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HENRY ALEXANDER WHITE.

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(Dr. Wauchope is a grandson of the late Rev. William J. Armstrong, D. D., of Richmond, Va., and a college mate of Dr. White's at Washington and Lee University.)

The Columbia Theological Seminary and the Southern Presbyterian Church have suffered a severe loss in the death of the noted scholar and divine, Henry Alexander White, Ph. D., D. D., LL. D. For several years he had been in failing health due to heart trouble, the burden of which he bore with cheerful courage and a calm and Christian patience that won the admiration of all who knew him. His last illness developed as a sore throat, which at the time caused him no special concern. The ailment, however, did not yield to treatment, and a physician was consulted. Despite skilled medical care the trouble, which had seemed so slight, grew steadily worse, and in three days had created a critical condition that caused alarm to his wife and friends. This was aggravated by the fact that he had few physical reserves. The infection grew steadily worse and there was grave danger at one time that he would die from suffocation. This he escaped, but by three-thirty o'clock on Sunday morning, October 10, the end came, and

BIOGRAPHY.

IGNATIUS LOYOLA. *By Paul Van Dyke.* Charles W. Scribner's Sons, New York. 1926. Pp. 381. \$3.50.

Dr. Van Dyke, in this biography, gives us an excellent example of historical research. He succeeds in putting himself in the position of one whose circumstances and world vision were doubtlessly far different from his own. The book is based on Loyola's autobiography; and keeps so close to the source that some parts are somewhat heavy reading. It performs a worthwhile function in giving us an accurate picture of a great spiritual leader and a needed understanding of the truly reforming character of the Roman Catholic Counter-Reformation. Europe, at the beginning of the sixteenth century, is suggestively pictured as a woman with one eye. The Protestant historian has too frequently presented only the profile showing the empty socket—while the Roman apologist has too often shown only the opposite profile. The scandals are there—so grievous that any organization other than the Christian Church would never have survived them. Part of the reformation thereof, found its center and impulse in the Wittenberg Friar; another part, its moving urge in the Spanish soldier.

Perhaps Dr. Van Dyke goes too far in his effort to entirely isolate the first general of the Jesuit order from those corruptions that developed in that order. There must have been some seed present even in the first administration that can account for the fruit which Pascal so bitterly condemned. It is a question whether the author has successfully defended his hero from every shadow of indirection. The one thing that jars in the book, however, are the gratuitous judgments passed against such things as American prohibition, Old Testament Miracle, and Illinois Churches—serving, so far as the reviewer can see, in no way the cause of historical research.

However, we need not lose the vision of the hills for a few tiny flecks on the glass. We need Dr. Van Dyke's sympathetic appreciation of the great spiritual life of Loyola. Through the pages of this book such a life moves before us—a trust in the mercy of God which silences the qualms of accusing conscience, an appreciation which exalts the love of God above all else, an unshakable confidence in prayer, a faith that casts out demons, an everyday life in the world of men, a ministering that seeks to aid souls—and to visit fatherless and widows, ideals and aims drawn from the Beatitudes. Van Dyke presents a valuable study of a great Christian character worthy the consideration of Christians of every name.

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