

with us in excellent English. There were five or six English-speaking persons present, and I doubt if any one of us could have conversed with him in French with the facility with which he conversed in English. Besides his mastery of the two languages (and Latin as a matter of course), the good father preached to and conversed with the "sauvages" of his mission in their own Iroquois. The dual language, or the multiplied language, was no trouble to him.

If it is a nuisance and an expense to have documents published in the dual language, it is no more than Great Britain and other countries had to contend with in their early evolution. And it is nothing to the trouble incurred by the vendors of patent medicines in the United States. One often sees their wrappers of directions printed in four languages—English, French, German and Spanish—and sometimes Italian to boot—so as to be serviceable to all the citizens of the republic.

I am pondering on this question, not as a politician, but as a student of the "humanities." But I do hope this matter of dual language will not emerge into a bitter trial of strength or a determination to "put down" or "stamp out" the weaker half. "Let nature takes its course." The immortal bard says: "One touch of nature makes the whole world kin." What kind of "nature" is it, I wonder, that we should get a touch of to make all Canada kin? Is it the adroit, bi-lingual nature of Babbie, the Egyptian, as portrayed in "The Little Minister?"

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### One Aspect of the Mind of Dean Church.

THE publishing season of 1894 brought forth few books of greater interest than the modest volume of "The Life and Letters of Dean Church." The Dean was a many-sided man, a scholar, one of the first writers of English prose of the middle and latter half of our century, a theologian, an able administrator of St. Paul's Cathedral, and withal a man of spotless life, and almost ideal Christian character, in which faith and liberality, humility and self-respect, gentleness and sternness were harmoniously blent to the production of a saint.

It is, however, to only one side of his character that I wish to draw attention, viz., his remarkable power of understanding and sympathizing with an attitude of mind towards theological questions very different from his own. For the Dean was a High Churchman, and the High Church mind loves precision in dogmatic statement, and has a natural abhorrence and distrust of the vague. What he says of Dean Stanley excellently illustrates this point. Stanley "seems to me in the position of a prophet and leader, full of eagerness and enthusiasm and brilliant talent, all heightened by success—but without a creed to preach."

Yet that the Dean was not only tolerant of but actually understood this dogmatic vagueness, so much so as to compel us to suppose that a strain of the latitudinarian sentiment was intermingled with the preponderating sympathy for the dogmatic, the following quotations will abundantly show. He had scant sympathy for the famous "Essays and Reviews," but in writing to Dr. Moberley in regard to what he had urged against them the Dean remarks: "The upshot, as far as I know my own opinion, is that I should like to have many things in your preface published:—Your general criticism on their design and way of putting out difficulties (though, perhaps, I should feel obliged to be more merciful in my own speech about them, and the amount of religious feeling which, in spite of all, I believe most of them have at bottom), etc." On the same subject, writing to Asa Gray, he says, "It seems to me, with many good and true things in it, to be a reckless book; and several of the writers have not got their thoughts into such order and consistency as to warrant their coming before the world with such revolutionary views. But there has been a great deal of unwise panic, and unjust and hasty abuse; and people who have not an inkling of the difficulties which beset the questions are for settling them in a summary way, which is perilous for everyone."

In those days the number of theologians who were prepared to weigh the evidence for the doctrine of evolution before assailing it was extremely limited, but the Dean writes

to his friend that "the more I think of it the more I feel persuaded of the 'shortness of thought,' which would make out what is in itself a purely physical hypothesis on the mode of creation or origination, to be incompatible with moral and religious ideas of an entirely different order."

There is in a letter to Rev. Philip Mules, written so late as 1879, a remarkable passage of which I wish space permitted the entire quotation. The limited and conditional truth of all *doctrines* of the atonement is expressed with remarkable freedom when, in regard to our Lord's sufferings, it is said: "I see the suffering: I am told, on His authority what it means and involves. I can, if I like, and has often been done, go on and make a theory *how* He bore our sins, and *how* He gained their forgiveness, and *how* He took away the sins of the world. But I own that the longer I live the more my mind recoils from such efforts. It seems to me so idle, so, in the very nature of our condition, hopeless, just in proportion as one seems to grasp more really the true nature of all that went on beyond the visible sight of the Cross, all that was in Him who was God and man, whose capacities and inner life human experience cannot reach or reflect." His solution of the problem of pain and sin is far more in a line with that of the Broad than the High Churchman. "The facts which witness to the goodness and love of God are clear and undeniable; they are not got rid of by the presence and certainty of other facts, which seem of an opposite kind; only the co-existence of the two contraries is perplexing. And then comes the question which shall have the decisive governing influence on wills and lives? You must by the necessity of your existence, trust one set of appearances; which will you trust? Our Lord came among us not to clear up the perplexity, but to show us which side to take."

At the present day there is a good deal of random talking and writing about German theology, upon which wholesale condemnations are passed on the third or fourth rate authority of ecclesiastical newspapers. This of course does not hurt the Germans, but it assuredly involves a loss to many minds, and especially young minds, thereby prejudiced against works of surpassing wealth not merely of scholarship but of lofty and noble ideas. It is too commonly supposed that German theology runs all to criticism. There can scarcely be a greater mistake. Criticism is simply the furnace wherein the German smelts the rich ore with which the literature, history and tradition of antiquity supplies him.

I suppose that German theology was the object of even greater suspicion and dislike in 1857 than it is to-day, but Dean Church shows a remarkable insight into the mental constitution of the Germans in a letter which I trust the editor will permit me to give almost in full. "I have just been reading a book which I advise you to look into if it falls in your way: the memoirs and letters of a certain Frederic Perthes, a German bookseller, which I have been much struck with. . . . The curious thing is, how he is an instance showing how those Germans contrive to evince deep religious earnestness—and what certainly has all the look of New Testament religion—without church or any fixed creed, and with a most unrestrained intercourse with men of the most clashing opinions, Roman Catholics, rationalists, sceptics and everything. . . . And the book lets one into the real feelings and workings of all those wild German thinkers, whose proceedings startle and astonish us so much. It presents to us their domestic and undress side, and certainly, to my mind, abates the strong dislike and condemnation which we have been taught is the right thing to feel towards them. I don't mean that it reconciles me to their way of going on; but it does make one feel how very much without real knowledge has been a great deal of the broad abuse of Germanism that goes on; and how much real goodness, and often strong religious feeling there has been in quarters among them, where it has been *a priori* assumed to be incompatible with their speculative opinions. It is a book which seems to have made me in a sort of way, personally acquainted with a set of people who have been soundly abused without our knowing much about them; and to have shown that whatever there was unsatisfactory among them, it was certainly accompanied with a real height and nobleness and goodness, for which we have given them sparing credit."

Ashburnham,

HERBERT SYMONDS.