

pected to view Herbert's action favourably. To preserve an English fleet, whilst losing a Dutch one, would hardly commend itself to a sovereign whose permanent base of operations was in Holland. Moreover, as is well illustrated by Scott's letter, a mere "fleet in being" was not then in any sense the protection that it is to-day. With ships dependent entirely on the wind, and with slow means of communication between France and England, the passage of the Channel might, without difficulty, have been completely surprised, in which event Louis XIV. would have found plenty of English supporters—a consideration that entirely differentiates his position from that of Napoleon in 1804-5. What William must have required was the complete destruction of the French fleet or the preservation of the Dutch one. Herbert, in fact (though, as the court-martial decided, through no fault of his), failed to satisfy either requirement, and, if Scott is correct, was within an ace of losing the English fleet before it was reinforced by the Dutch. "A sudden change of wind," in the opinion of Scott, alone prevented this disaster. Turning now to the standpoints of the antiquarian-historian and of the psychologist, one must congratulate Lady Newdigate-Newdegate on her skilful use of the material to hand and the sensible way in which she regards her newsletters. As a rule, the latter are, of course, much less reliable than the journals of to-day, because they were not subject to the fierce light which at present beats on the press, and, in most instances, prevents the appearance of flagrant misstatements. On the other hand, Sir Richard Newdigate's diary (especially the portion dealing with his short tour in France, which should be compared with Arthur Young's "Travels") is well worth perusal by others than the general reader. Sir Richard was not an Evelyn in intellect or a Pepys in candour. Nevertheless, his diary is a "human document," and it makes one better realise the life of a well-to-do nonentity in the age between Milton and Swift. Sir Richard's contempt for foreigners, his extravagance on buildings, his superstition, and his quarrels with his sons and daughters are set down with the coarseness, clumsiness, and directness that one would expect from an animal suddenly endowed with language. Listen to this amusing tirade against the French: "Their Superstition, Nastiness, Supineness, Swearing, Sabbath-breaking (even Acting Plays, Carting, Buying, and Selling on Sundays); Exacting on Strangers; their hanging up the Dove which they call *le Saint Esprit* and an Old Man whom they call *le Providence* (God Almighty); their neglect of their Highways, but more of their Liberty and Property, shews the Proverb to be true, That the French King is *Asinorum Rex*." The man who wrote that deserves to be studied for himself. As hinted, he was a bit of a hypocrite. A last quotation: "June 15" (1680)—Sir Richard was then some thirty-six years old. "To eight o'clock slept. By four got to London. Stayed ith' Three Cups till a lodging was got. A roving eye. Removed to that lodging viz Mr. Cleaver's. . . . Putting my things in order and sent out several ways. June 16. To eight dressed. Forbore breakfast, having much to do." How differently Mr. Pepys would have made such an entry! But, then, Pepys wrote in shorthand.

To conclude: whilst thanking the author for her entertaining book, which can be commended to everyone who gets pleasure from reading about the past, there are a few small criticisms to be made. Lady Newdigate-Newdegate does not always specify the date of the document from which she is quoting, a fault which, though it does not seriously impair the value of "Cavalier and Puritan," should be remedied in a second edition. She is also at times not explanatory enough. For example, in quoting the above mentioned letter of Scott, she ought, in justice to Herbert, to have said something more than that "he was ultimately tried by court-martial and acquitted, but was dismissed the service by King William," which suggests that William, in spite of the court-martial's finding, disgraced his admiral. As it happens, Herbert had been dismissed before the court-martial's finding, and, after his acquittal, did not again apply for service. He remained, however, on good terms with William, which would hardly have been the case if the King had believed that Herbert was substantially to blame for the defeat off Beachy Head. Again, if the case of Rosewell (not Roswell), a Nonconformist condemned for high treason by Judge Jeffreys, was worth mentioning, it was worth men-

tioning in greater detail. "The sentence was so obviously unjust that it was not carried out (Hume)" is a very inadequate footnote. By the by, Hume and Smollett are now not usually quoted as authorities for historical events which did not come under their personal observation. Considering, however, the mass of fresh, amusing, and interesting information which Lady Newdigate-Newdegate has rendered easily accessible, it would be ungracious to lay stress on such minor points as these.

J. B. RYE.

#### THE ANCIENT CATHOLIC CHURCH.\*

Principal Rainy tells us that in writing this history of the Ancient Catholic Church it has been his aim to combine the manifold detail which the student requires, with the points of view and the modes of treatment which make a book readable. It may at once be said that he has been eminently successful. He has not overburdened himself and his reader with a mass of names and dates, such as is sometimes judged necessary to a knowledge of the Church's evolution, but without wholly disregarding detail he has lifted into view the greater and determining factors in the history, and has invested them with interest and impressiveness. Neo-Platonism, Gnosticism, Montanism, Donatism, and the rest, are subjects sufficiently trite, and hitherto one handbook has been considered just as good as another; but in this volume we at last hear a fresh voice and find ourselves in the guidance of an independent, original, and profound mind. For over and above the ordinary virtues which we require in a historian, impartiality and detachment, learning and insight and power of presentation, we find in this volume a singular width of view that stretches and expands the mind, and such an account of the various movements in Church life and thought as enables the reader to understand their consecutive evolution, and to perceive their roots in human nature and the circumstances of the time. It is an eminently living and human development with which we are here brought into connection. And the interest is won and maintained not by any tricks of style, or startling novelties, or meretricious picturesqueness, but by the interest which the writer himself has found in coming into direct contact with the living men who made the history, and their eager efforts to reach the truest view of Christian facts, and make that view dominant in the world. All through the book we meet with the results of this direct contact with the sources. What, *e.g.*, could be better than this: "Athanasius possessed the eye for men and for affairs, and the purpose to make all his resources tell for the cause he served, which are the main elements of statesmanship;—in his case statesmanship sustained by faith, and therefore never owning or accepting defeat." Or this of Ambrose, on his sudden call to become head of the Church at Milan: "Once induced to accept the post, he instantly becomes a great churchman. The distinction of the Roman gentleman, the experience and the aptitudes of a governor, the dexterity and the courage of a man who has been throughout true to himself, lend themselves at once to the claims of the new position; and he is invested with a new greatness corresponding to the higher kingdom." Or this of one of the most impressive of the Fathers: "Tertullian is the most human of the Fathers, keen, witty, sarcastic, argumentative, morally intense, intellectually extreme, capable of love and wrath and scorn, and, in the midst of his strong assertions and high moral imperatives, a lowly man, conscious of his own sin and ashamed. His must have been a notable mass of Christian manhood; and the vitality of his writings is extraordinary." The great ecclesiastical movements and debates are described in terms as incisive and discriminating. In short, as this is certainly one of the most powerful books of the series to which it belongs, so it is likely to become one of the most popular, and those who read it will look with eagerness for the promised volume by the same author which will carry the history down to Gregory VII. Slight misprints occur on pp. 423, 426, 503, and on p. 47, in the first sentence, a misplaced comma entirely reverses the meaning of the sentence.

MARCUS DODS.

\* "The Ancient Catholic Church from the Accession of Trajan to the Fourth General Council" (A.D. 98-451). By Robert Rainy, D.D., Principal of the New College, Edinburgh. 12s. (T. and T. Clark. International Theological Library.)

## THE LIFE OF WAGNER.\*

This second volume of the Glasenapp-Ellis Life of Wagner contains the record of his career from the time he was appointed Kapellmeister at Dresden to the time (1849) when he had to flee from Saxony to Switzerland for political reasons. That is, it falls considerably short of the contents of the original German second volume, which includes the story of the next four years. Mr. Ellis's additional expositions and supplemental notes account for the difference in the limits of the German and the English versions. The two expounders of Wagner have collaborated in perpetrating most of the sins to which biographers are liable. The result is not a biography, but an inchoate mass of material. The narrative is clumsy; the most trivial details are wearisomely insisted on; there is no sense of proportion exhibited anywhere; the writers are, so far as the structure of the book is concerned, the merest compilers. The prolix German of the original is translated quite impartially into pedantic English or the commonest colloquialisms. And there is one fault that goes beyond the form. Both writers are, when not dealing with Wagner's art theories, distinctly timid. The apologies and explanations for the part that the musician took in the Dresden rising are ludicrous. He was a very amateur politician, doubtless, but he had his hours of fervent political zeal, and not even words from his own mouth can efface the fact. And why should the fact be effaced or even minimised?

And now we have said all we have to say against an exasperating, but most interesting book. From the amateur, unworkmanlike biographers we get at least the fruit of zeal and devotion; and we are grateful. They give us everything from which to form our estimate of Wagner—keep nothing back. And the material is rich in interest. The period of this second volume is the period of "Tannhäuser" and "Lohengrin," the time of his struggle at Dresden against the old gang, of the maturing of his revolutionary programme, and the conception of the "Ring"—a period of fulfilment and of promise. This volume, as well as any other, serves to show the Wagner which makes the wide appeal outside the bounds of the musical world, Wagner the Apostle, whose mission was the conversion—violent conversion—of the world to a sense of the artist's rôle. Wagner is the supreme type of the arrogant artist, who believes with all his heart and soul that his business, when creative, is the highest business, as likeliest unto God's, and who has no fear at all of maintaining this in the face of principalities, powers, and practical men. That the artist is no trifier, no maker of toys, no diverter of light moments, is his absolute belief. For answer to a world that treats him less seriously he has immeasurable scorn. This note, like a trumpet blast, rings all through these pages.

The industrious Mr. Ashton Ellis has omitted to make an interesting note on Wagner's project of a drama on the subject of "Jesus of Nazareth." The project was entertained by the composer, it appears, during a period of great mental dejection, when he was at war with his surroundings in Dresden, when he felt himself in a "sad and solitary situation as artist-man," and when, indeed, he wished to die. "My grief itself impelled me to translate it into some poem that should convey it in a fashion to be understood of present life. Just as with my 'Siegfried' the force of my yearning had borne me to the fount of the Eternal Human, so now, when I found that yearning altogether unappeasable in modern life, and could but recognise afresh that the sole redemption lay in flight from out this life, in casting off its claims on one by self-destruction, did I come to the fount of every modern rendering of such a situation—to *Jesus of Nazareth the Man*." Did Nietzsche know this phase, this passage—Nietzsche, who wrote both the case against Christianity and the "Case against Wagner"? A cynic might have handed it on to the critic who called Christianity the religion of the poor-spirited, with the additional note that as soon as Liszt proved himself a capable friend and dispersed the momentary gloom, the idea of this drama faded away, and Wagner was his own arrogant and perhaps not quite Christian self again. This cynic might not have read the

incident as a whole, or quite accurately; but what a part it might have played in the case for Nietzsche! A. M.

## PATER'S ESSAYS FROM "THE GUARDIAN."\*

We cannot, with some, regret the re-publication of these essays. If they were in any respect derogatory to the character of the writer, their preservation should certainly be deprecated. But it is clear that Pater's own intimates do not so regard them, since a few years ago they welcomed their issue from a private press, and accepted copies for themselves. The essays might, of course, have expressed opinions which it would have been judicious to have confined to a limited circle, but their original appearance in the staid and orthodox *Guardian* is a sufficient proof that they cannot be freighted with combustibles. Their comparative slightness, which might have been a good reason for withholding them in the case of a writer of less artifice and elaboration, rather makes for their publication in Pater's case, as a proof that he was not always in full dress, and could, in case of need, accommodate himself to the requirements of a weekly newspaper. There seems, then, no reason against publication except that this may impair the value of the privately printed copies, which would have prohibited many other reprints of greater importance.

We cannot regard the appearance of the present reprint as a literary event of great moment. There is little novelty of view in any of the essays; but most of them deal with subjects allowing of considerable diversity of opinion, and it is interesting to learn which side of a question enlisted Pater's support. His mind and Amiel's, for instance, had enough in common to render it an appreciable aid to the study of the latter to know what Pater thought of him. Both in this essay and in the review of "Robert Elsmere" the instinctive preference of picturesqueness to verity is always noticeable. Opinions and habits of mind are advocated without reference to their absolute veracity, which is admitted to be uncertain, but to their beauty, or their comfortableness, or their associations. This is—but the hedonism of Mr. Pater's early writings in clerical garb: *cucullus non facit monachum*. The review of Mr. Gosse's poems is distinguished by its grace; and if the essay on Wordsworth, partly reprinted in the author's "Appreciations," adds little to what others have said, it is at all events a beautiful piece of writing. On the whole, the volume leaves the impression that Pater, while not less of an intellectual epicure than we had deemed him, was less fastidious, and better adapted for the ordinary work of the world.

RICHARD GARNETT.

## MR. CRAIG'S "KING LEAR."†

This admirable edition of "King Lear" is the outcome of wide and accurate scholarship united to a sound judgment, such as is not always found in commentators on Shakespeare. Mr. Craig has carried out the laborious task of collating the first Quarto with the second, and both of these with the first Folio. He is wisely conservative of the original text, and ventures on no emendation more important than the insertion of the word "for" in a line where the sense seems to invite it. His Introduction traces more fully and accurately the sources of the play and Shakespeare's obligations to his predecessors than that of any preceding editor; without wearying the reader Mr. Craig has, in fact, almost exhausted this field of study. His knowledge of the Elizabethan vocabulary is extraordinary, and the aptest examples of the use of unusual or obsolete words are cited, always with an exact reference to volume and page, from writers eminent and writers obscure. He does not perplex the student with all the untenable suggestions of commentators less well instructed, but in general is content to give the explanation which he holds to be right. "One sometimes sees it mentioned by writers of the present day," writes Mr. Craig, "that Shakespeare is a writer perfectly clear and easy to

\* "Essays from 'The Guardian.'" By Walter Pater. 8s. 6d. net. (Macmillan and Co.)

† "The Works of Shakespeare." The Tragedy of King Lear. Edited by W. J. Craig. 3s. 6d. (London: Methuen and Co. 1901.)

\* "Life of Richard Wagner." Being an Authorised English Version by Wm. Ashton Ellis, of C. F. Glasenapp's "Das Leben Richard Wagner's." Vol. 2. 16s. net. (Kegan Paul.)