

THE FRIEND

A Religious and Literary Journal

"In essentials unity, in non-essentials liberty, in all things charity."

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A Double Story of Noble Tradition.

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I.

SOME years ago when reading Lord Morley's *Recollections* my eyes were first opened to the greatness of Lord Minto, and now we have a worthy memorial of him from the hand of Mr. John Buchan. It is a charming, indeed a fascinating, picture, and portrays in glowing words and graphic incident the wholesome British sportsman who became statesman, and stepped into the front rank of the pro-consuls who have governed Britain beyond the seas.* The Elliots of Liddesdale and of Minto belong to the Border clans whose life and adventures for generations have contributed to the romance of that beloved and chivalrous country between the Cheviots and the Lammermoors, and which "cradles all the streams of the Lowlands." For there was reared the boy, Gilbert John Elliot, who was destined to rule in East and West. He was born in 1845 and began horsemanship at the mature age of four. His gifted mother writes of him on his seventh birthday,

"He has a most amiable disposition, and not a spark of malice, sulkiness or envy in his character. He is very sweet-tempered and yielding, always gay, never put out. . . I don't think him a child gifted with deep sensibilities or enthusiastic feelings of any kind, neither has he the perseverance or love of overcoming obstacles of some children, but he is sensitive to blame, is very open to impressions of fine weather, scenery and pleasant ideas of all kinds. He is very courageous and high spirited."

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**Lord Minto. A Memoir by John Buchan.* (Nelson & Sons. 21s.)

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And graceful seat of confidence;
The head to reckon and command
When danger stills the coward's sense;
The nerve unshaken by mischance,
The care unloosened by success,
And modest bearing to enhance
The natural charm of manliness.

Lord Melgund, as he then was, found a varied apprenticeship in European travel, with Lord Roberts on the Indian frontier, with his own chosen Volunteers in Roxburghshire, in Egypt with Sir Garnet Wolseley, and in 1883, as military secretary to Lord Lansdowne in Canada. In that same year he married Mary Grey, the daughter of General Charles Grey (son of Lord Grey of the Reform Bill) who had been private secretary to the Prince Consort and to Queen Victoria. "Melgund was fortunate in many things," writes his biographer, "but his marriage

was the crowing felicity of his life. He won a wife who was to be a comrade and a helpmate as perfect as ever fell to the lot of man." These are strong terms, but one cannot read this splendid story without knowing their truth. Canada and India owe a debt they can never repay to the wise and gracious lady who through all the troubles and trials of a great career stood always at his side.

In his first sojourn in Canada Melgund learned that vast problems of statecraft can only be solved by slow and patient adjustment, by faithful and steadfast service, and by knowledge and understanding of men. It was his favourite doctrine, says Mr. Buchan, that knowledge of human nature ranked first, second and third in all high endeavour. Twelve years were to pass before he returned to put these lessons into practice in a supreme position. In 1891 he succeeded his father as Earl of Minto, and in 1898 he was chosen to follow Lord Aberdeen as Governor General of Canada. The defence of the Dominion, domestic and imperial problems, the Alaska question, the Yukon, the relationship of Canada to America, the rapidly growing sense of democracy—all these affairs filled his six years, not to mention much travelling, and endless social duties as the King's representative. He proved with all his high spirits to be a strictly constitutional Governor. More and more, says Mr. Buchan, he came to value the moral qualities of statesmanship above the intellectual, for since democracy among men of British blood is practically the same whatever party governs, excellence is found rather in character than in creed. "Nothing, in my opinion," wrote Lord Minto, "can be more unfortunate to a country than that its people should be ready to accept a low standard of public and political morality." His main task was the harmonising of forces which might easily have clashed—the rising nationalism of Canada and the new self-conscious imperialism of Britain.

When he came home to the Borders in 1904 he longed for rest among his own people. But so wisely had he ruled in Canada that in the following year he was appointed to succeed Lord Curzon as Viceroy of India. He arrived in time to welcome the King and Queen, when as Prince and Princess of Wales they made their famous tour in the East. Still more important, he came at the juncture of the epoch of reform. The old problems of our Viceroys in India, after its transference in 1858 to the British Crown, had been of one type—frontier defence, the uncertain power of Afghanistan, the potential menace of Russia, finance, the efficiency of the civil service, the British and the native army, and the maintenance of law and custom. But now there was the parting of the ways. The old order had

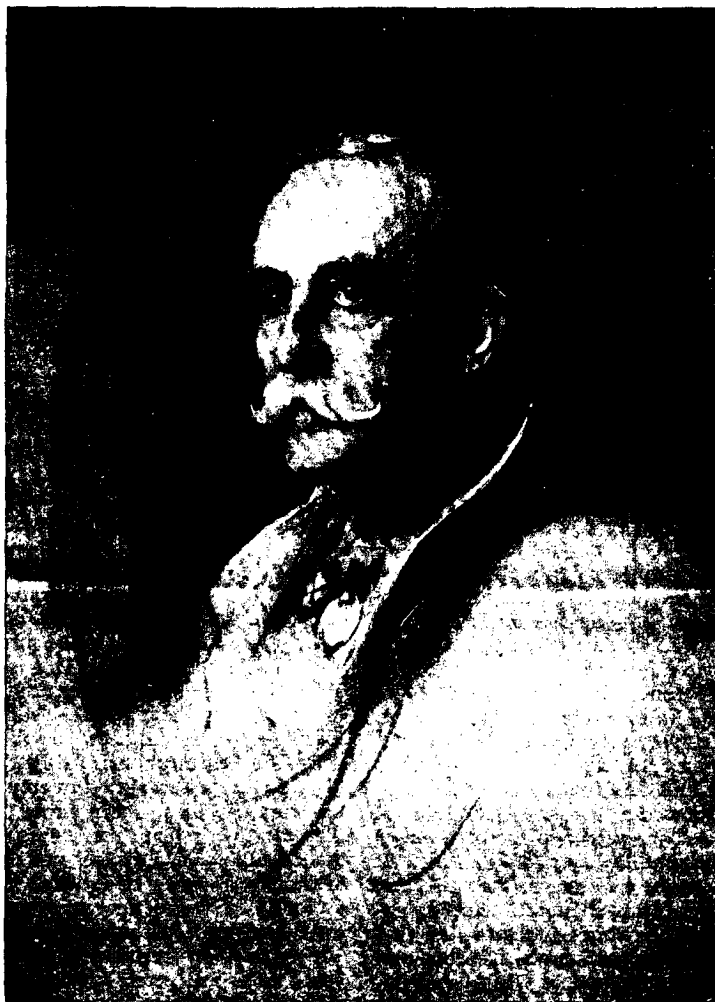
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This biography is a great one, and excellent company for always, because Lord Minto himself was a great man, a great English gentleman—straight, steadfast, unselfish, loyal, sympathetic, understanding the ways of men, entering into their aspirations, valiant for the truth and courageous in fighting for it. The last chapter of the book contains writing which will rank for all time as a lofty and serene exposition of the sources of British statecraft, and I doubt if even Mr. Buchan has ever written anything finer. When one sees Lord Minto once more in his quiet ancestral home by the Teviot and the gorgeous East in which he had ruled so magnificently left behind, one sees him "safe in," a lover of mankind, the "dear Minto" of his friends, loyal alike to his ideals and to his King. One forgets the externals, the Order of the Garter so well won, the praise and homage of men all over the world, and one remembers that, like Lord Lawrence of the Punjab, he feared man so little because he feared God so much. Such a man is the possession not of a nation but of mankind. He lifts us all.

II.

When Lord Melgund was campaigning with a glittering host on the north-west frontier of India, with his gay youth behind him and a world of adventure and power lying in front, a poor working lad of 26 winters won, by his own extraordinary merit and perseverance, an honours

summer's night, however, out under the stars he and a comrade, deeply moved by their own enthusiasm and aspiration, made a compact that poor though they were they would, with God's help, win for themselves a university degree. "We were both poor. He was a pupil teacher. He could name the parts of speech, and I could



GILBERT JOHN, 4TH EARL OF MINTO, K.G., P.C., G.C.S.I., ETC.

(From a sketch by P. A. Laszlo, 1918)

degree in the University of Glasgow. His name was Jones, and he was the son of a village shoemaker in Denbighshire, a Calvinistic Methodist. At the age of 12 years he left school and joined his father in the little workshop from 8 a.m. to 8 p.m. and there he toiled for four years. One

not." So they gathered themselves together, dedicated themselves to the highest things, and set to work forthwith to bend themselves to this exalted and rather desperate task. They kept their compact. The one became Canon Redfern, Rector of Denbigh, the other Sir Henry Jones, Professor of

Moral Philosophy in the University of Glasgow. Wales and Scotland have produced a type of indomitable student,

"Who, with a natural instinct to discern
What knowledge can perform, is diligent to learn;
Abides by this resolve, and stops not there,
But makes his moral being his prime care;
Who, doomed to go in company with Pain,
And Fear, and Bloodshed, miserable train!
Turns his necessity to glorious gain."

Henry Jones was one of them. He has told us in *Old Memories**—one of the most inspiring autobiographies published in recent years—of the long steep road which leads from poverty to triumph, from log-cabin to White House. He belonged to a workman's family living in a two-roomed cottage, having one meat meal a week; but there was abundance of happiness, humour, good health and hard work. And there was wholesome ambition. The boy aspired to be a first-rate shoemaker and a Methodist preacher. Then there came the compact. All this had educational value. He borrowed first one book and then another, shared them in shifts with his brother—while Henry slept in the one bed from 8 in the evening until one o'clock John read, then John occupied the bed and Henry read until the morning. Thus was education wrought out of circumstances—always grand educators, if accepted and controlled. And so to Bangor College and with a scholarship therefrom to the University of Glasgow in 1875.

There Jones came under the professorial influence of the great men of that day, Kelvin, Jebb, Edward Caird and John Nichol; and there too he crystallised his boyish dream of a creed which should consist of one article of faith: "I believe in God, who is omnipotent Love, and I dedicate myself to His service." After his graduation Henry Jones became assistant to Caird, then in 1883 he was elected professor of Philosophy at Aberystwyth College and subsequently at Bangor. In 1891 he succeeded to the Chair of Logic and English at St. Andrews, and three years later he became Professor of Moral Philosophy at Glasgow in place of Edward Caird, who had become Master of Balliol. It was a twenty-five years' climb. In the *Life and Letters of Sir Henry Jones* Principal Hetherington, of Exeter, tells the wonderful story of this achievement; but it ebbs and flows, it beats and throbs, in that living document of *Old Memories*. I am sorry for the man who can read that little book and be unchanged.

Mr. Hetherington's admirable volume consists of 150 pages of biography and another 150 of letters and remains.† The whole is full to the brim of the radiant and energetic personality which distinguished Sir Henry Jones. There is austerity and predominant purpose, but it is all lightened by humour—his early morning classes in the University, his teaching methods, his social work in Glasgow, his political enthusiasms, his books, his family life and devotion to his children, his journeys to Australia and America, and his race against time and

death in the Gifford Lectureship. Caird's treatment of philosophy had been historical, Jones dealt directly with the problem of moral judgment as it seemed to him to arise in contemporary thought and practice. He immersed his students in the competence of Reason to deal with the supersensible objects of human thought, the conception of the Infinite, the being and nature of God, the mode of His revelation, the apparent conflict between morality and religion, the 'reality' of evil, the freedom of the will, the relation of virtue and knowledge, and the realisation of the good through the fabric of human society. The recurring note was the idea of freedom, the freedom of the intellect and of a faith which enquires. Though the Letters are uneventful in the sense of not being concerned with large public affairs their domesticity is not the smallest part of their value. They are full of his buoyant and progressive philosophy of Idealism, of his geniality, of his penetrative vision and understanding. There is food here for all men.

Lord Minto was a man of action, Sir Henry Jones was a prophet and seer. We have need of both. But the probability is that the prophet and thinker affects us more and leaves upon us a recognisable mark. To move in the grand orbit is for the very few, to live the upward-tending life with forward looking mind is for us all. I must say that this biography of a philosopher is a very impressive and moving document. Though it lacks the large attractiveness of Lord Minto's career and is plain and unadorned in presentation, it is an amazing record. There are some things in it which will need a great deal of beating. Here is a story of how by sheer hard work, persistent and dogged, a poor boy climbs to be a University professor and one of the greatest teachers of his generation. It is a life of ceaseless labour against tremendous odds; yet the man never looks back, never seems to quail or to be deflected or defeated. He forges onwards, through all things, from early morning to late evening. Poverty and disease come out against him, their gaunt forms overshadowing all things, but he wears them down to the irreducible. They are not his concern; their limitations are to be ignored as if they were not; indeed, they are accepted as *values*, and such evil machinations as they are permitted to possess are turned or transmuted by *work* and by *will*. Such men are rare, but long ago I met one and urged upon him 'the force of circumstances.' His reply was, "I control circumstances, not circumstances me." It is a great answer, and some men seem able to make it. For the rest of us it is a lesson we may try to learn.

But there is a better lesson still, and this had been learned by Sir Henry Jones, and I think also by Lord Minto. Let me put it in terms which would be applicable to both. To the upright in heart circumstance is a method of Providence. The Universe is full of the mind and action of the Creator. Find out His way of going, and seek to go that way too. Lord Minto seems to have practised it without much declamation; Sir Henry Jones made it his whole business to declare it—to explain it, to rationalise the explanation, to justify it. This book is

* *Autobiography of Sir Henry Jones*. Edited by Thomas Jones, M.A., LL.D. (Hodder & Stoughton. 3s. 6d.)
† *Life and Letters of Sir Henry Jones*. By H. J. W. Hetherington. (Hodder & Stoughton. 12s. 6d.)

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evidence of the working of the old Mystic ideal of "practising the presence of God." It begins in the two-roomed cottage; it is continued all through the struggles; it meets the griefs, it quells the oncoming disease; it saturates the lectures; it permeates the philosophy; it so possesses the man that life's vicissitudes and restrictions are "no business of his" for he is not his own; it carries its believer joyously and triumphantly to the gates of death, and beyond. Every morning in the University classroom his students stood while the Professor spoke the words of Caird's opening prayer.

"Almighty and everlasting God, in whom we live and move and have our being, who hast created us for Thyself, so that we can find rest only in Thee: Grant unto us purity of heart and strength of purpose, so that no selfish passion may hinder us from knowing Thy will, no weakness from doing it; but in Thy light may we see light clearly and in Thy service find perfect freedom."

This was no mere formality to Caird's famous pupil. It is almost an epitome of his philosophy, or at least of its motive. Out of this idea were born two of his pregnant conceptions—it implied progress in betterment of the world and of man, and it carried a belief in immortality. Nothing could be more appropriate than Sir Donald MacAlister's exposition of the former in his little address at the end of the Gifford lectures—"the world process makes always for greater goodness"—and as for the latter we have Jones's own words, "the world is far too great and the plans of its Author too overflowing with beneficence for death to mean anything but 'Come further ben.' He who sustains the world has not forgotten His loving kindness nor lost His way."

There is one more word. Sir Henry Jones, though a philosopher, was a citizen. He urged citizenship upon his students not merely as a duty to others but as the proper interpretation and fulfilment of his philosophy. Life is not to receive but to give; it is not to hoard but to spend; it is not to rule but to serve. It is citizenship and fellowship in a Kingdom, unseen and enduring, not builded with man's hands.

G. N.

THE SITUATION IN EGYPT.

MINUTE OF MEETING FOR SUFFERINGS.

The Society of Friends as a Christian body has been deeply concerned over the painful situation which has occurred in consequence of the lamentable murder of the Sirdar. We welcome the statement that the Government intends to make support of the League of Nations a cardinal principle in its foreign policy, and is prepared to give information to the Council concerning the action taken in this crisis and the reasons for it. We earnestly hope that they will go further and seek the friendly offices of the League in an effort to reach a settlement with the Egyptian people which shall rest upon mutual consent and not upon the dictation of superior force from a strong nation to a weak one.

An act of this kind would confirm as nothing else could the principle of the international settlement of disputes, and make a valuable addition to the standing and influence of the League of Nations, whereas the opposite course would inflict a serious blow upon the prestige of the most hopeful experiment now being made in the politics of the world.

5 xii., 1924.

EDWARD S. REYNOLDS, Clerk.

RELIGION AND PSYCHOLOGY.

SIN AND FORGIVENESS.

THE contribution which Psychology has to offer to the study of religion is nowhere less open to question than when we approach the problem of Sin and the meaning of Forgiveness. Not that here, any more than elsewhere, the psychologist is able to add anything to the religious experience as such; if Sin and Forgiveness are not already facts insistent on recognition no study of psychology will make them so. Nor does it offer any glib interpretation or elucidation of the significance of these things. The value of the psychological approach here lies perhaps mainly in this, that hitherto the problems have been largely obscured and falsified by the intrusion of misleading, and often fatally misleading, conceptions with which they have little or nothing to do. When sin is explained in terms of *crime*—a legal and therefore a less fundamental notion,—or forgiveness in terms of pardon and acquittal, the nature of the facts has already been perilously misconceived. We want to get altogether away from this series of ideas based on trespass, breach of contract, restoration of (legal) status; or again, manumission, purchase, forfeiture, compensation, redress, satisfaction. And we can perhaps only avoid them sufficiently if we take up a frankly psychological standpoint. Sin and forgiveness only occur in a relationship between persons; and they are seen in their true nature most clearly when the relationship is most truly personal and intimate. But there is something impersonal and abstract and, so to speak, external in the contractual or economic or merely legal relation. You are not there engaged in intercourse with a man as he is in his own right, with his unique individual self, but merely with him in such or such a capacity,—as a 'hand' or an employer or a possessor of property, or as a plaintiff or defendant at law. And by contrast the psychological standpoint directs the attention to the actual fact of the relationship as it affects the mind and will of the persons concerned in it.

It is an irony that the writer from whom so much of this contractual and legal terminology is taken was a man whose words came hot from his pen with no regard to their definition or precise place in a duly formulated theological scheme. What were originally striking and suggestive figures of speech, chosen because they would refer the hearer to some familiar and momentous experience in his own life, have become august technicalities. But what would Paul have said had he known how the commentaries of theologians would analyse his burning metaphors of the discharged debtor, the redeemed slave, and the acquitted criminal?

In seeking the clue to the interpretation of Sin and Forgiveness in the inner facts of personal relationship we are, after all, simply attempting to follow the thought of Christ Himself. The idea that the sin of Man against God, and the forgiveness of Man by God are transactions unique in character upon which the intercourse of man with man can throw no light seems to stultify the words of the Lord's prayer: "forgive us our

trespasses, as we forgive those that trespass against us." If these words mean anything, it is that the sort of forgiveness we seek, and by implication the sort of trespass for which we seek it, have their counterpart in the world of human relationship,—though no doubt on an indefinitely smaller scale. The wrong of Man to God can be understood best by considering what happens when men offend one another; God's forgiveness of Man can be understood best by considering what happens when men forgive one another.

Moral Responsibility.

With this point of view assumed we need not consider at length what is meant by "Original Sin." If this conception is intended to point to the fact that the natural propensities and impulses out of which character is moulded may be exercised in bad as well as in good ways; and that indeed inasmuch as character means the control of impulse, a good character is not something inborn but something to be achieved at a cost; then the phrase stands for a truth, however little the word 'sin' may seem appropriate to denote it. But if 'Original Sin' means that human nature is inherently vicious and that fault is to be imputed out of all relation to responsibility, then we can have nothing to do with the conception. And rather than say that "*original sin* does not mean *original guilt*" (which seems merely a paltering with words) it would be better, at least for our present purpose, to abandon a phrase not only in itself so open to misconception but so redolent of theological controversies.

Whatever meaning 'sin' must have, it must not be separated from responsibility. In so far as a man is not answerable for his actions he is innocent of sin; he can neither be blamed nor forgiven,—only subjected to *treatment*, penal or indulgent. We are brought then to the age-long problem of human responsibility—in other words, the problem of moral freedom.

The controversy between those who maintain and those who deny free-will is far too complex a subject to be more than touched on here. We are, however, bound to note that much modern psychology, especially the "New Psychology," has taken a definitely determinist trend. These writers are concerned to trace in the most fantastic dream or the most casual word or action the inevitable workings of mental factors of which we need never be aware and which may have their roots in the experiences of infancy. And they have shown with much ingenuity how the more serious exercise of our wills and minds in purposeful action and (ostensibly) rational thought are no less inexorably preconditioned by unconscious mental processes. A man in this view is not only utterly and beyond escape at the mercy of his own past; he is at the mercy of a comparatively small segment of his past. Were this true we should have a return of the 'Original Sin' doctrine in a more terrible form than it has ever worn, combined with a determinism more detestable than the predestination taught by Calvin.

But, in fact, the determinism of the New Psychology breaks down, as every rigid determinism is bound to break down. It cannot be con-

sistently maintained. For the psychologist holds that he himself is free at least to diagnose his patient and develop his theory, and that the public for whom he writes is free enough to accept his theory and approve his treatment. And to grant this much freedom of thought is to admit a measure of freedom also to the will. For both involve the power which constitute the "main miracle" of selfhood, the power of reviewing and revising our experiences. In the one case we reshape old beliefs and ways of thinking in the light of newly apprehended truth; in the other we reshape old purposes and ways of acting in the light of newly apprehended good. We have simply to accept this power of self-review and self-revision as unescapably the central fact of our nature. In this lies the essence of moral responsibility.

Moral Disease and Sin.

But recent psychology has done undoubted service in bringing out more clearly the limitations of moral responsibility; the fact, that is, that there is such a thing as *moral disease* and that moral disease is not the same as sin. The old doctrine of demonic possession afforded a similar escape from the necessity of holding a man morally accountable for all his actions. We now realise in a more rational way that many persons are the victims of uncontrollable impulses to which their past voluntary acts and choices may have indeed contributed, but which they *cannot* (not simply *will not*) effectively resist at the moment of present temptation: "Perhaps the simplest case . . . is that of the drunkard and the alcoholic. . . The drunkard maintains that it is his privilege to get drunk if he wants to; and he does want to. An alcoholic, on the other hand, does not want to get drunk, but he is overwhelmed by an irresistible impulse to do so. . . . The sinner and the morally diseased both see the ideal; but whereas the former does not, the latter cannot, under ordinary conditions, respond to it."* There is an obstacle in himself, some morbid 'complex' built up of forgotten experiences, antipathies and attachments and ingrained emotions which have little to do with his present outlook but which prevent him from realising it in action.

In sin we have something other than this; a conscious refusal to act up to the level of what insight we have, a rejection of values we not only can appreciate, but could in some measure realise. As Professor Hocking shows,† there is an element of wilful blindness in sin, "it is the refusal to interpret" the situation and its need as well as we might interpret it. If "we needs must love the highest when we see it," sin will be a refusal to look, to attend and heed, so that the issues are obscured and the higher response arrested.

The Revolt from Sin.

For the religious consciousness the revolt from sin which leads to 'repentance' is not the work of the self but a work of "Grace," the 'succour'‡ which is experienced as coming from the divine spirit to a soul engaged in moral struggle.

* Hadfield, *Psychology and Morals*, p. 48.

† Hocking, *Human Nature and its Remaking*. Second edition, p. 149.

‡ Vide Oman, *Grace and Personality*.