

D'Israeli said, in his address to Sir Charles Wood, his old adversary, in 1852, "Insolence is not invective, nor abuse argument." This now famous parliamentary sentence is really only an echo of what Hume said to Palmerston twenty-six years before: "Abuse is not argument." And any man whose style abounds in such language as we find in "*Reality versus Romance*" gives evidence of careless, if not reckless, use of the weapons of verbal antagonism.

Dr. Johnston frankly confesses Africa "a disappointing country," and says that everything else, like the fruit, is a "delusion." \* Perhaps, like his oxen, when, on one occasion, they sought to quench their maddening thirst in a lake and found it a "salt pan," he has not got out of his mouth the taste of the brine of his disappointment, † or it is barely possible that the terribly unsanitary conditions ‡ amid which he found himself, affected his liver so that it "overflowed with black bile and beclouded his judgment."

Dr. Johnston everywhere displays a *genius for criticism*—not a desirable form of genius, though not uncommon. It is always possible to magnify, if not to create defects, by a critical temper. Sodernini, the Florentine dude, condemned the nose of Michael Angelo's "David" as too long for symmetry. The great sculptor laid his ladder against the statue and pretended to reduce the dimensions of the nasal organ, letting drop a little marble dust to make more complete the illusion, and Sodernini then pronounced it "precisely right." The fact is, that not a chip had been chiselled from the marble! Imagination makes fools even of the senses.

Some further examples of the critic's severity, as shown in this book, may be seen from the following:

At Utalama he found the graves of Morris and Gall, and concludes that the circumstances reflect "anything but credit on those who had charge of the party," and he accuses them of "sheer mismanagement." § He characterizes the Kwanjululu mission as having "a plethora of missionaries," and "still they come." || At Kundundu he records that as yet "nowhere" had he "seen a native man or woman giving evidence of having anything like a true conception of the Christian's God;" ¶ and again, that he has seen "no native women as house servants in missionary homes;" that they will not "submit to a domestic training."\*\* Even in the Barotse Valley, delighted as he was with M. Coillard's work, he found "few if any" who had "manifested even interest in, far less ability to grasp, the most elementary truths of the Gospel," after years of toil. ††

He thinks that wherever these petty chiefs have sway their hostility makes all acceptance and confession of Christ quite impossible; †† and that Lobengula's clinched fist is a menace to his people, which renders the results of long years of mission work "almost nil." §§

At Mandala he found a congregation of two hundred native boys and

\* P. 210.

† P. 224.

‡ P. 230.

§ Pp. 46, 47.

|| P. 69.

¶ P. 85.

\*\* P. 94.

†† P. 153.

‡‡ P. 202.

§§ P. 238.