbs would expect to find these events treated of entirely from the religious point of view.