

the Memorial, the newspapers did that which was unmanly and unjust to the last degree.

THE NEW
BISHOP OF
DURHAM.

WHEN it was announced that the Queen had been pleased to approve the nomination of Canon Westcott, D.D., Regius Professor of Divinity in the University of Cambridge, to the great See of Durham, in the room of the late Bishop Lightfoot, the appointment was hailed with general satisfaction by all schools of thought and all political parties. The task of selecting a successor to the illustrious Dr. Lightfoot without, as a contemporary remarks, challenging an invidious comparison, was a matter of no little difficulty. But from the time the See of Durham became vacant, Dr. Westcott, it is said, was marked out by the consenting judgment of those qualified to form an opinion on the subject as the most fitting successor to Dr. Lightfoot. These two eminent divines, as all reading men know, stood at the very head of that Cambridge school of Divinity which has successfully encountered on its own ground "the disintegrating assaults of the Tübingen critics." Furthermore, those who best know Dr. Westcott, claim that apart from the vast resources of his learning he possesses many of the gifts which, even in these days, might make the influence of a great bishop a power not only in the Church, but in the State. To read Dr. Westcott's tribute to his predecessor is to know that he holds up before him a lofty ideal of the duties of a bishop. As a writer in *The Times* points out, he is equally far from thinking that the head of a great diocese can remain absorbed in a scholar's delight in amassing erudition and from tolerating the notion that he should be condemned to sink into a mere man of business immersed in petty details. The announcement of his approaching departure from Cambridge has caused widespread regret at the University, where, in the sense of loss, the personal element seems to weigh even more heavily than the official, keenly as that, too, is felt. In the University of Cambridge, Dr. Westcott has exercised a commanding influence. His name, says a correspondent, rises prominently into mind whenever we have to think of those who especially form the *hōos* of modern Cambridge. Whilst the outside world knows him, or knows of him, for his *History of the Canon*, his share in the construction of one of the standard texts of the New Testament, his subtle and profound exegesis of the writings of S. John, Cambridge knows him also as the founder of the Clergy Training School, as a leader in the University Extension movement, and the College Missions in London, as well as in Foreign Missions generally, and Missionary work in India in particular. Besides the fact that few movements of any importance in Cambridge during the last twenty years have been initiated or developed apart from his cooperation and his counsel, it is evident from many of Dr. Westcott's writings that he is deeply interested in the social questions of our time, and that neither in his diocese nor in the House of Lords will he deem it right to keep silence upon them. It is interesting to note that the new prelate has five sons in orders, and that all were ordained by Bishop Lightfoot.

TRINITY'S
MUSIC
DEGREES.

WHY does Trinity confer music degrees in England? We answer that Trinity does so at the express request of some of the most distinguished of England's musicians. We maintain that these degrees are equal in value to those of the English Universities, the matriculation in arts required by the latter in no way effecting the value but adding a stumbling block unnecessary and of no intellectual significance. We hold, too, that the provisions of Trinity's Royal Charter in no way forbids the granting of degrees *in absentia*. It is a custom prevalent amongst the Universities of Great Britain.

LUX MUNDI.

FIRST NOTICE.

Lux Mundi is certainly a remarkable book. Whether we regard the position and unquestionable ability of its authors; or the significance of the book itself as a sign of the times or an earnest of things to be, this verdict stands. But it cannot be allowed that *Lux Mundi* is an Epoch-making book; for these reasons, where it is positive it contains nothing that is absolutely new and where it is tentative it throws no fresh light on what has been for some time and still continues to be, debatable ground. But it contains a great deal that will be new to many of its readers since it attempts to popularize lines of thought which have for some time been familiar only to Theological Science. But there can be no question that when a band of men, who for the past decade may be said to have had the religious moulding of young Oxford, take in hand deliberately to commend these ways of looking at things, the result must be a forward movement. Under cover of the noise and dust which greets its appearance a swarm of men sweep forward to claim as theirs the advanced ground which such a book gives them the courage to occupy, because it clearly expresses things which many dimly thought and felt they would like to say if *Lux Mundi* supplies this "if." It expresses the latent thoughts of many minds. It gives authority to timid voices. It marks the shock of the communication of ideas beyond the laboratory in which they were generated. In this sense it marks an Epoch. In a word if *Lux Mundi* has a work to do it is this: It will popularize in England the ideas of Christian Theology, just as Renan has popularized, in France, the ideas of Anti-Christian Criticism. The essays are all characterised by "sweetness and light" and are charmingly written. It is a volume which no one can read without delight. And no young man who is interested in the currents of modern thought can afford to ignore it. Certainly no teacher who wishes to be abreast of the times should leave it unread: but let us hear their own account of their work:

Lux Mundi is the common product of men "who formed themselves at Oxford together between the years 1875-1885, engaged in University work; and, compelled for their own sake, no less than that of others, to attempt to put the Catholic Faith into its right relation to modern intellectual and moral problems." Let them state their motive in their own words: "We are sure that if men can rid themselves of prejudices and mistakes (for which it must be said the Church is often as responsible as they), and will look afresh at what the Christian faith really means, they will find that it is as adequate as ever to interpret life and knowledge in its several departments, and to impart no less intellectual than moral freedom, but we are conscious also that if the true meaning of the Faith is to be made sufficiently conspicuous it needs disencumbering re-interpreting, explaining." The authors write not "as guessers at truth" but "as servants of the Catholic Creed and Church" living in an age of "profound transformation, intellectual and social, abounding in new needs, new points of view, new questions." They conceive that "the real development of Theology is the process in which the Church" standing firm in her old truths, enters into the apprehension of the new social and intellectual movements of each age; and because "the truth makes her free" is able to assimilate all new material, to welcome and give its place to all new knowledge, to throw herself into the sanctification of each new social order, bringing forth out of her treasures things new and old, and showing again and again her power of witnessing under changed conditions to the Catholic capacity of her faith and life: in a word their intention is "to present positively the central ideas and principles of religion,