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A table of contents for *The Expository Times* can be found here:

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pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

It is a fine thing far out at sea to sit together with some kindred spirits in some sheltered place, the lights on, the windows sealed, the doors fast closed, with all the illusions of perfect security. But it is not a bad thing for the human spirit, because it cleanses our souls of all the cloud of custom and insensitiveness; it is not a bad thing, I say, to leave that well-lit place of seeming security, and to go out on the deck alone, and to look over the side of our ship rushing through the dark waters.

Perhaps we are on the edge of a kind of shudder at things, which will only quiet itself again in the heart of the Christian community, on the breast of our Risen Lord. Even so, come Lord Jesus.

Literature.

A NEW COMMENTARY.

THE publication of a complete scholarly commentary on the Bible in a single volume is an event of the first importance. Its conception and its production are due to Professor A. S. Peake, though he has been assisted in editing the New Testament part by Principal A. J. Grieve. The title chosen for the binding is 'Peake's Commentary on the Bible,' but the title-page is *A Commentary on the Bible*, edited by Arthur S. Peake, M.A., D.D., Rylands Professor of Biblical Exegesis in the University of Manchester; Professor in Hartley College, Manchester; sometime Fellow of Merton College, Oxford: with the assistance for the New Testament of A. J. Grieve, M.A., D.D., Principal of the Congregational Hall, Edinburgh (T. C. & E. C. Jack; 10s. 6d. net).

The first step in such an undertaking is to recognize the need for it. Now the need for a new commentary is always present. For to every generation the Bible has to be interpreted anew. There it is with its eternal appeal: its appeal has to be made effective by the commentator at every step in the march of time. In our day interpretation is the most urgent of all our mental necessities. A new commentary every ten years is the ideal. A new commentary now is indispensable.

The next step is to work out such a scheme as shall meet the need. Professor Peake, realizing that there was something both in the word and phrase commentary and in the paragraph commentary (usually called 'exposition') determined to combine the benefits of both. The text of the Bible is treated in paragraphs or passages; each passage has its meaning interpreted as a whole: and then within the paragraph the words and phrases are explained separately. The editor further resolved to furnish introductions to all the great divisions of the Bible—the Pentateuch, the Historical Books, the Wisdom Literature, and the rest—and to all the great aspects of the Bible as a whole—its Meaning, its Literature, its Land, its Canon and Text, and so forth.

The third step was to find the authors. And in this also the editor was highly successful. But it is just as important to find the right author for the right article or book as to find a good author. To offer an Old Testament scholar a New Testament topic in these days of specialization would have been as fatal as foolish. Professor Canney is no authority on the Fourth Gospel, nor would Dr. A. E. Brooke have been at home in Amos. There are no doubt men who have been driven to the study of the whole Bible indiscriminately, and a few of them have mastered every part of it well enough to be able to write unexceptionable articles or expositions; but they stand between us and that final authority on whom we rely. Dr. James Moffatt was the man for the Development of the New Testament Literature; Dr. William T. Davison for Hebrew Wisdom.

Finally, everything had to be laid hold of by the editor—proportion, fulness, accuracy, printing, publication. And it is all accomplished in such a way that the ideal of a Commentary has been probably as nearly reached in our day as at any time in the history of the Bible.

SOPHIA MATILDA PALMER.

Mr. Murray has published a Memoir of *Sophia Matilda Palmer, Comtesse de Franqueville, 1852–*

1915 (16s. net). The memoir has been written by her sister, Lady Laura Ridding.

Sophia was the third daughter of Roundell Palmer, first Earl of Selborne. Two daughters were older, of whom Laura married Dr. Ridding, Head Master of Winchester and afterwards Bishop of Southwell, and Mary married Earl Waldegrave. One daughter, Sarah (Freda), who married Mr. G. T. Biddulph, was younger. The only son, the present Earl of Selborne, was the youngest of the family.

They were all ordinary individuals, doing faithfully and fairly well that which it was their duty to do. Sophia was extraordinary. She never did what she was expected to do, but sometimes decidedly more and sometimes decidedly less. Her strong passions were often too strong for her. 'Not being liable to be shaken by sudden gusts of temper I could not understand my poor little sister's outbursts, and I used to witness them in petrified amazement. They were certainly odd exhibitions. She would fling herself down on the ground in paroxysms of passion, rolling over and over again, perhaps down a grassy terrace or into a flower-bed.'

But as the years passed her strong will, under God's grace, prevailed. She always did the unexpected, but it was now the unexpected more. 'Under God's grace'—most certainly. If ever a woman won by the grace of God it was she. She loved God passionately—there is no other word for it. And *in God* she passionately loved her friends—first her own family and household—she was never quite the same after the death of her nurse—then the labourers living around her home, and last of all, but passionately still, that French nobleman whom she married when she was over fifty years of age. Her husband was a widower with a family old enough to protest against the introduction of a second mother; he was a Roman also and all around him were Romans, she was an Anglican; but all opposition collapsed before the overwhelming force of her pure affection. When she died of cancer after some ten years' married life her step-children were her most inconsolable mourners.

All her life she was winning victories, first over herself, the hardest, then over others. How? By prayer, it seems. Writing to Lord Stanmore (Sir Arthur Gordon) she says, 'I think it is that I try (at least when I try) to use it, when I really pray, pray, pray—that is, you understand, not ask only, but cling to our Lord, besiege (so to say) God our Father, trust absolutely, make acts of faith and hope, beseech the Holy Spirit—then all becomes possible, even relatively easy; all seems to happen by itself. I have felt situations and causes and individuals desperately difficult; and then often wondered why, for solutions came, and so simply, that I felt as expressed himself to me lately a discoverer, Monsieur Gaumont: "Depuis que j'ai fait l'expérience, que je suis arrivé, que j'ai trouvé, je ne comprends plus pourquoi j'ai passé, onze ans à la recherche. C'est simple comme lait!" Well when he said: "Je ne comprends plus, etc." I felt, "that is just how I feel about what is called the Supernatural"—all which happens in the Kingdom of Grace is stupendous; and yet, now it seems to me, while infinitely gracious and loving, just as natural as Mother's and Father's love; and as the sun and all that is lovely in the world.'

Of her outward appearance this: 'At Royat, says her sister, 'I had opportunities of seeing my sister from day to day, such as I had not had for a great many years. In appearance she had developed rather than altered, from the eager, impetuous girl of forty years before. She retained the same grace, the same elastic stately carriage, the same air of personal distinction. Her long illness of 1901, and after, had set its ravages upon her face, had left a hint of pain which occasionally betrayed itself, but it had not robbed her of her enchanting smile which showed in delightful flashes the lines of her strong white teeth, neither had it dimmed the alert searching glances of her eyes. Her hair was as thick as ever, and had taken a very becoming grey tint. Time and sympathy had carved upon her face those lines which make an austere setting for nose and mouth, but which are only seen upon the faces of the unselfish and the holy.'

She lived as the early disciples lived. It is no surprise that she had visions and dreamed dreams. 'One of her visions was so beautiful that I cannot refrain from relating it. It occurred at the time of the death of Mrs. Aubrey Moore in Oxford in the summer of 1900. Sophia was continually with her young daughters during their mother's last hours, and it was to her that they turned for support and sympathy when they were left orphans. Among the sad duties of which she relieved them

was that of selecting the spot for their mother's grave. She was very tired and overwrought by all she had gone through with her friends, and she did not reach the cemetery till late in the evening. She arranged about the grave and returned home. That night in her bed she had a dream or vision, she could not say which it was. She thought that she was present at the Marriage of Cana in Galilee, and that, when our Lord gave the order for the water-pots to be filled with water and carried round, she had helped to fill the pots and to pour the wine out afterwards. When every one was served she wanted a tiny portion for herself, but she found there was none left. She sank down in a corner crying with disappointment. Then our Lord came up to her and found her weeping, and He told her not to weep, saying: "My daughter! The water of your love has turned to wine." Then she woke.'

PAPUA.

Papua—that is now the official name of British New Guinea. Mr. Wilfred N. Beaver's book, however, is called *Unexplored New Guinea* (Seeley; 25s. net). 'Mr. Beaver possessed great natural ability, and the experience he had gained in New Guinea in exploring expeditions and in dealing with natives, together with his studies of native customs, gave promise of still better work in the future. However, his patriotism and a desire to assist the cause of justice, peace, and humanity urged him to take part in the Great Adventure, and in so doing he paid the full price, the cost of which he had already counted, to the great sorrow of his relatives, friends, and comrades, to the impoverishment of the Papuan Service and to the loss of ethnology.'

That is the testimony of Dr. Haddon, who writes an Introduction to the book, and if you know any one who knows Papua and its explorers better than Dr. Haddon you might tell us.

The book is of quite exceptional interest and importance. To the casual reader of travellers' tales it provides abundant excitement. To the student of man, even to the most accomplished anthropologist, it offers information not elsewhere obtainable, for the Bush tribes of whom Mr. Beaver has so much to say have been very rarely visited and are as 'primitive' as any tribes on the face of the earth. Again, to the student of religion there is not a little of first-hand knowledge. Last of all, to the Christian Missionary and to the enriching of missions there are facts in this book that call for careful consideration.

One reads even yet in an occasional provincial paper that the religion of the native is the best religion for the native, and the more unaffected by Christianity the better. Very well: 'Nearly all these tribes are frankly cannibal. The arms, legs, and the breasts of women are esteemed the best portions, but the whole body is eaten roasted with sago. There do not appear to be any restrictions as to the eating of human flesh, even women are permitted to partake of it. The bones, the Bina people told me, are not thrown away but kept, probably for some ritual purpose.'

Again: 'A Masingara man was reported dead, and it was stated that four Podari sorcerers and one Glulu man had brought about his death. From the evidence brought forward in court later it appeared that the Podari party came down to Glulu, a small village a few miles from Masingara, where they obtained their accomplice. He seems to have been a tool more than anything else. They then went on to the Masingara village of Bulau by night and found their victim sleeping in his house. Charms were made against him, he was lightly struck with a large piece of a vine, which when dry has all the appearance of a human bone and is stated to be very strong medicine, and a piece of real human bone was pointed at him. That there should be no doubt about the result the Glulu man hit him on the back of the head with an axe. The most extraordinary thing about the whole case was that the latter incident was only introduced as a most minor detail, quite an after thought in fact. Every one seemed to attach far more importance to the sorcery as the actual cause of death. Next day the corpse was buried, but it appeared that the sorcerers returned during the night and consumed some portions of it.'

RACE AND NATIONALITY.

Great is the power of style. John Oakesmith, D.Lit., M.A., writes a book on *Race and Nationality* (Heinemann; 10s. 6d. net), a large book on a limited subject, and every person who cares to read books reads it with enjoyment. He possesses style.

A limited subject? No, it is limitless. It is in

its appeal that it is limited. For we have not yet realized that the League of Nations must have the mind of the nations behind it, and the mind of the nations must be educated. Two words have to be understood. The one is Honour, the other is Patriotism. They must both be snatched from the charlatan, whether military or political, and be taken for what they truly and finally represent. Dr. Oakesmith tells us what patriotism means.

Patriotism rests on nationality. What is nationality? What is it that makes a people a nation? That is the question to which this book is an answer. And first of all, it is not race. To prove that it is not race-heredity that gives a nation its sense of nationality, Dr. Oakesmith uses the first half of his book. What is it, then? It is environment. 'A nation arises when for a considerable time, allied by kin or not, people have been subjected to the same general environment. This identity of environment operates upon the natural capacity of the people so as to produce results in which they have a common interest. A fellow-feeling makes us wondrous kind. A general tradition is formed, and gathers strength; other groups, from various causes, may be brought within the same sphere of interest; the nation grows and strengthens, and the process of traditionary consolidation begins and continues in the manner described. The common environment, in co-operation with the common intellectual and moral capacity, creates a community of interest, and, in proportion to the strength of this common interest in the common tradition and the common achievement, the national life is vividly felt and strongly expressed.'

'It must, of course, be remembered that environment is not simply the forces operating directly upon a people in its habitat. It is the whole of the influences operating upon it from whatever source. Every foreign invasion of England, whether military, commercial, literary or artistic, every enlargement of its horizon by increased facilities of international communication, has changed the English environment, and has thus added to the forces operating to produce national character.'

'The writer ventures to believe that the principle of organic community of interest, handed down, expanded, modified by progressive changes of environment, furnishes both a reasonable explanation of their existence and a legitimate ground for maintaining them. Patriotism is not only explicable as a national sentiment, but justifiable as a reasonable faith.'

ALEXANDER HENDERSON.

In choosing to write the life of *Alexander Henderson, Churchman and Statesman* (Hodder & Stoughton; 15s. net), Sheriff R. L. Orr has chosen to introduce us to a great period in the history of Scotland as well as to a great man. A Scot and a Presbyterian can write without faltering and even with fervour of the struggle which the Church of Scotland had with the autocracy of Charles I. and the bigotry of Archbishop Laud. And in the person of Alexander Henderson he has a man of whom every Scottish patriot can be proud.

Look at him that day he refused to dissolve the General Assembly at the King's command, disregarding the charge of treason and proceeding quietly with the business in hand. 'That,' says Sheriff Orr, 'was one of the great moments of history. "The moment at which Henderson refused to dissolve the Assembly at the demand of the king's Commissary," says Leopold von Ranke, "however widely the circumstances may differ in other respects, may well be compared with the first steps by which a century and a half later the newly-created French National Assembly for the first time withstood the commands of its king." And it was a supremely testing moment for Henderson. The eyes of the great assemblage were fixed upon him as he confronted the representative of royal power, knowing well what his refusal might cost. There he stood, a man not imposing in outward appearance, his stature under middle height, his countenance pensive and careworn; dignified, courteous, courageous. And there he stands in history, with the eyes upon him of all men who love liberty, honouring him for the blow he struck in its cause, and recognizing that in this man there is something of heroic strain.'

On an earlier page Sheriff Orr describes the part Henderson had in the framing of the National Covenant, and uses language as fervent and as true. Towards the end of the book he says: 'The National Covenant, for which he was so largely responsible, showed the true instinct of leadership in a great crisis. It was in a line with

the religious traditions of Scotland, and combined the appeal to religious and political motive which united Scotland as one man. The movement was led from first to last with remarkable skill, and it left its permanent stamp on the religion and politics of Scotland. The triumph of 1689 was still a long way off, but it anticipated that day and prepared the way for it.'

But of the Solemn League and Covenant he has a different opinion. He looks upon it as an error in statesmanship. 'It was entered into under serious misapprehension as to the state of feeling and opinion in England, and it was enforced in a way that wrecked any prospect of success it ever had.'

PHASES OF IRISH HISTORY.

What we are most in need of at this time of distress is simply more Christianity—a more faithful and practical following of Christ. That saved Europe once; that will save Europe again. Listen to this testimony of an unprejudiced witness. Mr. Eoin MacNeill is Professor of Ancient Irish History in the National University of Ireland. He has written a History of Ireland to the end of the Norman Conquest. He calls the book, modestly, *Phases of Irish History* (Dublin: Gill & Son; 12s. 6d. net), but it is truly a history; no essential fact or incident is omitted, and all is set down in order. More than that, it is an independent history, the well-considered product of a historian who at once reveres tradition and refuses to be bound by it. Still more it is a courageous history, the work of a historian who is not afraid to bring out of his treasures of research some things that are very new as well as some that are very old.

Well, this is his encouragement in the present distress. 'The condition of Europe at this time, the first half of the fifth century, is terrible to contemplate, and many must have thought that the ancient civilization was at an end. The Roman legions had abandoned Britain a prey to the Picts, the Scots, and the north-western Germans. Gaul and Spain were in the hands of the Franks, Burgundians, Visigoths, Alans, Suevi, and Vandals. Genseric, king of the Vandals, had overrun the opulent Roman province of Africa, which never afterwards recovered its ancient prosperity, and the greatest intellect of the time, St. Augustine, passed away in his episcopal city while the Vandals were besieging it. Rome itself was twice captured and sacked, first by the Goths and afterwards by the Vandals. Attila, the Scourge of God, led immense armies from one end of Europe to the other, and boasted that where his horse had trodden the grass grew no more. St. Patrick, in his Confession, relates that after his escape from captivity in Ireland he and his companions travelled for thirty days on the Continent through an unpeopled wilderness. It seems a miracle that hope and courage could have survived in any mind. Yet the spirit of peace and gentleness and mercy was stronger than all the violence and bloodthirst of all the nations. Some have complained that St. Patrick, in his simple narrative, tells little but his own heart, but his Confession is one of the great documents of history, and explains to us better than all the historians how barbarism was tamed and civilization saved. Imagine a young lad of tender years, son of a Roman citizen, torn away by fierce raiders from his parents and people, no doubt amid scenes of bloodshed and ruin, and sold into slavery among strangers; kept for years, the despised chattel of a petty chieftain, herding flocks in a bleak land of bog and forest. Think that the ruling sentiment that grew out of this pitiful experience was one of boundless love and devotion towards the people that had done him such terrible wrongs, so that when he had regained his freedom by flight, in nightly visions he heard their voices calling him back to them and freely and eagerly made up his mind to spend himself altogether in their service. It was this spirit that subdued the ferocity of fierce plundering rulers and warlike peoples. The Irish ceased from that time to be a predatory nation. Two centuries later, the king of the Northumbrian Angles invaded and devastated a part of eastern Ireland. His own subject, the Venerable Bede, denounces this violence done to "a harmless people who have never injured the English," and finds a just retribution in the misfortunes that afterwards befel the king and the Northumbrian power.'

Of the things in Professor MacNeill's book which will provoke discussion (but not dissension, since the Scots belonged then to Ireland) is his explanation of the name of the Scots. 'Whitley Stokes took the name Scottus to be cognate with certain Slavonic and Germanic words and to mean "master" or "possessor." But why should a

people who until the fourth century were named Iverni or Hiberni acquire in the fourth century a new name meaning "masters" or "possessors"? It is not in the quality of possessors that they appear in the records of the time, but rather in the quality of dispossessors. Raiding, fighting, wandering, wasting, these are the occupations of the Scots in that age; and if they acquired a new name, it is to these occupations that we might expect the new name to have reference. The verb *scothaim* or *scuibim* has a group of meanings all signifying a rapid cutting or striking movement. Dictionaries give the meanings, "I lop, prune, cut off, strip, destroy, disperse, scutch [flax], beat a sheaf of corn to make it shed its grain." *Scothbhualadh* means a light threshing; *scoithneán*, a sieve for winnowing grain. *Scottus*, then, in this view, was originally a common noun meaning a raider or reaver, a depredator who worked by rapid incursions and retirements.'

THE DRAGON.

We are singularly slow to admit the existence of a myth in the Bible. We feel as if it were the same as admitting a lie. Yet the myth may convey the truth more surely than the most exact scientific description. We need not really be offended therefore when we read in Professor G. Elliot Smith's book, *The Evolution of the Dragon* (Longmans; 10s. 6d. net), that in Rev 20^2, 'And he laid hold on the dragon, that old serpent, which is the devil,' we have the most fully developed form of one of the most widespread and instructive myths in the world.

But, in spite of the title, the book is occupied only in portions with the dragon myth. Its contents are miscellaneous, as the author acknowledges. They are no doubt bound together more or less firmly by one thought, the thought of water as the great fertilizer. But we come upon ever so many interesting and detachable things in our very pleasant journey through it.

The pouring of libations ('drink-offerings' is the name we are familiar with) arose from the desire to vivify the dry and shrivelled Egyptian corpse. This is Mr. A. M. Blackman's discovery, and it is accepted by Professor Elliot Smith.

Again it is Mr. Blackman's discovery that the offering of incense was originally resorted to for the purpose of restoring to the mummy the odour of the living body. It was part of the ceremony used to make the dead live again.

Once more: Professor Elliot Smith believes that Egypt is the source of the culture of the world, not Babylonia, and that the Egyptian culture travelled as far as China and became the parent of such civilization as that country attained to.

Last of all: 'It is hardly necessary to insist upon the vast influence upon the history of civilization which this arbitrary value of gold has been responsible for exerting. For more than fifty centuries men have been searching for the precious metal and have been spreading abroad throughout the world the elements of our civilization. It has been not only the chief factor in bringing about the contact of peoples and incidentally in building up our culture, but it has been the cause, directly or indirectly, of most of the warfare which has afflicted mankind. Yet these mighty forces were let loose upon the world as the result of the circumstance that early searchers for an elixir of life used the valueless metal to make imitations of their shell amulets!'

FREDERICK THE GREAT.

If the man who with amusing French affectation signed his name 'Federic' was all that he is described in *The Life of Frederick the Great* by Mr. Norwood Young (Constable; 21s. net), and no more, then surely the title 'great' has never in the history of the world been bestowed upon one who was less worthy of it. Throughout the long persecution which he suffered at the hands of his father he bore himself contemptibly; yet how contemptible he could be in all the experiences of life was revealed when he came to the throne. His treatment of his gentle wife is dismissed in a few scathing sentences. More is said of the mean tricks to which he resorted in order to deceive the diplomatists with whom he had to do, and the incredible treachery of which he was capable in his relations with other Powers. Lord Hyndford, the British ambassador in Berlin, reports on 9th Jan. 1742: 'Upon all occasions he declares his disregard of treaties and guarantees, and the opinion that no faith or ties should bind a Prince any longer, when he is in a condition to break them to his advantage.' On the 17th May Hyndford writes: 'What dependence is to be had upon a Prince who has neither truth, honour, nor

religion? Who looks upon treaties as upon matrimony, to bind fools, and who turns into ridicule the most sacred things?'

That is the man and the manner which the House of Hohenzollern in our own day took as model of public spirit. He threw over the claims of morality as easily and as effectually as he had dismissed the demands of religion. To Jordan, the son of a French refugee, he wrote (in 1742): 'It will not be you who will condemn me, but those stoics whose dry temperament and hot brain incline them to rigid morality. I reply to them that they will do well to follow their maxims, but that the field of romance is more adapted to such severe practice than the continent which we inhabit, and that, after all, a private person has quite other reasons for being honest to those of a sovereign. In the case of a private person, there is nothing in question save the interest of an individual; he must always sacrifice it for the good of society. Thus the strict observation of moral law is in him a duty, the rule being, "It is better that one man should suffer than that a whole nation should perish." In the case of a sovereign, the interest of a great nation is in his care, it is his duty to forward it; to succeed he must sacrifice himself, all the more his engagements, when they begin to become contrary to the welfare of his people.'

No wonder Mr. Young says that at the beginning of the Seven Years' War 'his threatening demeanour, insulting hypocrisy and treacherous attempts to create quarrels, left him outside the pale of decent society.'

It is an unsavoury story. Ought it to be read in these days? We would seek peace and ensue it; this story moves to utter enmity. Note, however, one interesting quotation from Frederick's *Histoire de mon Temps* (left out of the official *Œuvres*): 'You have only to take in the hand a geographical map to be convinced that the natural boundary of this monarchy [France] seems to extend to the Rhine, whose course seems to be formed expressly to separate France from Germany, to mark their limits, and set a bound to their domination.'

THE ADVENTURER.

Dr. John Kelman, in his Yale Lectures, has been telling us that the preacher may find sermons in modern novels. That is encouraging to those who have not made much of it that way but have bravely persevered and still get through so many in the week. Notwithstanding Dr. Kelman, we would recommend the lives of adventurers. It is not that they are more truthful. For we have usually to depend upon their own 'Memoirs.' And in any case, as Pilate said, What is truth? It is because they are more entertaining. You see the man or woman, not as some one else feigned or fashioned them, but as they fashioned or feigned themselves. You have the adventure and the psychology all in one—and as in the case of that book of adventure written by Mr. Ralph Nevill and called *Echoes Old and New* (Chatto & Windus; 12s. 6d. net), you are really found face to face with a type.

It is the type that follows pleasure, the pleasure of the moment. It is said of Job that he feared God and eschewed evil. The adventurer fears God also, but eschews unpleasantness. That is to him the only evil in the world. He fears God, in his way. Casanova—the most entertaining of the adventurers in Mr. Nevill's book—'thanked God, "Cause of all cause," and congratulated himself' on the life he had lived, which (on the credit of his own 'Memoirs') was a life of debauchery and deception. His last words were: 'I have lived as a philosopher and die as a Christian.'

Mr. Nevill has much interest in the adventurer. Casanova never married. 'If, however, he never had a wife, he more than made up for it by being never without one or more mistresses. The number of these ladies as detailed by himself, probably with truth, for research has proved the famous Memoirs to be astoundingly accurate, was very great.' Whereupon the author says: 'Marriage and celibacy have both their drawbacks. Those of the latter state, however, are not without a remedy, which Casanova thoroughly realized.' Mr. Nevill's special aversion is the Empress Maria Theresa, 'whose fierce hatred of illicit love much resembled that of some of our modern Puritans.'

The other adventurers in the book are Henri de Lorraine, Cyrano, Gorani, Thomas Dermody, and La Paiva. There is some pleasant reading in the latter part of the book describing 'Some Aspects of Social England.'

OUR MYSTICAL POETS.

Mr. Percy H. Osmond is a student of mysticism. He has discovered a gap in the literature of that subject. And he has filled it worthily by his book on *The Mystical Poets of the English Church* (S.P.C.K.; 12s. 6d. net).

He has quoted freely and commented fairly, and for both we thank him. Not cleverness but clearness is the great desire of our hearts when we read books about the mystics. That desire is as nearly satisfied in Mr. Osmond's book as in any work of the kind in English. And do not run away with the idea that clearness means shallowness. Mr. Osmond knows his subject very well. He quotes poems some of us have never read—poems that are worth our reading. He gives us not only his own criticism of the English poet mystics, but he gives us also a good opportunity of knowing their poetry and their mysticism for ourselves.

His judgment is good. Once only have we found him at fault. He has not yet discovered William Blake. How will he be forgiven for this: 'There is, no doubt, a good deal of affectation in the admiration so loudly voiced to-day both for Blake's drawings and for his verse. It is a little annoying to find people wasting time in the elucidation of his mystifying myths, taking his vagaries so seriously, and mistaking the ridiculous for the sublime'?

'I have often gone into churchyards, and even, when possible, vaults and charnel-houses, to try and hear the truth from the lips of spirits, to force the paraphernalia of death to unfold their secret: I have tried, oh, so earnestly tried, in utter faith to make the dead hear me, feel for me, comfort me. But the dead are deaf, or else too happy to listen. Don't think me mad: I am only human. You see, I *know* that there is a truth somewhere: I *will not accept it as a creed* of churches or philosophies. I will find it for myself out of myself: I believe in love as the key to unlock the spheres. Meanwhile, I must live a lonely life: life of art and patience: life of sympathy and self-reliance: but, above all, a life of unseen relations, of spiritual (call them chimerical) visions and intuition. I would not waste my strength in solving questions of my own propounding, but the wind, the air, dreams, all bring me questions and keep on waiting for answers.'

These are the words of a youth of seventeen, at the moment a scholar at Winchester College. A volume of *Some Winchester Letters of Lionel Johnson* has been published (Allen & Unwin; 7s. 6d. net). Two wonders are in it—the maturity of the lad's mind and the uncertainty of his faith. He says: 'I could be a Baptist, a Romanist, an Anglican, a Mormon, with almost equal faith.' He did at last become a Romanist. It is one of the most perplexing and yet most characteristic signs of our time—this volume of letters. We are giving young men a hearing such as they never were given before—and to what purpose? 'I live,' says Johnson, 'in the age of the "Welt-Schmertz." I do no wrong; am I therefore ever happy? true, my sorrows never come from consciousness of wrong; but from the vague shadow of unrest thrown over life by passing things; "a death, a chorus ending."'

In the autumn of 1916 five citizens of Sheffield, 'desirous of a revolutionary construction of Society,' began an investigation into the present state of society in their city. They gathered other helpers round them. By the spring of 1919 they were ready to issue their first volume of materials. It is the first of three—the first to be issued, but the second in order of logic. The first in that order will be called 'The Education of the Workers'; this volume is called *The Equipment of the Workers* (Allen & Unwin; 6s. net); the third will be called 'The Environment of the Workers.'

Visitors waited on the manual labourers throughout the city and asked them questions. The questions were always the same. They were divided into sections. The sections were headed thus: Adequacy for Home-life, Adequacy for Wage-earning Work, Adequacy for Local Citizenship, Adequacy for National Citizenship, Adequacy for Trade Union Membership, Adequacy for Co-operative Membership, Adequacy for the Right Use of Leisure, Love of Beauty, Love of Truth, Love of Goodness. Under each of these headings there were questions, again all alike. And in this volume we have the answers given to these questions by the manual workers together with the comments of the visitors.

The workers are divided into three classes—the well-equipped, the inadequately equipped, and the mal-equipped. Look at the answers of one of the

well-equipped, together with the impressions of the visitor.

'Aged 36; housewife and tailoress; lives at home with husband and eight children, and does her needlework there.

'Adequacy for Home-life. She likes her home "because all her interests are centred on it; because she has devoted all her energies to building it up." She is an "excellent" mother and a "devoted" wife. The condition of her home "decidedly" reflects credit upon her. She and her husband often talk about the children. She wants to keep them at school as long as possible.

'Adequacy for Wage-earning Work. She is physically fit "though suffering loss of vitality from years of overwork." "Is terribly weary of the endless stitching." "Wishes she could do more housework instead." She is "terribly regular," "marvellously industrious," and quite efficient, but "too tired for initiative." She is a good worker, because "she has practised self-discipline all her life—has gained philosophy—has a very affectionate nature which prompts her to work for others. She works sometimes from 6 a.m. when it is light, after she has set her husband off to work, often until dusk, stitching at button-holes; after which she often completes the family washing or does the baking, after putting the children to bed. She lays down her work to prepare dinner, etc."

'Love of Goodness [omitting all else]. Her ambition is "to see her children do well and grow up clean and happy." Her greatest pleasure comes from "the chatter of the children." She thinks "woman was made to be the helpmeet of man—her *own* man."

'Says the churches are "good places for those who have time to attend them." "Thinks Jesus Christ loves little children, and that they should love him. Can't feel he is a real person to grown-ups." "Thinks God is just, is above all, hears prayer, knows what we do and say." "Her religion is that 'we must try to be good, and especially to be kind to others.'" She knows practically nothing about the Bible, *e.g.*, she could not name any of the disciples.

'She submits herself to the Divine Will. There is some joy in her faith which makes her look forward hopefully. She is confident of the justice of the Almighty, and does not resent the hardness of her life in the slightest; she never makes comparisons between the hardness of her lot and the good times other people get; she says some people's lives have to be hard. She truly believes that 'God's in His Heaven, All's right with the world.' She says: "Just say a tiny prayer and get on with your work." She never grumbles. She was nearly heart-broken when she thought she was going to lose her husband through an accident, said they had never been parted, but without a word she got more work (charring) so that the children should not suffer and so that her husband might have luxuries. She never talks about anything she does, and never thinks herself at all wonderful.'

In the controversy between heredity and environment Dr. C. Lloyd Morgan takes no side. He is seriously impressed with the low condition of vitality and mentality in our great cities. In *Eugenics and Environment* (Bale & Danielsson; 2s. net) he urges that we must eliminate undesirables by encouraging the early marriage of the strong and discouraging that of the weak. But he will have us give still more attention to the social environment.

A brief biography of *Charles Annandale, M.A., LL.D.*, has been written by Hamish Hendry (Blackie; 5s. net). Blackie's *Imperial Dictionary* was in its day a marvel—however familiar and commonplace it may seem to be now in the presence of the *Oxford English Dictionary* and other mighty works. But the *Imperial* was only one of the great deeds which Dr. Annandale accomplished. We have always reckoned Blackie's *Modern Cyclopedia*, in its completeness and practical brevity, as useful a book as any in our library and have it always at our elbow.

Professor John Oman has revised his book *Grace and Personality* for a second edition (Cambridge: at the University Press; 7s. 6d. net). It says something for the perseverance of the saints that he has had the opportunity. For he is one of the most difficult authors of our day. Great thoughts come to him and in their due theological order, but he cannot give them expression. The chief if not the sole purpose of the changes which he has made on the book for this edition is in the way of clearing up its obscurities. For he has been well told about them. The new chapter which he has written, and which he calls 'Irresist-

ible Grace,' is written for the same purpose. And there is some result. But still the book demands the utmost attention. Only—and that is all we need to say—it is worth it.

A volume entitled *An Enquiry concerning the Principles of Natural Knowledge* has been published in Cambridge at the University Press (12s. 6d. net). The author is A. N. Whitehead, Sc.D., F.R.S., Fellow of Trinity College and Professor of Applied Mathematics in the Imperial College of Science and Technology.

Dr. Whitehead describes his purpose: 'The fundamental assumption to be elaborated in the course of this enquiry is that the ultimate facts of nature, in terms of which all physical and biological explanation must be expressed, are events connected by their spatio-temporal relations, and that these relations are in the main reducible to the property of events that they can contain (or extend over) other events which are parts of them. In other words, in the place of emphasizing space and time in their capacity of disconnecting, we shall build up an account of their complex essences as derivative from the ultimate ways in which those things, ultimate in science, are interconnected.' More briefly (and near the end of a difficult discussion) he says: The aim of this work is to 'illustrate the principles of natural knowledge by an examination of the data and experiential laws fundamental for physical science.'

The difficulty of the discussion is undoubtedly increased by the singularity of the author's style. He has, for example, a peculiar use of the word 'namely.' There is an instance in the words with which the volume ends and which we shall quote. He is speaking of rhythms, and says: 'Molecules are non-uniform objects and as such exhibit a rhythm; although, as known to us, it is a rhythm of excessive simplicity. Living bodies exhibit rhythm of the greatest subtlety within our apprehension. Solar systems and star clusters exhibit rhythm of a simplicity analogous to that of molecules. It is impossible not to suspect that the gain in apparent complexity at the stage of our own rhythm-bearing events is due rather to our angle of vision than to any inherent fact of nature.' Then he adds: 'So far as direct observation is concerned all that we know of the essential relations of life in nature is stated in two short poetic phrases. The obvious aspect by Tennyson,

"Blow, bugle, blow, set the wild echoes flying,
And answer, echoes, answer, dying, dying, dying."

Namely, Bergson's élan vital and its relapse into matter. And Wordsworth with more depth,

"The music in my heart I bore,
Long after it was heard no more."'

To Messrs. Duckworth's series of 'Studies in Theology' a volume has been added on *The Theology of the Epistles*, written by Professor H. A. A. Kennedy, D.D., D.Sc. (5s. net). Professor Moffatt contributed a volume to the same series on *The Theology of the Gospels*. The two books go well together, by their contrast not less than by their agreement. It is incidentally interesting to notice that Dr. Kennedy uses Dr. Moffatt's translation of the New Testament freely. He agrees with Dr. Moffatt in translating 2 Co 4^6, 'It was God, who said, Light shall shine out of darkness, that shone in *my* heart,' though the Greek word is *our*. Both take the reference to be to the apostle's conversion.

The book is of the most exact scholarship and the most exalted loyalty. On every other page one finds refreshing thought or incisive interpretation. Thus: 'We are not unduly pressing the data when we assert that for Paul the conception of the Family of God, as established and knit together in Christ, takes the place of the Kingdom.' Again: 'Here we touch the very foundation of Paul's religious experience. The appeal of the love and grace of Christ, of which he became conscious at his conversion, penetrated to his inmost being. It set in motion all the activities of his soul. And this response, which carried his whole nature with it, he calls Faith.'

Way of Healing (Heffer) is 'a little book for those who know suffering,' gathered from writers ancient and modern, prose and poetical, by Estelle Blyth. Our first glance was unlucky. It was part of a poem by Christina Rosetti (so spelt) misquoted. It is the only misquotation or misspelling we can discover.

In *Every Church a Brotherhood* (Hodder & Stoughton; 2s. net). Mr. William Ward tells the story of the revivifying of the Brotherhood Movement in Canada. He does more. He insists on

every Church being (not having) a Brotherhood. That is the significance of the book.

The Opinions of R. H. Brown, edited by his amanuensis, P. Addison Devis (Hodder & Stoughton; 6s. net), have been read already by those who read the *Methodist Recorder*, and it is they first of all who will buy the book. For R. H. Brown has a clear mind and an obedient pen. He is a critic, a critic of religious people, and a sharp critic, and just for that reason he is to be read again and yet again.

There is, for example, that chapter on 'Peradventure.' The story comes from Prebendary Boyd. 'A poor woman was dying in peace because she had never uttered the unpardonable word. With great difficulty it was ascertained that this word of taboo and perdition was the harmless word "peradventure." She had read in the Bible, and laid deeply to heart, "If I say, Peradventure the darkness shall cover me," but she had never said it, and her conscience was at rest.'

The moral? It is well worked out by R. H. Brown and well driven home.

Mr. W. Scott Palmer believes that there is no essential antagonism between Science and Religion. More than that, he believes that religion ought to include both Science and Philosophy, otherwise it is not religion at its highest and best. His lively book, *Where Science and Religion Meet* (Hodder & Stoughton; 6s. net), has many acute and suggestive remarks in it for the instruction of the preacher, but its greatness lies in the argument (which never falters or grows stale as it pursues its way through the book), that the theologian who is not also a scientist and philosopher knows only half his business.

It is not a book of problems, but some of the most perplexing of our problems are discussed in it. The problem illustrated by the fall of the tower in Siloam on 'those eighteen' for example. The solution is that the tower was badly built and the eighteen suffered for the sin of the builders because of the solidarity of mankind—a solidarity which brings evil as well as good.

Mrs. E. S. Watson (Deas Cromarty) was engaged on a Life of Christ when she died. Her husband, the Rev. R. A. Watson, D.D., has edited and issued that portion which had been written. The title is *The Heir of All Things* (Hodder & Stoughton; 5s. net).

It ends with the Temptation in the Wilderness, or 'the Confutation of Diabolus,' as the author calls it. For she is never content to repeat others' phrases or reproduce others' ideas. If she finds herself a Roman rather than a Presbyterian in holding that the 'brethren' of our Lord were His cousins, the sons and daughters of another Mary, the sister of the Virgin, and of Cleophas (called also Alphaeus), a younger brother of Joseph, she is not disturbed. She is not disturbed by a greater heresy than that, though this time her husband is troubled a little. For he acknowledges that the chapter on 'The World Unredeemed' is, 'from the point of view of current academic culture, somewhat heterodox.'

The War and Preaching is the title which Dr. John Kelman has given to the forty-fifth series of the Lyman Beecher Lectures on Preaching (Hodder & Stoughton; 6s. net). The title does not cover the whole course. There are references to the war here and there, but really only two of the lectures deal directly with it. The book has a wider range of subject. It takes account of the Message, the Men, the Method, and the Messenger; and (to continue the alliteration) the Messenger is spoken of as a Politician, a Priest, and a Prophet. By the 'Men' is meant those to whom the Message comes. They are in this course of lectures the soldiers who went into the war. To them (for they were ordinary men) the preaching of the future has to be directed. 'It is our part to interpret the Kingdom of God both to soldiers and to civilians, and to do what we can to ensure that the reborn world of to-morrow shall be a world of righteousness and love, and not a world of hatred and of blood. The soldier who has discovered Calvary has also discovered the resurrection, if you will so interpret to him his just aspirations. If he rise with Christ, he will seek those things that are above. In the ruined and roofless church of Dickebusch, all the inscriptions on the walls are shot away except one. It is a little plaster circlet, remaining intact above the shattered altar, and it reads, "*Instaurare omnia in Christo.*" That is for an allegory of the war, if we have grace given us to make it so.'

This volume is an exposition of that form of

preaching which has made the name of John Kelman a household word on both sides of the Atlantic. What are the things necessary to the making of a good sermon?—plenty of material, careful construction, a feeling for style, and the vision. Yes, one more—imagination, both divine and human.

The latest addition to the Harvard Theological Studies is the text of seven unpublished homilies of Macarius, edited, with an Introduction, by G. L. Marriott, M.A., B.D., Lecturer in the University of Birmingham. The title is *Macarii Anecdota* (Milford; 5s. 6d. net).

A scholarly account of Ahmad, the latest Muslim Messiah, and of his teaching and influence, is given in *The Aḥmadīya Movement* by H. A. Walter, M.A. (Milford; 3s. 6d. net). The volume belongs to the series entitled 'The Religious Life of India,' which is edited by Dr. J. N. Farquhar and Dr. Nicol Macnicol.

There is a tradition among the Muslims 'that at the beginning of every hundred years a reviver (*Mujaddid*) would appear, who should revivify Islām and restore it to the pure principles of its founder.' And Ahmad's conviction that he 'had been chosen to fulfil a unique mission may well have had its inception in the growing consciousness, which appears early in his writings, that he was the divinely appointed reformer for the fourteenth century of the Muslim era.' The movement 'attracted those Muslims who, concerned alike at the inroads of Christianity and (to a small extent) of the Ārya Samāj from without, and of rationalism and worldliness from within, turned eagerly toward a leader who took his stand firmly upon Islām as a revealed religion, as being the supreme revelation of God to man, and, allowing no quarter to Christianity, pressed forward in unsparing attack, not, however, asserting the superiority of Islām on the ground of its rational character, but rather because of the authentic and conclusive nature of its divinely inspired revelation.'

Mr. H. Hamilton Fyfe knows his mind and can utter it. *The Meaning of the World Revolution*—the title of his new book (Palmer & Hayward; 3s. 6d. net)—is that war is to be no more because the people—not the higher nor the middle classes, but 'the people'—will not have it. They will have happiness, and war makes for misery.

They will have happiness; and 'I believe,' says Mr. Fyfe, 'the day is coming when each single human being's health and happiness will be the only aim worth considering.' Again he says, 'Charles Dickens wrote: "My faith in the people who govern us is, on the whole, infinitesimal. My faith in the people governed is, on the whole, illimitable." That must be the creed of all who can see things as they are to-day.'

The Religious Tract Society has published a Ground Plan with Brochure and Indexed Key Plan of *The Model of the Temple in the Time of our Lord* (1s. net). The author is Maud A. Duthoit.

Are the Pastoral Epistles St. Paul's? It has come to be considered unscholarly conservatism to say Yes. But the Rev. A. E. Hillard, D.D., is a scholar and up to date, and yet the title he gives his commentary is *The Pastoral Epistles of St. Paul* (Rivingtons; 10s. net).

Dr. Hillard does not argue at too much length about the authorship. The Introduction is remarkably brief and to the point. He gives the space of his book to the exposition. And the exposition is not only full but also suggestive. Many topics are discussed with a wealth of illustrative detail rarely found in modern commentaries, and throughout the discussion many other topics are touched into life and suggestiveness. Within the notes on the first few verses of the first chapter of First Timothy there are discussions of Apostleship and Conscience quite fit to be considered Dictionary articles. And there is this note on the Greek work ἀγάπη.

'This word suffers through having no English equivalent, as the translations of 1 Cor. xiii. make manifest. At one time, perhaps, *charity* came near it, or Wyclif could hardly have written for Rom. viii. 39, "Neither death, neither lyfe, neither noon other creature may departe us fro the charitie of God"; but now the word is narrowed down and only represents ἀγάπη by a kind of convention. The word *love* also requires a convention to represent it, for it properly implies affection (φιλία), whereas you can have ἀγάπη for a person you have never met. ἀγάπη is essentially a Christian conception based on the common brotherhood in Christ and the consciousness of sharing the same

great object of life. It implies, therefore, all the consideration and sympathy that the consciousness of this bond creates. If a stranger wrote to you from the ends of the earth because he was in a difficulty and had no one to trust, having picked your name at random out of a list, you might take great pains in answering him, δι' ἀγάπην, but not out of love or out of charity.'

A new translation has been made and published of *The Spiritual Exercises of Saint Ignatius of Loyola* (Scott; 9s. net). The translator is the Rev. W. H. Longridge, M.A., of the Society of S. John the Evangelist, Cowley S. John, Oxford.

'The book is an attempt to make the Spiritual Exercises of S. Ignatius Loyola better known to English readers, and especially to directors of retreats. It consists of a literal translation into English of the Spanish text of S. Ignatius, together with an explanatory commentary, some longer Additional Notes, and a translation of the *Directorium in Exercitia*.'

The translator says further, 'It would have been easy to give a more smooth and flowing English version by translating from the Vulgate, but this would have been, in many places, to paraphrase rather than to translate the original Spanish. It seemed best, therefore, in the case of a book where the language is so terse and full of meaning to keep as closely as possible to the actual words of the author, even at the risk of reproducing the harsh, and often ungrammatical, character of his style. Only so could the translation serve as a basis for the commentary which is intended to bring out and explain the meaning of the exact words in which he has expressed his thought.'

Most of us prefer a translation into idiomatic English; but with exceptions, and this is one.

The volume is divided into two parts — the Spiritual Exercises and the Directory. At the end of the Exercises there is a long series of Notes—most curious and most useful. At the end of the Directory there is an accurate and workable Index.

'A service of Sacrifice'—that is the phrase which indicates the attitude of the writer of *Some Thoughts on the Holy Communion* (Skeffingtons). And most eager he is to commend his attitude to others.

The brief story of a woman whom sudden bereavement sent into the world to win her soul and who won it is told in *Life's Realities* by A. Marett (Skeffingtons; 2s. 6d. net).

The Importance of Women in Anglo-Saxon Times is the title given to a volume of papers by the Right Rev. G. F. Browne, D.D., formerly Bishop of Bristol (S.P.C.K.; 7s. 6d. net). It is the topic of the first place but least importance of the five papers in the volume. But it has its present interest, and Dr. Browne makes good use of his opportunities always. His range of study is perhaps too wide to be deep, but he has discernment; he knows whom to trust. His aim is to make public that which is known to the specialist, and in that most important aim he is not easily surpassed.

The other papers are on the Cultus of St. Peter and St. Paul, the Early Connection between the Churches of Britain and Ireland, the See of Crediton, and Desiderius Erasmus.

One way of realizing the uniqueness of our Lord is to become acquainted with the mind of the Jewish rabbis. That is now easy for any one; Dr. W. O. E. Oesterley has issued a popular edition of the Pirke Aboth, or *The Sayings of the Jewish Fathers*, translated by himself from the Hebrew (S.P.C.K.; 5s. net).

First we are introduced to the Sayings in brief clear paragraphs, and then every Saying is explained and illustrated in full scholarly notes. Though far away from the mind of Christ, they are not all foolish sayings. Take this from Simeon the Just—probably Simeon II., high priest *circa* B.C. 226–198—'He used to say, "On three things the world stands: on the Torah, on the (Temple-) service, and on acts of love."'

The Rev. Charles H. S. Matthews, M.A., calls Jonah *A Hebrew Prophet for the League of Nations*, and under that title publishes a clear courageous exposition of the Book of Jonah (Student Christian Movement). There are good things in the exposition, but this taken from Cornhill's *Prophets of Israel* is as good as anything: 'I have read the Book of Jonah at least a hundred times and I will publicly avow, for I am not ashamed of my weakness, that I cannot even now take up this marvellous book, nay, nor even speak of it,

without the tears rising to my eyes, and my heart beating higher. This apparently trivial book is one of the deepest and grandest that was ever written, and I should like to say to every one who approaches it, "Take off thy shoes, for the place whereon thou standest is holy ground."'

'The existence of so admirable a Bible study textbook as Professor Hogg's *Christ's Message of the Kingdom* makes it necessary that I should offer a word of explanation for the *raison d'être* of this book. When Professor Hogg's book came out, I had been working along the lines here laid down for several years, first for myself, and then in small college circles at Oxford. We hailed Professor Hogg's book with joy, and used it largely as a circle textbook in Oxford. But I found myself that the book seemed to call for a companion or supplementary study dealing more in detail with the life of Christ.'

Those words, which stand first in the Foreword to Professor S. H. Hooke's *Christ and the Kingdom of God* (S.C.M.; 4s. 6d. net), are all that we need to understand its purpose. The fulfilment is found to be more than the promise. A scholar's most scholarly work, it is a trained and experienced teacher's most teachable material.

The Song of Songs has been translated by Gershon Katz from the Hebrew into rhymed English verse. The title is *Shulamit* (Universal Translation Bureau; 1s. 6d. net). This is an example of the translation:

Through th' windows looketh he forth, and him I see
Glancing through th' lattice, while he speaks to me
And says: 'Rise up, my love, and come away,
The winter and the rain have had their day:
The flowers on the earth appear; the time
Of singing birds is come; the turtle's chime
In our land is heard; the fig-tree green
Sweeteneth her good figs; the vines are seen
In blossom; tender grapes give a good smell:
Arise, my fair one, thou I love so well,
And come away.

To the second edition of their book *The Coming Polity* (Williams & Norgate; 6s. 6d. net), Mr. Victor Branford and Professor Patrick Geddes have added a wholly new part. Now the contents are: Part I. The Science of the Future; Part II. Method; Part III. Practice. The new part consists of three chapters, one on the Renewing of Christendom, one on the Post-Germanic University; and one entitled 'From the Old State to the New.'

The great idea and aim is still the Militant University, even though the chapter specially devoted to it in the first edition is now cancelled. But with the intellect of the University 'warmth of impulse and loftiness of aim are also needed and in fullest measure. An alliance of the University with the Church is therefore imperative; for assuredly no full-orbed society of nations is possible without that ancient mother, of whom Alma Mater is herself the daughter.'

Archibald Henry Sayce.

By Stephen H. Langdon, M.A., Professor of Assyriology, Oxford.

The subject of this memoir is a man whose literary and scholarly activity may be described as universal. Since the year 1871, when at the age of twenty-five he attained a European reputation by an article on Sumerian philology, he has constantly contributed to Oriental and Classical philology and to Semitic and Egyptian history and religion. For a period of nearly fifty years not one has passed without a book or important article from his pen. Their influence has been varied and profound.

Born in 1845 (1846) in the west country of Shirehampton, of Celtic extraction, he was educated at Grosvenor College, Bath. The Rev. Bradford Waring Gibson, Trinity College, Cambridge, was head master at that time. The principal interest of the master was mathematics, which may perhaps partially explain Sayce's aptitude for astronomy when he began the interpretation of Babylonian astronomical texts. He matriculated at Brasenose College, Oxford, in 1864, but was immediately