

Mine in the Black Country," for which Mr. H. W. Hughes receives a medal. These are by a process called "Gelatino-Chloride," and the dark workings, which are shown in such minute detail, were illuminated by magnesium lamps or by lime light. Such pictures as these make the interior of the mine as clear to us as any workshop on the surface could be, and must surely be precious to those who direct the great mineral enterprises of the nation.

Miss E. L. Moyses exhibits four scenes in the Dolomites, No. 207, which are, perhaps, as beautiful as anything in the Exhibition. The portraits were, as a whole, somewhat disappointing. There is, however, a very beautiful "Study of a Child," No. 329, probably a little Italian, exhibited by the Autotype Company; it shows how large the head of a child is compared with its body, a relation which a painter would hardly have cared to preserve accurately. Finally, the visitor should look at No. 410, "Cinderella," by Mr. J. S. Bergheim. It represents three portraits from the same model, and is very instructive by showing how much the beauty of a portrait owes to the skill of the photographer in the arrangement of the drapery, disposition of the light, and direction in which the face is posed. It is, in fact, difficult to believe that the central portrait is that of the lady represented by the remaining two photographs. As we have already said, in some cases it is difficult to believe that we are not confronted with drawings, and this fidelity of photography is exerting a wholesome re-action on pictorial art, for, as has been recently pointed out in that excellent art journal, *The Studio*, there is among painters a new movement in the air at present characterised by a return to "subjects" and to "colour" for its own sake, as opposed to a literal transcription of natural effects wherein the ideal of the artist is guided by the tinted photograph. Several pictures in the last Exhibition of the Royal Academy might be cited in proof of this.

## A Book of the Week.

### ERASMUS.\*

THE death of the famous historian, Mr. Froude, "whose delightful histories have rejoiced the minds of all readers" adds a pathetic interest to this the last volume that we shall ever receive from his most capable pen. Erasmus has always been a most engrossing character to all persons who are interested in the history of the Reformation, but in spite of his great learning, nimble wit, and attractive personality, he has hitherto been considered rather Laodocean in his behaviour, and whether Mr. Froude will succeed in convincing his readers that Erasmus' peculiar attitude towards the Pope on the one hand, and Luther on the other, was worthy of our admiration and approval, we greatly doubt. The preface tells us, however, that the lecturer's chief object in asking us to study the character of Erasmus was to induce us to accept him as a guide among the entangled strifes of the stormy period in which he dwelt and wrote.

\* "Life and Letters of Erasmus. Lectures delivered at Oxford 1893-4." By J. A. Froude, Regius Professor of Modern History. 15/- (Longman & Green.)

In consequence of his poverty, Erasmus was over-persuaded into entering monastic life. "He was a restless soul, ambitious of fame, conscious of brilliant capacities," and we gather that he did not make at all a satisfactory monk. But the sparkle of his genius made him a delightful companion, and he was a very Sybarite in his love of dainty and luxurious living, yet he ever craved for accurate knowledge, and from the beginning to the end of his life was an eager and ardent student and worker. The extracts that Mr. Froude gives us from the letters written during his student years are most sprightly and amusing. I much regret that we have not space for quotation. But as an extraordinary example of Erasmus' dual nature, I should especially like to refer readers to the very remarkable letter on page 74, written by him to his patroness the Lady of Vere.

Most interesting is the account of Erasmus' visit to England, when he was invited here by Henry VIII. in a most cordial letter. He was requested to be the King's adviser in an intended Church Reform; he was to name his own terms, and was to have plenty of leisure for his own work. He enjoyed the friendship of Sir Thomas More, Colet, Archbishop Warham, Fisher, and many other distinguished men of his time; but in spite of the pleasure that he evidently enjoyed in their companionship, he soon discovered that the expectations which he had formed from the King's friendly invitation were likely to be disappointed. He therefore spent most of his time in availing himself of the College libraries. Erasmus was a profound student, and translated into Latin many parts of Plutarch, Lucian, and Euripides. He also prepared a Latin translation with notes of the works of St. Jerome; besides these and other translations he published several original works. The "Praise of Folly" is a short but wonderfully clever book, and the "Familiar Colloquies" have been much admired; but it is especially for his editions of the New Testament in Greek with a Latin translation, accompanied by notes and short paraphrases, that Erasmus' name will live in history. Mr. Froude reminds us that—

"The Christian religion as taught and practised in Western Europe consisted of the Mass and the Confessional, of elaborate Ceremonials, Rituals, Processions, Pilgrimages, Prayers to the Virgin and the Saints, Dispensations, Indulgences for laws broken, or duties left undone. Of the Gospels and Epistles so much only was known to the laity as was read in the Church services. . . . Of the rest of the Bible nothing was known at all. . . . Erasmus had undertaken to give the book to the whole world to read for itself. It was finished at last; text and translation printed. . . . The effect was to be a spiritual earthquake."

The later letters, published by Mr. Froude, which were written by Erasmus in response to repeated requests sent to him by both sides, and entreating him on the one hand to espouse the cause of the Reformers, and on the other to defend the Rock of St. Peter, are most interesting and absorbing reading. Doubtless many readers will agree with Mr. Froude that they are full of calm good sense, hatred of persecution, and love of peace; while, others will not fail to recognize in them a shifty diplomatic tone, a longing for compromise rather than for justice and truth, and "though he evidently fears to speak against the spirit of God," yet he also dreads damaging his own worldly interests and position. Erasmus must

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