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the words of Abraham Lincoln, spoken at Gettysburg in setting apart a portion of the battlefield as the final resting-place of those who gave their lives for freedom's cause: 'It is for us the living to be dedicated to the unfinished work which they who fought here have thus far so nobly advanced. It is for us to be here dedicated to the great task remaining before us; that from these honoured dead we may take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain.'

Literature.

In spite of the enormous increase in the cost of production the number of books published month by month seems to be about as great as ever. It is evident that men are able still to buy books, even religious and philosophical books, and even the most expensive of these. No book seems to be doing better than the Encyclopædia of Religion and Ethics. It must be finding its way into many a working pastor's library. The minister of Kingussie, a small Highland parish where the Editor spent his holiday, was in possession of a copy, and eagerly expecting the issue of the last two volumes. These volumes will not now be long delayed.

This month the two books of most importance, so far as we have observed, are both published by Messrs T. & T. Clark. The one is Dr. Charles's *Commentary on the Revelation of St. John*, in the 'International Critical' series. The other is the first three volumes, issued together, of *The Children's Great Texts of the Bible.*

'Virginibus Puerisque' has been a feature of The Expository Times for some years. No part of the magazine, unless perhaps the Introductory Notes, has been more appreciated. But the demand has been always greater than the supply. For the children's sermon is now almost everywhere a part of the regular service; and it is often the most interesting part. In the Highland parish already referred to there is a succession of great preachers throughout the summer months, and the people have got into the way of comparing one preacher with another: this year we were struck with the fact that it was the children's sermons that were compared and that were most vividly remembered. This series is an endeavour to meet the demand. In six volumes the whole Bible will be covered. Three volumes have been issued; the other three will be issued next Spring. The price of each volume separately is 9s.; but the Publishers offer the whole set at 7s. 6d. each.

The two handsome volumes of Dr. Charles's *Commentary on the Apocalypse* take some reading. But it is most interesting reading. We are at present making our way through the Introduction, with not a little surprise. Dr. Charles speaks as if his whole previous work had been in preparation for this Commentary. We can believe it. Since the appearance of the first volume of Lightfoot's Commentaries, no commentary of equal importance has been published in this country. If Lightfoot was revolutionary, Charles is no less dynamic.

WHO WAS WHO.

'Who's Who' stands on the desk of every man who takes an interest in his fellows. But 'Who's Who' is an annual. Where is the desk that can hold twenty volumes of it? The publishers have come to our relief. One volume has been issued containing the biographies of all the great ones who died within the twenty years preceding 1916. The title is *Who was Who, 1897–1916* (A. & C. Black; 21s. net).

The first thought about it is that it will serve as a continuation of the *Dictionary of National Biography*. For that great book had begun to fail us, and just where we most frequently wished to turn to it. The next thought is that an extraordinary amount of reliable information has been packed into a single volume. It *is* reliable information. We had occasion, some time ago, to

review a work of reference which included biographies of modern theologians and gave the titles and dates of their works—but very inaccurately. Taking Professor Driver as an example we showed that scarcely an entry was correct. This book contains Driver's name and gives the titles and dates of his books, and the utmost scrutiny has discovered no error. We should have been glad if the editor had found space for the first edition of each of his books, as well as the last; but certainly it is better to give the last rather than the first. This department alone must have involved enormous labour and research, but a complete and reliable list of a man's books will be of incalculable service to the student. To show how well the work has been done, we may mention the fact that *both* editions of Cheyne's *The Book of Psalms* is given—they are very different.

Proceeding through the book we have had one 'pull up.' To Professor A. B. Davidson only ten lines are devoted. His biography is very meagre. There is no reference to the fact that only one volume was ever published of his first book on Job, nor that the latest edition of his Hebrew grammar, edited by Professor J. E. McFadyen, is dated 1916. Nor are any of his posthumous volumes mentioned. There is no reference to his work in the Dictionaries of the Bible or in any of the periodicals. All this will no doubt be set right in the next edition. The information is fully given in Strachan's biography.

THE NEW PSYCHOLOGY.

For the man or woman who has missed an early education in the knowledge of the mind no better book could be named than *The New Psychology and its Relation to Life*, by Mr. A. G. Tansley (Allen & Unwin; 10s. 6d. net). And if the mental education was not missed but old-fashioned, this book will be of still greater service. For its very idea is to replace the old psychology with the new—which is very far better.

For 'a sense of unreality has always clung about the older psychology, which has seemed to be divorced from life as it is actually lived. It threw but little light on the infinite complexities of human opinion, feeling, and conduct; it scarcely helped us with the practical problems we all have to face in our own lives; it was, in fact, altogether too academic and abstract for practical use.'

Advance has been made in two directions. First in the discovery or recognition of the unconscious mind, and next in the study of the abnormal mind. For Mr. Tansley believes that the attention given to psychical abnormalities in recent books is all to the good. 'The modern study of psychopathology, the greatest advances in which we owe to Janet, Freud, and Jung, has brought to light a great mass of data and some fundamentally important conceptions of the highest value to psychology, and these have given the impulse to a new development of psychological theory. The most important general conclusion reached is that the abnormal activities of the mind, as seen in cases of hysteria and insanity, are but extreme and unbalanced developments of characteristics and functions which form integral parts of the normal healthy mind. On the basis of this conclusion we are able to interpret many of the most baffling phenomena of the normal mind in the light of these pathological developments, and thus to obtain a far deeper insight into mental structure and functions, in just the same way that pathological developments of the tissues and functions of the body throw light upon normal physiological processes.'

The book is well written, without self-consciousness and without an excessive use of technical language. Even when technical words are necessary they are at once explained and so clearly that the ordinary reader has no more difficulty with them.

THE RELIGIOUS LITERATURE OF INDIA.

The most difficult religion to master is the religion of India. The religion of China is vast enough, as de Groot with his five immense volumes has made manifest. But it has not the range of the Indian religion, and it has not its baffling complexity. There are all the hill tribes, each with what we call its primitive beliefs and customs; there are the numerous sects and divisions of sects, ancient and modern; and above and far beyond all else there is the religious literature.

The study of the religious literature of India is the study of a man's lifetime. One department of it may be, has been, a lifetime's study—and at the end the student had to confess that he was still picking up pebbles on its shore, the ocean of

truth (or error) spreading out beyond him. The mere quantity is appallingly great; the variety is distressingly perplexing; the thought is alien and elusive. Questions of date, of locality, of source and affinity, of purpose, of meaning and tendency, rise up with perpetual menace and are most difficult, often quite impossible to answer. If there is any study to which a competent guide is desirable, is imperative indeed, this is the study.

Until now no such guide has been. But now at last the whole of the religious literature of India has been surveyed, and an account of it has been brought within the compass of a single volume. We know only one man who could have done it. Dr. J. N. Farquhar has given himself throughout the years of his manhood to the study of religion in India. He has become intimate with the leaders of religion to-day. He has made himself master of the languages. He has entered sympathetically into the aspirations of the most diverse as well as the most perverse reformers. He has studied the ancient books and he has consulted other students. He alone could have written so eminently satisfactory, so truly masterful, a volume as that which has been published at the Oxford University Press under the title of *An Outline of the Religious Literature of India* (18s. net).

Is it a dry record of unpronounceable titles? It is a most readable volume. Let a single paragraph be witness. And let it be on the Bhagavadgītā—which Dr. Farquhar assigns to the first or second century of our era.

'The poem is a very remarkable one, and has had an immeasurable influence on religion in India. There is no other piece of literature that is so much admired and used by thinking Hindus; and it has won very high praise from many Western thinkers and scholars. Numberless editions, in the original and in translations in many tongues, fall from the press. But it becomes still more remarkable and interesting when one realizes its historical origin. It is the expression of the earliest attempt made in India to rise to a theistic faith and theology. In order to reach this ideal, the Vaishṇava sect identify their own god Vishṇu, on the one hand with the great Brahman-Ātman of the Upanishads, and on the other with Kṛishṇa, the hero of the Epic. There is a double exaltation here. Until now Vishṇu has been but one of the gods of Hinduism, in nature indistinguishable from the other members of the pantheon, though in the two centuries before our era he held a high position among them beside Brahmā and Śiva. Now he is declared to be the Absolute, the One without a second, the source of all things and all beings. Kṛishṇa, who had been recognized as a partial incarnation of Vishṇu in the second stage of the Epic, is now declared to be a full incarnation of Vishṇu-Brahman, and receives the title Bhagavān, blessed Lord. Hence the name of the poem, *Bhagavadgītā*, the Lord's Song. Each of these changes is an advance towards theism. The identification of Brahman with Vishṇu distinctly suggests that the Absolute is personal; and the contention that the same Brahman is fully represented by a being who walked the earth in human form bodies forth the personal idea in the most vivid way possible. The change is most revolutionary.'

PERSONALITY.

The 'Gifford Lectures' were delivered in the University of Aberdeen in 1918 and 1919 by Mr. Clement C. J. Webb, Fellow of St. Mary Magdalen College, Oxford. Their subject was *Divine Personality and Human Life.* The first course, delivered in 1918, dealt with Divine Personality, and was published by itself last year. The second course, dealing with Human Life, is published now (Allen & Unwin; 10s. 6d. net).

It is a discussion of Divine Personality in its bearing upon the various great activities of the human mind. The titles of the lectures are: Divine Personality and the Economic Life, the Scientific Life, the Æsthetic Life, the Moral Life, the Political Life, the Religious Life. Throughout the thought of the Human Personality is uppermost, and when the eighth lecture is reached that topic takes its place in the title of the lectures. The last three are called: 'Naturalism and the Value of the Individual Person,' 'Absolute Idealism and the Value of the Individual Person,' 'the Destiny of the Individual Person.'

Like a wise lecturer Mr. Webb keeps his theme of utmost interest to the last. And then he is interesting indeed. He declares, to our extreme surprise, that he, Mr. Webb, Fellow of Magdalen, has a personal dislike to the idea of a life beyond death. 'My imagination,' he says, 'is not easily persuaded to reach forward into a world so different from this as must be any reserved for us

after death; it is rather repelled than attracted by the phraseology, so familiar to us in our religious literature, which expresses exultation in the expected catastrophe and overthrow of the present order of nature. I do not feel—I doubt if I have ever felt—what Tennyson has strikingly called "the sacred passion of the second life," a passion which became perhaps the ruling passion in the mind of the poet who so described it.'

Whereupon he claims, and surely with some right, that if he concludes in favour of a life to come his conclusion must be worth something. Does he conclude? Yes, but with what seems to him a significant reservation. You cannot make the life to come yours without faith, he says. That is to say—for clearly it is his meaning—it is not possible to *prove* the fact of immortality, you simply have to believe it. But he has used a better word than he knew. For faith is not belief. Take it in its true meaning and we agree that faith is necessary; faith not in a statement or an argument but in Jesus Christ. In the end the decisive factor is not desire for the continuance of our personality, nor is it hope of reunion with our friends, it is always faith in Christ—such faith as at once attaches us to Him and assures us of His own life in glory. We shall see Him as He is.

RELIGION IN MODERN LITERATURE.

The Rev. Trevor H. Davies, D.D., Pastor of the Metropolitan Church in Toronto, is a lecturer. He is quite ready to invoke on himself Paul's woe 'if I preach not the Gospel of Christ.' He holds that in lecturing on *Spiritual Voices in Modern Literature* (Hodder & Stoughton; 8s. 6d. net) he is preaching the gospel. He holds that he is preaching the gospel when he lectures on Francis Thompson's 'The Hound of Heaven,' calling it 'an Epic of the Love that will not let us go'; on Ibsen's 'Peer Gynt,' calling it 'The Ignominy of Half-heartedness'; on John Ruskin's 'The Seven Lamps of Architecture,' calling it 'A Proclamation of the Laws of Life'; on Tennyson's 'In Memoriam,' calling it 'A Poet's Plea for Faith'; on 'The Letters of James Smetham,' calling them 'The Use of Imagination in Religion'; on Wordsworth's 'Ode to Duty,' calling it 'Freedom and Restraint'; on John Morley's 'Life of Gladstone,' calling it 'The Creative Power of the Christian Faith'; on Robert Browning's 'Saul,' calling it 'The Heart's Cry for Jesus Christ'; on Nathaniel Hawthorne's 'The Scarlet Letter,' calling it 'The Fact of Sin'; on John Masefield's 'The Everlasting Mercy,' calling it 'The Fact of Conversion.'

Shall we deny this pastor the right to such a method of preaching the Gospel? Shall we refuse him the use of his gifts as a lecturer? The lectures themselves are the answer. Every one of them is a sermon, not because it opens with the orthodox text, but because it contains the word of the grace of God and carries that word into the hearer's heart and life. Lectures with texts of Scripture at the beginning of them may be anything: these lectures are a frank fulfilment of the promise which every preacher makes that he will know nothing but Christ and Him crucified. Here are the last words on Browning's 'Saul'—

'"See the Christ stand." Astronomers anticipated the coming of some undiscovered body in the heavens. They said, "It is there, and some day it will be seen." Searching the firmament with this expectation they, at last, cried in triumph: "See Neptune stand!" Many were the anticipations of the coming of the Redeemer. Prophets and seers strained their eyes across the ages for Him Who was to fulfil their hopes, and accomplish their heart's desire. At last He came. He was made manifest unto us. He stands before our hearts' adoration, the central, peerless, Universal Figure of human history. He came to make known the Father's love. He came also "that the *thoughts of many hearts* might be revealed." This deep reasoning of love has been forever confirmed by the glorious appearing of our Lord Jesus Christ.'

DOGMATIC THEOLOGY.

Fourteen years ago the Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the General Theological Seminary, New York City, began the writing of a complete system of Dogmatic Theology, according to the creed of the Episcopal Church of America. The first volume, containing the Introduction, was published in 1907. Eight volumes have been issued up to date; only two remain. Six of the volumes have been noticed in THE EXPOSITORY TIMES, one after another, as they have been published. The seventh and eighth have reached us together, though the seventh was issued in 1918. One of

them deals with *The Passion and Exaltation of Christ* (Longmans; 8s. net), the other with *The Church and the Sacramental System* (9s. net). Those eight volumes are not all Dr. Hall's literary output for the last thirteen years. He has published a volume on the Kenotic Theory, another on the Historical Position of the Episcopal Church, another on The Bible and Modern Criticism, three volumes of Theological Outlines, and the Bishop Paddock Lectures on Evolution and the Fall. It is an achievement not to be overlooked by patriotic Americans on the outlook for big things.

After all that has been said formerly on Professor Hall's books it is not necessary now that we should describe the two which have just reached us. They are both orthodox. There is not a thought of originality in any objectionable sense, far less is there a touch of eccentricity. Yet we believe it is not too much to say that every statement made is the outcome of a distinct judgment of the author, carefully weighed by his own competent mind. He has read the literature on every topic as it has come before him, an extensive but carefully selected literature; and he has passed judgment on it, whether directly in words or indirectly by acceptance or rejection. And then he has a surpassing gift of expression. Agree or disagree, you are never even for a moment in doubt of his meaning. It is a valuable gift, this clearness of thought and appropriateness of word, this unfailing right order of ideas. Especially is it of value to the student of Theology, for whom no doubt these volumes are written.

MYSTICISM.

The Philosophy of Mysticism, by Mr. Edward Ingram Watkin (Grant Richards; 21s. net), professes to be, and is, an exposition of the writings of St. John of the Cross. 'We possess four indubitably genuine works of St. John, in addition to poems, sayings, and a few letters. These four works—two of which are fragments—are treatises of mystical theology. Two of these, *The Ascent of Mount Carmel* and *The Obscure Night of the Soul*, are concerned with the purgation necessary in order to attain the supreme mystical union; the remaining two, *The Spiritual Canticle of the Soul* and *The Living Flame of Love*, are concerned with that supreme union itself. The teaching of these four great books will be the foundation of all I have to say in this exposition of the philosophy of mysticism. I shall, however, make large use also of three other treatises. One of these, *The Obscure Knowledge of God*, may perhaps be the work of St. John himself, the remaining two, *The Treatise on the Transformation of the Soul in God* and *The Treatise on the Union of the Soul with God*, are by a Carmelite nun, Mother Cecilia of the Nativity. These treatises belong to the Johannine [that is, St. John of the Cross] school of Mysticism, and serve to throw light on certain points left obscure in the four authentic treatises of the Saint.'

Mr. Watkin distinguishes the theory of Mysticism from its practice. He has nothing to do with its practice. 'Mysticism as an art, as a state of prayer, as the practical way to Union with God, can only be taught by one himself experienced in this way. My concern as an outsider is with the theoretical aspect of the matter, with mysticism as a theory, or science, with "mystology," if I may coin the expression.'

And then Mr. Watkin offers his definition. 'I will define mysticism or mystical experience as a union-intuition of God. In chap. xvi. of Book II. of *The Ascent of Mount Carmel*, St. John of the Cross says: "In the high state of the union of love God . . . communicates Himself to the pure and naked essence of the soul, through the will." This union, however, normally involves a certain direct consciousness of its object. Mystical union is thus a union of the entire soul through the will, involving a consciousness of the object of union. This consciousness is an intuition—by which is meant an immediate apprehension of reality, as opposed to an axiom or a conclusion of discursive reasoning, whose object is really apprehended *mediately* through concepts abstracted from sensible experience.' 'I name the object of the mystical union-intuition God, not, with Miss Evelyn Underhill, Reality with a big R. My reason for so doing is not merely that as a theist and as a Catholic I know the ultimate reality to be a personal God, but because no other term expresses so well the Object of mystical experience, as revealed in that experience itself.'

All this is Introduction. The book, as we have said, is an exposition of St. John of the Cross. And in being an exposition of St. John it is an able and reliable account of the meaning of Mysticism as it has been taught in the Roman

Church throughout the centuries. If there is anything in St. John for Protestants to learn they may learn it out of this book.

THE WATCHDOG.

The good chairman is more rare than the good speaker. Leonard Courtney often spoke well out of the House of Commons and sometimes in it, but his gift was discovered when he was appointed Chairman of Committees. He made mistakes, as zealous watchdogs do. Once he snubbed the Leader of the House, Mr. W. H. Smith, and once he ordered Mr. Gladstone to sit down. But his mistakes are easily counted and discounted. It remains that he was recognized by all parties and all partisans as a model Chairman. He was quick in apprehension, accurate in information, apt in expression, and almost superhuman in impartiality. The *Life of Lord Courtney* has been written by Mr. G. P. Gooch (Macmillan; 18s. net).

Is it readable and is it worth reading? This reviewer, with no natural affection for watchdogs, has read it throughout. And he has found it worth reading. For there is history in it—the political history of the last sixty years. This historian is without party bias, has intimate acquaintance with the leaders of all parties, and has insight into the motives and movements that lay behind the historical events.

But the man himself, Leonard Courtney, is worth studying. His private secretary wrote afterwards of him and said, 'He was not only the greatest man I have known, but also the most lovable.' There are glimpses of the home life, chiefly in his wife's journal, from which the biographer has quoted not too frequently. Especially is there a picture of a hospitable house, no political difference preventing the assembling together of the great politicians of the day, or their free discussion of differences when they assembled. Nor were the politicians the only guests, or the only visitors. 'Callers seeking counsel at Cheyne Walk were many and various — editors and publicists, the exponents of struggling causes, distinguished foreign scholars, young investigators seeking facts to fit their theories, nationalists from Finland, Hungary or Ireland, internationalists from Norway, Switzerland or Holland, Indian and Egyptian reformers of all schools, native and English, and the representatives and friends of oppressed races—these and very many others, "claimed kindred there and had their claims allowed." The only exception to this wide hospitality that I can call to mind was when, soon after the outbreak of the South African War, a youthful representative of the *Daily Mail* called to inquire whether Mr. Courtney, in view of the unpopularity of his convictions, intended to resign his seat on the Privy Council. My old chief arose and, with one of those forcible gestures which Harry Furniss has recorded in *Punch*, pointed to the door.'

That is the Secretary again, Professor Unwin. And again: 'Although catholic in his tastes, his leaning was decidedly towards the romantic in literature and art. Nature endowed him with the abundant vitality, the impulsive and generous temperament of his forebear, the Devonshire skipper. David's words in Browning's "Saul"

> How good is man's life, the mere living! how fit to employ
> All the heart and the soul and the senses for ever in joy!

express the most fundamental aspect of his personality. His senses were keen, his emotions strong, his affections deep, his imagination ardent and responsive. He enjoyed life to the full, and entered with glad spontaneity into the enjoyment of his fellows. Such a nature was at the furthest possible remove from the cold puritanism, the hard and self-righteous pedantry commonly attributed to him by a world resentful of his unsparing criticism, and sometimes even by those who admired his power and his candour but did not know him personally.'

Why did he never enter a Cabinet? He could not be counted on to vote with either party, or even to abstain from criticism. His biographer calls it sturdiness. But for Ireland, he was an advanced Liberal. And his attitude to Ireland is the one puzzling thing in his biography. It is Mr. Amery, once also, though only for a few months, his Secretary, who says: 'Lord Courtney represented, in its most clear-cut and uncompromising form, the Liberal Individualism of the mid-Victorian age, with its unquestioning faith in Free Trade, its dislike of all forms of state action, its unbelief in the British Empire, its wholehearted pacifism. Compared with him Cobden, Bright, or Morley were not infrequently backsliders, and Gladstone a mere trimmer. As for

the great mass of Liberal politicians of his later years he stood out among them like some rugged mass of ancient granite thrust up through softer overlying strata.'

PURITANISM.

It is only a month or two since a vigorous defence of Calvinism came. Now comes as free and hearty a defence of Puritanism. And we were assured that no man would ever rise to say one word more in favour of either. It is true that so responsible and accomplished a historian of religion as Dr. A. B. D. Alexander had a paragraph (quoted here) of exposition of what Puritanism stood for, and we could see that it stood for something very necessary to the fulness of life. The Rev. John Stephen Flynn, M.A., B.D., of Trinity College, Dublin, describes in detail *The Influence of Puritanism on the Political and Religious Thought of the English* (Murray; 12s. net). His motto (quoted from Edward Dowden) is: 'If Puritanism did not fashion an Apollo with the bow, or a Venus with the apple, it fashioned virile Englishmen.' It is well chosen. That is the argument of the book, and it is a convincing argument.

The difficulty is to come to the subject in the right mind. If we can empty our minds of prejudice, for or against the Puritans, we shall be able under this sympathetic historian's lead, to look behind the superficial and the temporary and see that for such a time as this Puritanism is both suitable and salutary. Certainly if it is Cromwell or Charles the Second we shall not hesitate—not only when entering on a world war, but also when striving to settle down after it. For we do not ask what sort of patriotism the licence-loving court of Charles would have evoked when the war began, but what sort of example even in Reconstruction it would have offered for our loyal imitation now. We thank God, even while we denounce the historical Puritans, that we have a Puritan king to reign over us.

There is a chapter on the Quakers good to read. It is good to read for Mr. Flynn's sake, for he has no predisposition in their favour. It is good to read for the world's sake. For here you have deeds not words, and always or almost always, so often as to be a wonder to the Universe, the right deeds done at whatever personal cost, deeds far in advance of the general enlightenment. 'The Quakers as Educationalists'—that portion is especially good to read.

THE HOLY GRAIL.

Miss Jessie L. Weston has a hobby. It is worthy of a woman and a scholar. It has an interest that is poetical, romantic, religious, and even scientific. It is the study of the legends of the Holy Grail. In her new volume *From Ritual to Romance* (Cambridge: at the University Press; 12s. 6d. net) she seeks especially to bring out its scientific interest, and she does not fail.

The object of the book, then, is to prove that the Holy Grail is a part of that great cycle of legend and folklore which Sir James G. Frazer has made a world's possession by his books on the 'Golden Bough.' The search for the Grail is a prayer for fertility—fertility in land and beast and man—and as the hope of plenty is wrapped up in the life of the King—the god's representative on earth, if not the very god himself—it is necessary that the King should be healthy and vigorous.

How is this to be accomplished? There are two ways. When the King is ill or in bodily decay, cut him off by death and appoint a healthy vigorous ruler in his place. That is one way. But can he not recover his virility? He can, if he can find the Mystic Cup which contains the secret of life and drinks of it. And so the hero is he who goes out in search of the Cup and, finding, saves the King, the land, and the nation.

There are two sides to the legends. There is first an Exoteric side—'the Suffering King; the Waste Land; the effect upon the Folk; the task that lies before the hero; the group of Grail symbols.' And then there is the Esoteric side with elements that become associated with Christian ritual—'the Mystic Meal, the Food of Life, connected in some mysterious way with a Vessel which is the centre of the cult.'

It is a complicated story. Folklore and religious elements of ever so many cults and superstitions have got mixed up in it; and all that a reviewer can do is to tell his readers to enter orderly into the subject by reading first some other of Miss Weston's books and then this book. The reading of this book first is scarcely possible, so closely does it cling to the books that went before it—especially to 'The Legend of Sir Percival.'

BRITISH SOCIALISM.

It is the opinion of Mr. R. H. Tawney, Fellow of Balliol College, Oxford, that *A History of British Socialism*, by M. Beer, is the best history of the subject that has been written. Who then is M. Beer? He will himself tell us. 'I was born in Western Galicia, in the thoroughly Polish district of Tarnobrzeg, about a mile, across the Vistula, from the nearest Russian village. In 1889, at the age of 25 years, I finally left home for Germany, where I lived for five years, of which I spent 14 months in jail on account of my editorial work at the Socialist Labour daily paper the *Volksstimme* (Voice of the People), at Magdeburg. On my leaving prison in the spring of 1894 the authorities warned me that, unless I gave up writing for Socialist papers, they would have to expel me from Prussia. In June, 1894, I left Magdeburg for London, where I worked till May, 1915. I was one of the first students of the London School of Economics in 1895–96, then under Professor Hewins. In 1898 I spent several months at Paris during the Zola trial, when, through the kind offices of M. Clemenceau, I obtained an interview of an hour's duration with M. Zola for a New York paper. In 1900–01 I visited my parents in New York and came in touch with the leaders and ideas of the Socialist Labour party. From 1901 till 1911 I was the London correspondent of the Berlin *Vorwärts*; this work offered me great opportunities for studying British socialism and politics. From 1912 till 1915 I lived as an author and occasional correspondent, completely identifying myself with British life. The war branded me as an enemy alien, and imposed upon my family restrictions and hardships which caused me to apply to the Home Secretary for a permit to leave England. Since the end of May, 1915, I have lived in Germany and have witnessed the inception, growth, and progress of the Central and Eastern European revolutions.'

M. Beer published the first volume of his history in 1919. It was welcomed without reserve, almost without criticism. He has now issued the second, which is the last, volume (Bell; 15s. net). Its interest is greater than that of the first volume, for it comes right down to our own day. It deals with the Socialist attitude to the war, the reorganization of the Socialist parties after the war, and the present position of the Labour Party.

The Labour Party, says M. Beer, has become a Socialist Party. It has accepted Sidney Webb's outline of policy in his book on Labour and the New Social Order, with its four 'pillars': '(*a*) the universal enforcement of the national minimum; (*b*) the democratic control of industry; (*c*) the revolution of national finance; and (*d*) the surplus wealth for the common good. With these social reforms and political aspirations, the labouring population is being imbued and organized into a vast national party, which within the next ten years might be called upon to form a Government. Still, socialism will have no easy triumph. It will meet with dexterous manœuvring and stubborn resistance on the part of the possessing classes and their adherents. For, capitalism, as a purely economic force, has not collapsed; the leaders of industry, commerce, and finance do not at all feel like a bankrupt or effete class. Modern society has accomplished industrial wonders; it has called into being productive forces and possibilities of wealth-creation beyond the dreams of all scientific Utopias. And this is its justification and its title to existence. It will, therefore, not readily abdicate. And yet, it is being seriously challenged, for it has utterly failed in the domain of social ethics. Its very success, its most marvellous achievements, have been bound up with the destruction of human solidarity and social service. In its pride of wealth and science it has looked upon the *civitas terrena* as the real order of the universe. It has turned religion and ethics into handmaids to minister to its bodily comforts. The contrast between material efflorescence and moral stagnation is the root cause of the disharmony of modern humanity. From this hellish chasm springs the world tempest.'

In resisting Adventism, as he very ably does in his book *Modern Premillennialism and the Christian Hope* (Abingdon Press; $1.50 net) Professor H. F. Rall, of the Garrett Biblical Institute, throws all his strength on the side of Progress. For the Adventist is the enemy of Progress. He stands for standing still. Professor Rall believes that the world is not standing still—the American world at any rate. 'There are movements of moral reform, like the fight against liquor and vice. There are those aimed at special industrial evils, like child labor, seven-day work, excessive

hours of toil, and inadequate wages. There are broader programs, like that of the British Labor party, which aim to bring in democracy in industrial organization. And there is the movement which seeks by an international fellowship not merely to banish war, but to establish justice and secure a fair chance, economically and politically, for all peoples, small and great.' But 'to the eager hosts giving themselves increasingly to such hopes and such service Adventism can only say, "Your goal is a mistake, your hope a delusion; no matter what you do nothing will come of it, since God has not planned any such thing for our age." At a time when Great Britain was summoning her sons, not simply to repel a great danger, but to fight for a new world order, the English premillennialists issued their manifesto declaring that "all human schemes of reconstruction must be subsidiary to the second coming of our Lord."' So the more earnest he is in the belief that God's call to us is to go forward, the more earnest is Professor Rall in encountering and defeating the hosts of Premillennarianism.

Spiritualism Exposed, by F. Attfield Fawkes (Arrowsmith; 2s. 6d. net), is not a large book but it contains everything that is worth mentioning connected with Spiritualism, and it is the most effective exposure that we have seen.

The twentieth century will be remembered for one great reform at least. We see that already, and we are thankful for it. The story can be read in *The Child Welfare Movement*, a most satisfactory manual of the subject, written by Janet E. Lane-Claypon, M.D., D.Sc., Dean and Lecturer on Hygiene, at the Household and Social Science Department of King's College for Women, University of London (Bell; 7s. net).

This manual, we say, is most satisfactory. For everything is in it and in its place, so that one is never disappointed or loses time in searching. And everything is set forth with so quiet an authority that no one for a moment supposes there is ever another side. There never is another side. For these are the doctor's instructions, and they must have nothing but obedience and confidence. It is a book professedly written for the guidance of those actually engaged in, or training for, work as Health Visitors, or in Welfare Centres, Crèches, Nursery Schools, and the like. It is really a book for every teacher and every parent in the land.

Mr. Blackwell has issued the second number of the Percy Reprints — *Gammer Gurtons Nedle* (4s. 6d. net), edited by H. F. B. Brett-Smith. The Introduction is short. It is mostly occupied with the question of authorship. Mr. Brett-Smith believes that Dr. Bradley is right in assigning the comedy to William Stevenson, who was a Fellow of Christ's College, Cambridge.

But how such a writing by such an author? The answer is: 'Scholarly persons, living in academic celibacy, have often a singular taste for the manners of low life, and find in the crude humour and gross speech of the rustic a diversion from the niceties of classical culture. The type has become less common at Oxford and Cambridge, even in living memory, with the removal of the inhibition of marriage to fellows of colleges; but in the sixteenth, seventeenth, and eighteenth centuries it was frequent enough.'

A Report has been issued of some of the speeches which were delivered at Oxford during the 'Religion and Life Week,' Jan. 25 to Feb. 1, 1920. Lord Hugh Cecil's curiously mixed speech on Christianity and Internationalism is given first place. He finds fault with the Church for being hard on heretical thinking and easy with heretical living. It used the surgeon's sharp knife with unorthodoxy, but the physician's slow medicine with slavery. And now it is as lenient towards nationalism as it was towards slavery, though nationalism is as opposed to the mind of Christ. The other speakers are Mr. R. H. Tawney (Social Problems), Dr. John Oman (Intellectual Honesty), Dr. Cecil Norwood (Education), and the Rev. W. R. Maltby (The Individual). The title is *Religion and Life* (Blackwell; 2s. net).

Messrs. Burns, Oates & Washbourne are the publishers of a volume entitled *The Mother of Christ; or, The Blessed Virgin Mary in Catholic Tradition, Theology, and Devotion* (7s. 6d. net). The author is O. R. Vassall-Phillips, C.SS.R.

Strictly confined to its subject, it is yet a volume of over five hundred and fifty pages. Who could have believed it possible, with all that we are told of the Virgin in the New Testament? Could she herself have believed it possible? On the same

scale, to how many volumes would the history of our Lord extend? And yet the book is not spun out with rhetoric or rhapsody. The author (at one time, if we mistake not, an Anglican) writes not for Roman but for Anglican Catholics and even for Nonconformists. His hope is that he will be able to remove the offence which non-Romanists find in the worship of the Virgin Mary. He endeavours accordingly to be reasonable and historical. He goes over every incident in the Gospels in which the Mother of our Lord appears, striving with all his might to show how honourable is the place which she occupies in them. When he comes to the marriage at Cana, he enters in much detail into the meaning of the words translated in the Authorized Version, 'Woman, what have I to do with thee?'

'It is not too much to say that the shock conveyed by listening in Church to this rendering of the answer of Christ to His Mother—without comment or explanation of any kind—has been the source of pain, wonderment, and dismay to many generations of children brought up in the Church of England, and I can hardly doubt, also to the children of Nonconformity. I can answer for the effect it produced upon myself in childhood. I used to wince as I heard the words. They seemed so strange, so harsh, so rude, so unnecessary, so utterly out of keeping with the gentleness and love of Christ and with the respect which undoubtedly He owed His Mother—so foreign not only to His Nature, but also to the scene—for even a child could not fail to notice that Mary asked a favour out of the kindness of her heart, and that her Son immediately complied with her request.'

Mr. Vassall-Phillips proceeds to show that the AV translation is wrong. He concludes that the meaning 'is, not "What have I to do with you?" but "What have you to do with me?"—that is, "Why do you interfere with me in this matter?"' And that is no more than 'What have I to do with thy request?' Whereupon he goes against 'all the Fathers of the Church' in declaring that it was *not* a refusal of her request. He admits also that he goes against himself—'I have written somewhat differently in the past.' He had been misled by St. John Chrysostom and St. Gaudentius. But 'I now seriously more than doubt whether there was any refusal whatsoever, even in appearance. It is certain that the words which our Lord spoke do not of themselves *necessarily* involve refusal. If, for example, they were accompanied by a smile (and who can tell that they were not?) they would be almost playful: "My Mother, why do you ask Me? You know that I can refuse you nothing."'

A little book of theological scholarship comes from the Roman Catholic Archbishop of Bombay, the Most Rev. Alban Goodier, S.J. Its subject is *Jesus Christ the Son of God* (Burns, Oates & Washbourne; 3s. net). How easily the non-Roman can read it; how surely profit by the reading. Very different is his sense of the fitness of things here from his feeling in the reading of Mr. Vassall-Phillips's book on the Blessed Virgin Mary. One thing only arrests his acquiescence. It is the abandon of the language used to describe the Passion of our Lord. 'He said He was a King; then a King He shall be made. An old box shall serve as His throne, a soldier's scarlet mantle shall be His royal robe, a reed shall make His sceptre, for His crown there is nothing better than the prickly brushwood that serves as fuel for the fire. A soldier hacks a piece of this away; with his sword and his baton he beats it into a ball; he plumps it upon the head of the Victim and hammers it there till it is helmet-shaped; the head rolls in agony; the helmet-crown is in danger of falling; a cord of reed-leaves will serve the purpose; it is twisted round the thorns, fixed, knotted, and behold the King of the Jews is crowned!'

From the same publishers comes still another book, acceptable throughout. It is a 'Practical Treatise' on *The Presence of God* (3s. 6d. net), by a Master of Novices, its contents being 'culled from every available source, ancient and modern, in order to present a wide and comprehensive view of The Presence.'

By writing an account of the principal excavations and discussions of the last fifty years in Greece, F. H. Marshall, M.A., Lecturer at Birkbeck College, London, has done a service for which every student of Greek literature will be grateful. The author of the book, which has been published at the Cambridge University Press, under the title of *Discovery in Greek Lands* (8s. 6d. net), is evidently competent for the

difficult task. How difficult it is one can in some measure realize when one remembers how many Magazines and Reports—British, American, and Continental—have had to be read, and how close an acquaintance has had to be maintained with the men and women at work. The book is written with the most careful accuracy and in exact scientific language—language, however, which is never beyond the average man's understanding. And, not least important, it is illustrated throughout. Few discoveries of consequence are left unphotographed; and the photographs are very fine. There is a striking illustration of the Naxian Sphinx and restored façade of the Knidian Treasury at Delphi—a beautiful and impressive picture.

Beauty and the Beast is the title which Mr. Stewart A. McDowall has given to his book on Evolutionary Æsthetic (Cambridge: at the University Press; 7s. 6d. net). Mr. McDowall has been occupied for some time in the exposition of a philosophy of religion on evolutionary lines. Accepting the facts of biological science, he has worked through the common experiences of personal relationship, to the ultimate problems of Godhead and manhood. But of Beauty he had taken no account. And he has come to see that without Beauty his exposition is incomplete. He had gained the height where love reigns triumphant in God. But love is only relationship. It must find expression. Its expression is Beauty. 'Beauty is the expression of a relation, and is ever new. But the relation itself is Love. God is Love; that love is expressed as Beauty; and Beauty is necessarily eternal, because it is the knowledge of Reality. God is Love. This is to say that God IS because He is a relation, to Himself and to others. Here is the inmost heart of Trinitarian Doctrine. Because He is Love, He expresses that Reality in activity. But activity has two sides, the theoretical and the practical. His expression is, on the theoretic side, Beauty, and is hence for ever new for Him. He is for Himself a Relation, known intuitively and expressed as Beauty, and His intuition of this Reality is ever new. On the practical side it is Creation, full of purpose (economic aspect) and of goodness (moral aspect); new for us, His creatures, but only achieving, for us even, its full newness as we come to know the Reality which is the experience of the Love that is perfect in Him alone; only achieving its full newness as we begin ourselves to know, to express, and to create: as we become gods ourselves. And what He creates is real, beautiful, and new.'

Poetry and Commonplace is the title of Mr. John Bailey's Warton Lecture on English Poetry before the British Academy (Milford; 1s. 6d. net). What does he mean by commonplace? The word, a translation of the Latin *locus communis*, means a theme or truth of general application. It is used for the most part now in a bad sense—a platitude. He uses it in a good sense—for truth that is of widest range. Then follows a discussion of originality. The one undoubtedly original saying of modern times is due to Keats. 'For one originality like

> Beauty is truth, truth beauty: that is all
> Ye know on earth and all ye need to know

(which, by the way, he puts almost better in one of his letters, "What the imagination seizes as beauty must be true"), we get a hundred rediscovered commonplaces like the most famous of all his lines, "A thing of beauty is a joy for ever."'

The most recent information to be had of *The Hittites* is contained in Dr. A. E. Cowley's Schweich Lectures published under that title (Milford; 6s. net). The first lecture gives us a history of the search for that mighty but elusive people, the second tells us all that at present is known about them, the third is Dr. Cowley's decipherment of their hieroglyphic inscriptions.

Dr. Cowley believes with Sayce that the Hittites came from the Caucasus. They established themselves first at Boghaz-keui, where so many of their monuments have been found, and then spread westward. Abraham found them in the south of Palestine. But Dr. Cowley doubts if at that time (say 2100 B.C.) the Hittite empire approached so close to Egypt. He thinks it more probable that a band of Hittites had detached themselves from the main body and had settled near Hebron for trade. For a long time they held together a great confederacy of tribes in and around Syria, but their control of these tribes had weakened when Joshua entered Canaan, so that he was able to overrun the country with comparative ease.

'Some time in the fourteenth century they appear to have been established at Carchemish, and soon after that the archives at Boghaz-keui stop. It would seem then that as their attention was more and more diverted from the west, Boghaz-keui gradually lost its supremacy, or perhaps succumbed to hostile attacks. If we put the decline of it roughly at 1200 B.C. when the archives cease, this coincides in a remarkable way with other events, some of which at least must have been connected with it. Those were stirring times. The defenceless state of Palestine made possible the entry of the Israelitish tribes. Soon afterwards, on the break-up of Cretan power, the south of Palestine was equally open to colonization by refugees from the island, who eventually gave their name to the country (Philistines). In the north-west as the Hittite power gradually contracted, or was diverted from the sea, the allied states were left to take care of themselves. Their old allies, the Dardani of the Troad, were attacked by the Greeks and their city destroyed in the Trojan war (traditional date 1184).'

The Rev. Clement F. Rogers, M.A., Professor of Pastoral Theology in King's College, London, has written yet another book on his own subject. He calls it *Pastoral Theology and the Modern World* (Oxford University Press; 5s. net). It is a book of counsels. And the counsels are mostly very wise. The wonder is that there should be men occupying the office of pastor who do not know and do these things already.

Professor Rogers has one theory which will scarcely stand the historical test. In evangelical work he strongly recommends the worker to begin with the educated and not the ignorant, the rich and not the poor, the influential people and not the people of little account. It was certainly not the way in which the Gospel was preached and prospered at the beginning. Has it ever been a successful way?

Professor Rogers is happier with the children. He is a strong advocate of the Children's Sermon. He quotes cleverly from the biography of Edward Thring. 'I often think of the Bristol cutler, Plum. My brother was in his shop talking to him, and a boy came in to buy a knife. Plum left my brother (who was rather a swell) and paid extraordinary attention to suiting the boy with a knife to his mind. When he had finished, my brother remarked on the pains he had taken. "Why, you see, sir," he said, "that knife's a great matter to a boy; if I give him a good one he'll remember it as long as he lives, and always come to me again." A fine and true philosophy—always give children a good one. Alas! how often, how universally, forgotten.'

Free Will and Destiny, by St. George Lane-Fox Pitt (Constable; 5s.), in spite of its title, is a Rationalist's song of praise of the Middle Way. 'The virtues of the middle path, avoiding extremes, is the main burden of these pages. There is no absolute right and wrong, nothing is absolutely true and absolutely false, any more than there can be an absolutely great and an absolutely small. Nothing is *unalterably fixed*. The craving for fixity and separateness is exceedingly strong to-day, but so also is the craving for change. Hence these extravagant turmoils. The cravings for fixity and peace may be partially *gratified*, but until we reach true harmony they can never be *satisfied*. The middle path avoids needless conflict. It leads to peace of mind, to true understanding, towards the goal of human perfection.' In the end of the book there is an article by Mr. F. J. Gould on the International Moral Education Congress.

In Wild Rhodesia (Griffiths) is described as 'a story of Missionary Enterprise and Adventure in the land where Livingstone lived, laboured, and died.' There are two authors on the title-page, Henry Masters and Walter E. Masters, M.D., D.D., M.R.C.S. But the book seems to be written mainly by Henry Masters, the founder of a Christian Mission at Ndola, a district in N.W. Rhodesia, just below the Congo State. Mr. Masters writes well, and he is well furnished for writing. Not a great deal is told about the mission, but a great deal is told about the country and its inhabitants, both human and bestial. In the vivid descriptions of the animals and the thrilling stories of encounters with them lies much of the fascination of the book. And fascinating it is—not to be set down even on a busy day until it is finished. Here is an incidental paragraph about the work of the missionary: 'If one is going to accomplish anything in this country, it means that there must always be a number of natives in one's employ. The constant strain involved by momentarily watching and teaching them is indeed trying. If one is away for

a few days things are sure to be in disorder upon return. The workman have been to a beer-drink, the natives have broken into and stolen from the store, the snakes have killed the fowls, monkeys have eaten the fruit, a hippopotamus has paraded about the garden, eating as much as he wants and treading down the rest, leaving it a picture of desolation. Then two men are quarrelling, one of whom carries a murderous-looking spear. To prevent trouble I rush up, snatch the spear from his grasp, and chase him off the premises with his own weapon, and so the days pass by.'

The Bible—How to Think of It is an able, accurate, and up-to-date account of the scientific knowledge of Scripture. The book contains three lectures delivered at Melbourne on the Alexander Love Foundation by the Rev. George Tait, M.A. (Melbourne: Harston). A better book for the teacher who is still following obsolete methods is not to be found.

From the Jews' College, London, comes a volume on *The Doctrine of Merits in Old Rabbinical Literature*, written by A. Marmorstein, Ph.D. It is a volume of curious information and to the student of St. Paul of considerable value. For here are the religious ideas which were imparted to Saul of Tarsus as he sat at the feet of Gamaliel. 'The Patriarchs, as well as other personages of the Bible, accomplished or came near to perfection by their faith and love, unselfishness and charity, observances and performances, studies and works—of those ideals for which alone the world was worthy to be called into existence, and for which it deserves to exist. Thus they gathered treasures in heaven not for themselves but for others. By their works and charity their descendants experienced miracles and wonders in the course of their historical life. By their merits Israel escaped thousands of perils and dangers. For their sake Israel's immortality and eternity are assured.'

In order to teach young men to do good works there were stories told which were no doubt credible then and impressive. 'Not only do the merits of the fathers save or benefit the children, the merits of the children do a great deal of good to their parents. We have to mention first of all a story of *R. Akiba*. R. Akiba took a walk in a cemetery, and met a naked black man carrying on his shoulders wood, running like a horse. R. Akiba made him stand still, saying: "If you are a slave, and your master is very cruel, I will redeem you. In case you are very poor, I will help you with money." The man said: "I pray you let me go, because I am afraid that my superintendents in Hell will become very angry with me." R. Akiba said: "Who are you, and what is your work?" The man said: "I am dead, and daily am I sent forth to gather wood, by which I am burnt." R. Akiba inquired about his work before his death. The man confesses having been a publican (or tax-farmer), when he favoured the rich and tortured the poor. R. Akiba further inquires: "Have you heard perhaps from your superintendents whether there is some hope for you?" The man replies: "Yes, I heard something which is, however, impossible. They said: 'If I had a son who would rise in the community to say Kaddish, and the members of the community would answer "Amen," I could be saved.' Well, I left my wife with child, and I do not know whether she gave birth to a boy or a girl, and supposing the first is the case, who will teach my son Torah, for he is friendless in this world." R. Akiba took upon himself the duty to be this friend.'

The Rev. Samuel Palmer has given to a volume of children's sermons the title of *The Flash Lamp*, with the sub-title 'Gleams for the Guidance of Youth's Ready Feet' (Johnson; 4s. net). The volume contains forty sermons, divided into Object Lessons (of which the Flash Lamp is one), Nature Talks, and Parables. Without exception they possess the first requisite—they will be listened to. If the next necessity is a good moral, it is there also—but it is not drawn unskilfully at the end, it runs right through the sermon.

Twenty-six years ago a society was founded in London for the purpose of opposing the advance of Socialism in the sphere of Local Government. Its title was and is the London Municipal Society. All the while its President has been Lord Farquhar. In 1906 this society established a Department of Social Economics and began to issue books against Socialism. The latest book has been written by its Secretary, Mr. W. G. Towler along with Mr. W. Ray. The title is *Socialism: Its Promise and Failure* (P. S. King & Son).

The authors have no difficulty in defining Socialism. This is the definition: Socialism is

'the Socialisation of the means of production, distribution, and exchange, to be controlled by the State in the interest of the entire community, and the complete emancipation of labour from the domination of capitalism and landlordism, with the establishment of social and economic equality of the sexes.'

With that definition they believe that all Socialists agree. And that definition is bad enough. But that is not the worst of it. The deeds of the Socialists are worse than their words. Lenin and his fellows are now the awful example.

School Celebrations have surely caught on. For Mr. F. H. Hayward, D.Litt., M.A., B.Sc., Inspector of Schools, has proceeded to prepare and publish 'A Second Book of School Celebrations' (King; 5s. net). It is quite as enticing and quite as entertaining as the first book. However the children enjoy the acting of them, the reader can certainly enjoy the reading of them. And be instructed. The first of them all is *A Recital Celebration on the Military Conflicts in Palestine.* It begins with the prophetess Deborah (are the children taught to pronounce the *o* long or short?) and it passes on to Gideon and John and Jesus and the Crusades and Napoleon and Allenby—a real lesson in Geography and History and Christ. The next is 'An Expository Celebration on the Theme of Toleration.' Think of it—to teach them toleration before they are ten!

Messrs. Lippincott have reissued *The Report of the Seybert Commission on Spiritualism* ($1.50 net).

Henry Seybert was an enthusiastic believer in Modern Spiritualism. A short time before his death he gave to the University of Pennsylvania a sum of money sufficient to found a Chair of Philosophy, attaching to the gift the condition that the University should appoint a Commission to investigate the claims of Spiritualism. The Commission consisted of ten capable men, with Dr. H. H. Furness as Chairman. The Report now republished was issued in 1887. It is an unsparing condemnation. Not a single attempt to make out a spiritual origin for the phenomena witnessed was found to be genuine. Most of the efforts were clever, some of them were clumsy, all of them were fraudulent. The story of the great Dr. Slade's performances is most amusing and most damaging.

Dr. Elihu Grant, Professor of Biblical Literature in Haverford College, is the author of a book on *The Orient in Bible Times* (Lippincott; 10s. 6d. net). It is a history of the Near East. But the persons and events are selected for description, not because of their intrinsic importance, but because of their importance to the student of the Bible. It is also a history of the Bible itself, again not as literature, but as experience of life on the part of its writers and the nation to which they belonged. It is even a history of the country in which that nation dwelt. And as this co-operative plan proceeds there is no confusion; one department of study yields itself to the understanding of another.

At the end of each chapter there are suggestions for further study and the titles of the best books for it. The pictorial illustrations are extraordinarily good.

One of the greatest and one of the best known Orientalists of America is Professor Morris Jastrow, Jr., of the University of Philadelphia. Recently Dr. Jastrow has given himself to the help of the statesman and left the linguistic student alone. He has published books on the political problems of the East. The latest book has for title *The Eastern Question and its Solution* (Lippincott; 6s. net).

What is the Eastern Question? It is the question of what is to be done with Armenia and other countries of the Near East, which need protection and yet desire freedom. One attempt at solving the problem is the principle of mandates. Dr. Jastrow does not believe in the mandatory principle. He understands that it was suggested by Mr. Wilson and accepted by Mr. Lloyd George and M. Clemenceau as a way out of a conflict between two theories—the theory of grab and the theory of leave alone. And Dr. Jastrow believes in Mr. Wilson. But the mandate is a makeshift. He has a better plan than that. His plan is for America to join the rest of the Allies in the appointment of joint commissions to manage the affairs of Constantinople, Turkish Asia Minor, Armenia, Georgia, Azerbeijan, Syria, Palestine, Mesopotamia, and Arabia, entirely in the interests of these countries. So this is one voice, earnest and influential, raised in favour of the 'interference' of America with Europe.

The Right Rev. Edwin James Palmer, D.D.,

Bishop of Bombay, is as keenly interested in the matter of Reunion as any bishop at home. And he sees as clearly that Reunion is impossible until our ideas of the Ministry are brought into harmony. He wrote his book *The Great Church Awakes* (Longmans; 5s. net) before Dr. Headlam's Bampton Lectures were published. But he has had the opportunity of adding a note on that epoch-making volume. The whole controversy is narrowed down to a single point. Were the local 'bishops' (called also 'elders') of the New Testament ever appointed by the local church, or were they invariably ordained by the laying on of the hands of other bishops? Dr. Headlam shows that it is impossible to prove that they were invariably ordained by bishops. And if they were not, then the succession from the original Apostles was broken. Dr. Palmer is with Dr. Gore. He holds that 'a succession of persons holding and receiving one from another an exclusive commission to ordain existed in fact in the Gentile Churches from the very first, and that this system of ordination became the norm of the universal Church.'

It would have been difficult for the editor of the 'Great Leaders' series to find a better writer for *The Story of George Fox* than the man he has found, Dr. Rufus M. Jones. The series is published by the Macmillan Company at $1.50 each volume. The readers are supposed to be young people, but young and old will read this volume. For Professor Jones has so written that in spite of the distance in time and greater distance in manner we become thoroughly interested in the person and experiences of the great Quaker, and read the book right on to the end.

The Rev. Henry Sloane Coffin, Minister of the Madison Avenue Presbyterian Church, and Associate Professor in the Union Theological Seminary, New York City, is a firm believer in the gospel of the grace of God, as firm as was the Apostle Paul; but he believes, again as firmly as the Apostle, that we have been 'created in Christ Jesus unto good works.' And he preaches good works. His new book *A More Christian Industrial Order* (Macmillan; $1) is entirely occupied with good works. Not, however, of the old and obsolete variety, such good works as could be done on Sunday and obtain merit before God while leaving six days free for other things. Professor Coffin's good works are done on weekdays. His titles are, the Christian as Producer, as Consumer, as Owner, as Investor, as Employer and Employee. He is not extravagant, either in language or in expectation. And he has hope. 'Bishop Gore said recently: "There is now the usual depression and lowering of moral aims which always follows a time of war. For the real terror of war is not during the struggle; then the war has very ennobling powers. It is the after-war periods which are the curse of the world, and it looks as though this were going to prove true to-day. I own that I never felt anxiety such as I do now. I think the aspect of things has never been quite so dark as at this moment. I think the temper of the nations has degraded since the Armistice to a degree that is almost terrifying." But our faith in the potency of spiritual ideals rests in our conviction that they are no mere aspirations of high-minded men and women; they are inspirations from the Most Highest; they are the Spirit of God in man. The restlessness of our day is partly earth-born—the selfish striving for the possession of things, that "covetousness, which is idolatry"; partly it is the breath of heaven, stirring our consciences to a more just distribution both of the burdens and of the satisfactions of life, to a more considerate arrangement of our methods of work and enjoyment, so that the whole family of mankind, severally and collectively, receive their Father's bounteous provision for their bodies, minds, and spirits. Lincoln, the most conspicuous exponent of the democratic ideal, wrote to his friend, Joshua Speed: "I have no doubt it is the peculiar misfortune of both you and me to dream dreams of Elysium far exceeding all that anything earthly can realize." "*Peculiar misfortune*"?—they were his power by which the Union was conserved and the slave set free. The Christlike ideals which haunt us in this day of international reorganization and industrial readjustment—however scoffed at as chimerical—are to us promptings of the All-wise, which we may calmly, courageously, and confidently espouse.'

Dr. Harry F. Ward, Professor of Christian Ethics in Union Theological Seminary, New York, has given his answer to the question, What are we to do now that the War is over? in a volume entitled *The New Social Order* (Macmillan). He accepts the three ideals, Liberty, Equality, and Fraternity.

'The Western peoples,' he says, 'have taken to liberty quite eagerly; they are going to take to equality a little more soberly; but fraternity is still considered a beautiful sentiment, a very delightful ideal with which to beguile idle moments, but dismissed from the world of daily affairs as impractical. Are we now to discover that it is one of the vital forces of democracy which must find practical expression in organization, if freedom is to remain and equality is to be advanced?'

His answer is in the affirmative. It is just in the fullest and freest recognition of Fraternity, or 'Universal Social Service,' as he calls it, that for him lies the hope of the future. He discusses the matter in chapters headed 'Efficiency,' 'the Supremacy of Personality,' and 'Solidarity'; and then he expresses his hope in this way: 'It is increasingly apparent that the new order both in plan and in experiment is forming around certain definite principles. Men everywhere are seeking for a larger measure of equality and for the realization of fraternity in universal service to each other. They are more and more determined to make the social machinery an efficient means to the highest ends of human living. It is becoming manifest that the development of personality is to supersede the acquisition of goods as the goal of social activity, and that the fullest development of personality is to be found in the effort to realize the solidarity of the human family.'

But success cannot be had apart from God. 'The last word is with religion. Science and art and economic productivity do not complete the process of personal development. It is more than self-culture. The teaching of religion, drawn from all of human experience, is that the full realization of personality is to be found only in fellowship and service, wherein self-culture is utilized and completed. Religion further declares that personality reaches its highest expression when its fellowship and service embrace all mankind, and when it develops the sacrificial spirit.'

It may not be possible for any one to offer a complete readable and reliable history of philosophy in a single handy volume. But it is possible to do all this with one half at a time. For Mr. W. T. Stace has done it. He has written *A Critical History of Greek Philosophy* (Macmillan; 7s. 6d. net), and it is both reliable and readable. He has shown what a man can do who has a definite purpose in his mind, and does not spare himself in the carrying out of it. Whether or not he has in hand a similar volume on Modern Philosophy we do not know. But we think it probable. And then he will have covered all the ground. For there is no ancient philosophy but the Greek. 'There were great civilizations in Egypt, China, Assyria, and so on. They produced art and religion, but no philosophy to speak of. Even ancient Rome added nothing to the world's philosophical knowledge. Its so-called philosophers, Marcus Aurelius, Seneca, Epictetus, Lucretius, produced no essentially new principle. They were merely disciples of Greek Schools, whose writings may be full of interest and of noble feeling, but whose essential thoughts contained nothing not already developed by the Greeks.' The case of India is more doubtful. But Indian philosophy is religious rather than philosophical, and is generally left to the student of Religion.

But why ask us to know ancient philosophy of any kind? Has it not all been superseded by the modern? Mr. Stace does not think so. For philosophy is not as science. 'If Eratosthenes thought the circumference of the earth to be so much, whereas it has now been discovered to be so much, then the later correct view simply cancels and renders nugatory the older view. The one is correct, the other incorrect. We can ignore and forget the incorrect view altogether. But the development of philosophy proceeds on quite other principles. Philosophical truth is no sum in arithmetic to be totted up so that the answer is thus formally and finally correct or incorrect. Rather, the philosophical truth unfolds itself, factor by factor, in time, in the successive systems of philosophy, and it is only in the complete series that the complete truth is to be found. The system of Aristotle does not simply cancel and refute that of Plato. Spinoza does not simply abolish Descartes. Aristotle completes Plato, as his necessary complement. Spinoza does the same for Descartes. And so it is always. The calculation of Eratosthenes is simply wrong, and so we can afford to forget it. But the systems of Plato, Aristotle, Spinoza, Leibniz, etc., are all alike factors of the truth. They are as true now as they were in their own times, though they are not, and never were, the whole truth. And therefore it is that they are not simply wrong, done with, finished, ended, and that we can*not* afford to forget them.'

So this is a living book on a living subject. 'If I did not believe' says the author, 'that there is to be found here, in Greek philosophy, at least a measure of the truth, the truth that does not grow old, I would not waste five minutes of my life upon it.'

Bishop Charles Gore is much disturbed by the issue of *Dr. Headlam's Bampton Lectures.* He has written an answer in the form of an Open Letter to the Bishop of Nassau (Mowbray; 1s. net). This is what disturbs him: 'Dr. Headlam's volume seeks to show that the doctrine of the transmission by continuous succession from the apostles of the authority and gift requisite for ministry in the Church is a later doctrine unsupported by primitive and scriptural evidence, and therefore one which we can safely discard in favour of the doctrine that wherever there is the laying on of hands with prayer in a Christian congregation, by whomsoever the laying on of hands be conferred, provided there is the general intention to appoint a Christian minister, there we have a valid and sufficient ordination which the Church should recognize.'

Thomas Hardy has written an Introductory Note to Dora Sigerson's small volume of sketches entitled *A Dull Day in London* (Eveleigh Nash; 4s. 6d. net). The charm of the book is in its attitude. The subjects are as old as Adam and Eve, and they have been handled as artistically before. But this gifted Irish woman had an attitude to the creatures of God's hand that was all her own. What was it? Not sympathy exactly; perhaps sympathetic humour would nearly describe it. And once or twice as in 'The Child' there is the suggestion of tragedy.

If you wish to know *How to Organize Bazaars, Concerts, Fêtes, Exhibitions, and Various Charitable and other Functions* you will find the knowledge in a book with that title written by Mr. Attfield Fawkes (Pitman; 6s. net).

Mr. T. Sturge Moore has done a wonderful thing in his latest book *The Powers of the Air* (Grant Richards). Not only has he introduced us into the society of Athens and into intimate association with Socrates and Plato and other great ones there, but he has made us enter into their very souls. Their world is for one wonderful hour of reading our world. We see with their eyes, we are content to be limited by their outlook on life—a life into which Christ has not come. And what then? We count culture the end of all existence, and good manners the means. We are not greatly troubled that the poor deformed slave Smikros, though a clever sculptor, is beaten and maimed; we do not question his master's right to burn his hands into shapelessness. It is a society of savages, but how well-bred they are; how loftily they can think, how handsomely speak; what wonderful things they can do in art and letters.

Messrs. Schwann of Düsseldorf have published an edition of the New Testament in Greek, by Dr. H. J. Vogels. The title is in Latin, *Novum Testamentum Graece* (M.20; by post, M.24). The date is 1920.

In the Introduction (in German) the editor says that in outward appearance his edition recalls Nestle's, which was published in this country as well as in Germany, but in reality differs from that edition essentially. For Nestle made up his text out of the agreement of the editors, Vogels has made up his out of the MSS. and VSS. themselves. He has paid particular attention to the history of the text. And he has a high opinion of the value of the great versions. He believes the Vulgate to be of more importance than the Old Latin versions, and recommends Wordsworth's as the best edition of the Vulgate to work with.

There is an apparatus criticus at the foot of each page, chosen 'to show where and for what motive the original text had been altered.' For some of the New Testament writings, the editor tells us, especially for the Apocalypse, the apparatus would have been fuller, if he had not had to leave his books behind him in Strassburg.

The S.P.C.K. has published a small volume of Selections from the *Tell el-Amarna Letters* (4d. net). The selection and translation are Percy Handcock's.

To the 'Helps for Students of History' add a most acceptable volume by R. A. Roberts on *The Reports of the Historical MSS. Commission* (2s. 6d. net).

The Rev. Clement F. Rogers, M.A., has issued the third series of *Question Time in Hyde Park*

(S.P.C.K.; 8d. net)—as clever and as converting as ever.

The Hymn-Book of the Church is the title which Frances Arnold-Forster, S.Th., has given to a study of the growth of the Psalter (S.P.C.K.; 8s. net). The idea underlying it is that just as our modern hymn-books are the result of selection and modification, so the Psalter reached its present form only after a long series of adaptations to the ways in which the ancient Israelites desired to worship God. And the purpose of the book is to trace these adaptations. It is a study which demands critical and historical gifts of the highest order. One may be pardoned for doubting at the outset if a woman is likely to be competent. This woman, however, has been trained in as severe a school as any theologian, and it is necessary to read but a few pages of her book to perceive, with whatever surprise, that she has every gift that the undertaking demands. There is even in some places, such as in the place where she explains the musical phraseology of the Psalter ('Alamoth,' 'Sheminith,' and the like), evidence of a gift peculiarly her own—the gift of illustrating the ancient and obscure by means of the modern and intelligible. 'The Chronicles do not help us to an explanation of those puzzling Hebrew words in the titles of several of the Psalms, such as *Jonath elem rekohim* (*56*), or *Shushan Eduth* (*60* and *80*); nor do the English translations do anything to help our ignorance. "The silent dove of them that are afar off," or "The lily of testimony," is not much more intelligible to us than the strange Hebrew words. But when we learn that these are just the names of the melodies or musical "tones" to which these particular Psalms are to be sung, we are reminded of our own old-fashioned hymnals, with names of appropriate tunes (no whit less unintelligible) set over against the first line—*Martyrdom*, *Ben Rhydding*, *Darwell*, and the like. If, again, we find in the Psalter that the same musical assignment, *Altashheth*—that is, "Destroy it not"—is given to no less than four Psalms (Ps. *57*, *58*, *59*, *75*), we may remember how often in our hymn-books "Tallis' Canon," or some other well-established favourite, does more than double duty.'

Two valuable essays, divided into five chapters, occupy the end of the book, one on the Poetry of the Psalms (not commonplace by any means), and one on the Creed in the Psalter (quite original and effective).

In the book entitled *India in Conflict* (S.P.C.K.; 3s. 6d. net), written by the Rev. P. N. F. Young, M.A., Vice-Principal of St. Stephen's College, Delhi, and Agnes Ferrers, an interesting fact is quietly revealed. It is the fact that while the missionary goes to India for Christ's sake, he stays there for the sake of the Indian. First a quotation is made from Mr. Hugh Walpole's book 'The Secret City': 'Isn't it odd how one gets to love Russians—more than one's own people? The more stupid things they do the more you love them; whereas with one's own people it's quite the other way.' Then comes this comment: 'Mr. Walpole's book reminded me so often of India that it scarcely came as a surprise when one found him providing the very expression wanted to describe the peculiar lovableness of one's Indian friends. It would be interesting rather than profitable to attempt an analysis of this quality: it is sufficient to say that it is this rather than anything else that makes us their devoted servants.' It is not that Christ is less as the years pass, it is that India becomes more. Will the unbeliever in missions and missionaries think of it?

This is a book for unbelievers. For there is not a word of apology or advocacy in it.

To the S.P.C.K. 'Translations of Christian Literature' has been added a volume on *St. Patrick, his Writings and Life*, by Professor Newport J. D. White, D.D. (6s. 6d. net). In a short businesslike Introduction Dr. White discusses all the problems that gather round the Saint's life—the genuineness of the Confession and the Letter, the place of his captivity, his wanderings before his consecration as bishop in 411 or 412, the introduction of Christianity into Ireland. Then each of his writings has its own short Introduction. It is all scholarly and yet popular—the best book now for the understanding of the great missionary. And he *was* great. 'He planted great ideals in a new soil; and the value of this achievement is not impaired, so far as the planter is concerned, if the nature of the soil was prejudicial to a rapid or healthy growth. The mere presence of ideals, when it is recognized, is in itself a moral revolution. The man or the nation that has once seen a vision can never

again be as before. I have elsewhere characterized St. Patrick as a man of apostolic quality and Pauline temperament. Immeasurably inferior to St. Paul in knowledge and in intellect, he was his equal in the completeness of his self-consecration to the service of Christ; and in that lay the secret of his success in life and of the attraction of his personality after death. He "was not disobedient unto the heavenly vision"; and his constant application to himself of the language which St. Paul uses when speaking of his personal relations to God, to his work, his converts, and his adversaries, does not strike the reader as presumptuous or ridiculous, because we feel that it is justified by St. Patrick's moral and spiritual kinship with the Apostle of the Gentiles.'

The Central Board of Missions of the Church of England has issued its twelfth (1920) *Review of the Missions Overseas* (S.P.C.K.; 2s. 6d. net). The whole world is under review though the Church of England has yet much land to bring under cultivation. In many countries there is hope, in every country expectation. The most doubtful and most delicate problem is found in the Muhammadan areas. Will the disappearance of the Turk as a great political power be the recovery or the decline of Islam as a religious influence? For the moment the Muslim is joining national and international movements, and his religious faith in God and revelation and in the life to come is in danger of decay. 'For this,' says the Report, 'if for no other reason, he needs the sympathetic help of Christians.'

Mr. W. Blair Neatby, M.A., describes himself as an English Quaker, and that not by birth or upbringing but by conviction of the Truth. He has written a book on *The Message of Jesus* (Swarthmore Press; 2s. 6d. net). 'The thesis,' he says, 'is that the Fatherhood of God, being not (as we have too often supposed) one out of many principles in the teaching of the Master, but the one and sole fontal principle from which every other flows, is determinative of the whole body of Christian doctrine, and must be used as the guiding principle and the test of all our theological constructions.' So the message of Jesus is the Fatherhood of God. And when Jesus has delivered His message, what then? That is all, says Mr. Neatby—that is Jesus.

The Rev. C. C. Dobson, M.A., Vicar of St. Peter's, Paddington, is much occupied with thoughts of the place where the Lord's body lay. He believes in 'Gordon's Tomb.' He believes also in Mr. Latham's idea about the clothes and the napkin wrapped up and laid in a place by itself. But there are difficulties still. And it has occurred to him to ask Joseph of Arimathæa to explain exactly the construction of the tomb and how the body lay in it. Joseph does this in a letter to Onesimus, the same who once ran away from his master Philemon and found his Master Christ. There are photographs and plans. And it is all deeply interesting, for Mr. Dobson is himself deeply interested. The title is *The Story of the Empty Tomb* (Thynne).

The first volume of the 'New Humanist' series to be issued from the University of London Press is entitled *Education for Self-Realisation and Social Service* (7s. 6d. net). The author is Mr. Frank Watts, M.A., Lecturer in Psychology in the University of Manchester.

The two parts of the title go together. 'The thesis which we shall maintain in this volume is that individuality and sociality are the two indestructible elements of life out of the fusion of which all progress comes; and we hold that education is the process by which man is taught or otherwise learns spontaneously to refine, control and satisfy his egoistic impulses and desires in such a way that his conduct makes for the social as well as his own individual development and well-being.'

In this purpose Mr. Watts is quite up to date. For he believes that in education, 'the movement in favour of non-interference with the growth of the child and the attitude which applauds the post-Victorian principle that youth must not be restrained but at all costs be allowed to have its fling, is already past its prime.' A return has set in towards restraint. Even Madame Montessori, 'though she is an enthusiastic apostle of freedom for the child in the physical and intellectual provinces, allows no freedom in the ethical sphere.' But the restraint is not the restraint of the Victorian age. It is not the will of the teacher imposed on a class, regardless of individual aptitude. The new restraint is the natural action and reaction of the individual and the group on one another. It is that action, guided wisely by the well-

trained teacher, is to be the education of the future.

Mr. Watts is not afraid of his principles. He believes in the co-education of the sexes. 'We consider that there exists sufficient evidence for believing that systems which unnaturally segregate the sexes during the years of growth and maturity are productive of the greatest mischief. The life of the male or female who is compelled to live entirely apart from the "opposite" sex becomes emotionally impoverished, and is the seed-ground for the cultivation of most of the pathological forms which the reproductive instinct may take.'

Messrs. Watts, the Rationalist Press Publishers, have entered on a new series of biographies to be called 'Life-Stories of Famous Men.' The first two (issued in paper covers at 2s. net each) are *Thomas Henry Huxley*, written by Leonard Huxley, LL.D., and *Auguste Comte*, by F. J. Gould. They (subject and author) are chosen of course for their anti-religiousness; but there is nothing in either volume to take offence at. The idea is to make the private life as estimable as it can be made—an easy enough accomplishment in the case of Huxley, not so easy in the case of Comte.

The Communication of the Spirit.

By the Right Reverend G. H. S. Walpole, D.D., Bishop of Edinburgh.

There is an old story that tells of a great gift and how it was bestowed. Two men, master and disciple, were taking their last walk together. Both were conscious of an immediate parting, and for good and all. The elder was afraid that the suddenness of this separation might terrify his young friend, and he earnestly and more than once bade him depart, but the younger only clave to him the more resolutely. At last the master, bending affectionately over his friend, asked him to make any request that was near to his heart before he was taken away. 'What could he do for him?' Elisha, for he it was on whom this honour was conferred, did not hesitate. He needed many things—wisdom, guidance, fortitude, patience, and a hundred others—but one supreme wish was uppermost: he wanted his master's spirit. Having that, he had everything. To be strong, fearless, loyal, and faithful as Elijah had been was the most coveted gift. And as elder son placed over a large family of younger prophetic brothers it was natural that he should crave for the exercise of this larger responsibility of the elder son a double portion.

It is this that every disciple naturally desires from the master he follows. The young artist imitating as he can a Turner or a Watts does not crave so much his technical skill as that spirit which gives colour and life to the canvas: the musician who has been fired by new ambitions since he entered the circle of the great master's pupils seeks to catch the spirit that gives tone and warmth to every piece that is played: the man of letters does not covet so much Shakespeare's gift of language or his power of expression as the spirit that creates the immortal characters of his plays. Or still more common is the feeling that so many have on reading some great biography. They do not desire so much their hero's talents and gifts, his scholarship, accurate memory, quick intelligence, scientific power, mathematical cleverness, for they feel they might have them and yet be selfish, mean, vain, lazy, and self-indulgent; but what they covet is the fine spirit which lay behind all that he had and which gave life and power to all he did. And this feeling was pre-eminently that of the disciples of Christ. It was not His miraculous power nor His singular gift in speaking, so that the common people heard Him gladly. They craved the Spirit that ennobled every movement, every action, every word. To say things as He said them and to do things as He did them—they could hope for nothing better than that. And had he asked them, as Elijah asked Elisha, what they would like to have before He left them, they would have said with one voice, 'Thy Spirit.'

But this gift seems incommunicable. Elijah virtually confessed that it was when he not only told his friend that he had asked an hard thing, but that its communication depended not so