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on most of them with conviction; all the more so when we find a critic so thorough and so unbiassed by tradition as Dr. Percy Gardiner declaring that the Fourth Evangelist 'regards himself as commissioned to give to the Church the testimony of an eye-witness of the events which he records,' and that his Gospel is 'professedly historical and in parts full of genuine historic tradition,' and that 'we have much reason for believing that the Gospel was written by a disciple of John the Apostle,' also for believing that chap. 21 and the First Epistle are by the Evangelist, whoever he may have been (*The Ephesian Gospel*, pp. 53, 61, 65, 74, 79, 83).

In the two volumes of his *Via Media* (1877), Cardinal Newman, who may certainly be regarded as one of the most consummate controversialists of the nineteenth century, crosses swords with himself and endeavours to answer the arguments which he had urged against the Church of Rome forty years earlier, when he was a member of the Church of England. Of course Protestants might be suspected of being prejudiced; but not a few critics of this apologetic work were of opinion that on various particulars the attack of the Anglican was superior to the Roman defence. Somewhat similarly there are one or two particulars in which quite friendly critics are inclined to think that the position which Sanday took in his first work is stronger than that which he thought that he was compelled to take in his latest ones, especially with regard to certain miracles. In 1872, respecting the Miracle at Cana, he wrote: 'The miracle may have, and probably has a symbolical meaning; but if so, this must not be laid to the account of the Evangelist and in no way invalidates his testimony. The description is throughout that of actual occurrence. The details on which stress is laid are not those which lend themselves to allegory. . . . These considerations strongly tend to make us believe that the miracle in connection with which they occur is real' (pp. 51, 52). Respecting the Feeding of the 5000 he wrote: 'Those who look upon the question of miracles as foreclosed on *a priori* grounds are compelled to violate all the canons of historical evidence, or else to fall back upon rationalizing expedients that are considerably more incredible than miracles. . . . I feel compelled to believe in the truth of the general narrative—because of its consistency, because of its marvellous and transcendent originality, because of the utter impossibility to account for it either by conscious or unconscious invention' (p. 126). Respecting the Raising of Lazarus he wrote: 'I prefer to abide by the ordinary canons of historical evidence; and if we confine ourselves to these, the evidence for miracles is abundant and conclusive. Not least so is it with reference to the Raising of Lazarus. An unbiassed reader coming to this narrative and putting its miraculous character for the moment out of sight would naturally conclude that it was history of a very high order, and that it bore all the marks and signs of having been written by a person who had been present at the occurrence himself' (p. 182).

It may perhaps be admitted that the criticism which has accumulated during the last forty years would require somewhat more moderation in tone in the judgments just quoted. But in substance they still hold, and have not yet been proved to be erroneous. If they do not amount to proof, neither do the arguments by which we are urged to discredit them. It is by no means certain that the distinction drawn between miracles which are *supra naturam* and miracles which are *contra naturam* is real; and if it is not, then the reason for rejecting the latter class, while we accept the former, falls to the ground. But this subject must be left for a future paper.

Literature.

DENNEY.

Sir William Robertson Nicoll has published a selection of the letters received by him from Dr. Denney during a friendship of more than a quarter of a century's duration. *Letters of Principal James Denney to W. Robertson Nicoll, 1893–1917*, is the title (Hodder & Stoughton; 8vo, pp. xliii, 270; 7s. 6d. net).

It is a book to be read at a sitting—however long the sitting. To know Denney and to know the books and men Denney discusses is to be

more than interested in it. What does it do for Dr. Denney himself? Professor Robert Mackintosh has written a book on the Atonement in which he says of Dr. Denney: 'That imperious theologian reminds a reader constantly of the Gladstonian temperament and temper—so preternaturally clear in seeing what it sees; so impatiently contemptuous of those who dare to observe anything which the Master-mind had not detected.' Is that the Denney of the letters? Take this on Professor Kirsopp Lake: 'I enclose one or two reviews, including one, a little longer than so short a book usually gets, on Lake on the Resurrection. We have enough and to spare of the kind of man who splits the world into two unrelated sections called historical and spiritual, but mostly they do not quite realize what they are doing. The odd thing in Lake is that he has some perception of it, yet does not seem to mind. "To think that he should know what he is, and be that he is"—it is a spectacle, if not for men and angels, for philosophers and Christians to wonder at.' Take this on Professor Sanday: 'I enclose a notice of Sanday's book, which I found here when I came home. It was an evil hour for Sanday when he took Moberly and Du Bose for philosophers, and now that he has gone in for William James and Myers he is past praying for.' Those are the short, sharp decisions that give colour to the 'imperious theologian' idea. But there are other decisions than those.

On the Person of our Lord, Dr. Denney was to the very end feeling his way, and this book shows that he knew it. 'I dread ways of putting the Catholic doctrine of the Trinity, which do nothing but challenge contradiction. "Jesus is God" seems to me one of these provocative ways, and therefore I avoid it. It has the same objectionableness in my mind as calling Mary the mother of God.' Yet Dr. Denney accepted the Fourth Gospel, and with it Thomas's 'My Lord and my God.'

The editor has a fine appreciation—frank and emotional. But he will allow us to say that the very best thing in the book is the section entitled 'Memories of a Student.' This is written by Professor James A. Robertson of Aberdeen. Its sanity, its simplicity, its loyalty, its very language—all are excellent. Read this description of a single scene: 'I remember very vividly how, once, in the class, he was warning us solemnly against the employment of sarcasm in the pulpit. "Sarcasm," says Carlyle, "is the language of the devil." A pause, while the lips hesitated, moving with the burden of a momentarily suppressed aside. Then he let it go: "And one might almost say it was Carlyle's mother tongue." The class laughed unrestrainedly; subsided; then was swept by a second wave of merriment. The Professor's own gravity collapsed—one of the few times, almost the only time, he descended, in the class, from the academic pedestal. He laughed very self-consciously. It was a witty stroke in itself; but in the very act of condemning sarcasm, he had been detected perpetrating a sarcasm himself—"hoist," by his own hand, "with his own petard."'

NORTHERN RHODESIA.

Three of the most valuable books in the study of Religion are entitled *The Tshi-speaking Peoples of the Slave Coast*, *The Ewe-speaking Peoples of the Gold Coast*, and *The Yoruba-speaking Peoples of the Slave Coast*. All these books were written by Lieut.-Col. A. B. Ellis, and they are in constant use. Now there will be added to them a fourth book, entitled *The Ila-speaking Peoples of Northern Rhodesia* (Macmillan; 2 vols., illustrated; 50s. net). The authors are Edwin W. Smith and Andrew Murray Dale.

The new book has the immediate and manifest advantage over Col. Ellis's volumes, that it is illustrated. It is illustrated profusely and expensively. And the illustrations are not merely ornamental. They are selected for their scientific value. Every plate makes more intelligible, and of course more easily remembered, the description of person or custom, of implement or edifice, which is given in the text.

The authors have worked, and for the most part written, independently. But they have consulted one another throughout. This opportunity of consultation is another count in their favour. But the most agreeable feature of the book, and the most scientifically valuable, is the sympathy they have both had with the natives among whom they did their work. They write for experts in anthropology, but—'At the same time we wish to say that we have studied the Ba-ila, not as curious zoological specimens, but as fellow men and women; our interest in them is far from being

academic. We have devoted some of our best years to their improvement. We believe them to be a people of great capacity, who with sympathetic, patient, firm guidance may advance very far. And in writing our book we have had our successors in view, whether magistrates or missionaries. They will take up their labours at a more advanced point than that at which we could commence ours; we trust their success will be proportionately greater than ours. It is a doctrine commonly enough taught in these days, but (if we may assume the preacher's gown for a moment) we would like here to emphasise its truth on all who follow us. We would say to them: learn to look at the world through the eyes of your people, make their language and ways of thinking as much as possible your own, saturate yourself in their folklore. If your studies in preparation for your present task have had to do with law and theology, let your mind now be given to the people, and study them with an ardour equal at least to that you gave to your professional studies. And withal, do not forget that these Ba-ila are flesh and blood and soul as you and we are. It is to help you and so help the Ba-ila that we have chiefly written this book.'

There was a time when such an avowal would have been taken as a confession of incompetence. Now, however, it will be reckoned for righteousness. We have passed that evolutionary stage in the study of any subject at which the utmost distance and detachment was considered to be necessary for the most accurate results.

But we must enter the book. The fourth part (there are five parts in all) deals with Religion. The first chapter of that part deals with Dynamism. What is Dynamism? 'In the earlier chapters of this book we have used the words magic, magical, as convenient expressions for the mysterious elements in life; but we prefer not to use the words in this connection. And that for two reasons. They are ambiguous in meaning, and they appear to convey the sense of something inferior, illicit, bad. Nor for similar reasons do we use that other term so commonly employed in descriptions of African races: Fetishism. We prefer the word Dynamism, because the beliefs and practices we wish to include under it have not necessarily any evil intention, and because it expresses simply what we believe to be the nature of their belief and practice—the belief in, and the practices associated with the belief in hidden, mysterious, super-sensible, pervading energy, powers, potencies, forces. We may call them what we please; there is no need to be more definite than the Ba-ila are themselves; the more vague the name we give to the dunamis the nearer we shall come to the Ba-ila conception. We may call it X, or use the word Od: the name does not matter, as long as we recognise the existence and nature of the belief itself.'

That paragraph should be enough to enable any one to see how great the distance is between the old ideas of native religion entertained, not only by missionaries but by the best accredited scholars, and the new understanding and attitude.

But again: The X (or the Od, if a word is better than a letter) pervades everything. 'Usually it is quiescent. In itself it is neither good nor bad; it is amoral, neutral; but it can be tapped by people and turned to use—to evil use or good according to the intention of the person who uses it. The *banganga*, *basonzhi*, and *balozhi* are those who have the secret of manipulation. The *banganga* can draw out the forces contained in various plants and other things and put them to beneficent purposes, as in curing the sick and making amulets and talismans; or to maleficent purposes, as when they provide the warlock with death-dealing drugs. The *basonzhi* can tap the forces, and by their means look into the future and discover things unknown; they are uniformly beneficent in intention. On the other hand, the *balozhi* draw on these mysterious energies to plague and destroy their fellow-men.

'The only thing in civilisation which we can compare with this conception is electricity. We are to imagine all things charged with something as mysterious and pervasive as electricity. Like electricity, it can be utilised for legitimate ends: but it is a perilous thing to mishandle. For any rash or ignorant person to come into contact with a live wire is, as we know, dangerous. And, we suppose, a person could be so charged with electricity that he would be a danger to any one touching him. So in the minds of the Ba-ila is it with this immanent energy.'

BERGSON.

If all the philosophers were as easily understood (and as well worth understanding) as Henri

Bergson, how pleasant, and surely how profitable also, would be the reading of philosophy. But the volume of lectures and essays which Professor H. Wildon Carr has translated, is the easiest and the most immediately instructive of all the books by Bergson which have been published in this country. Its title is *Mind-Energy* (Macmillan; 8vo, pp. x, 212; 10s. net).

In the very beginning of the book the translator arrests our attention by announcing a revolution in physics and in psychology. 'A revolution' is Professor Wildon Carr's own word: 'A revolution has overtaken the general concept of the nature of physical reality. This is due to the development of the electro-magnetic theory of matter. In modern physics we may say that the old concept of stuff has been completely displaced by the new concept of radiant energy.'

'An analogous change,' he then says, 'has gradually meanwhile pervaded the whole science of psychology. In recent years we have witnessed the opening up of a new and long-unsuspected realm of fact to scientific investigation, the unconscious mind. The very term seemed to the older philosophy to imply a latent contradiction, to-day it is a simple general description of recognized phenomena. Just as a dynamic concept of physical reality has replaced the older static concept in the mathematical sciences, and as this has long found expression in the term energy, so a dynamic concept of psychical reality has replaced the older concept of mind which identified it with awareness or consciousness, and the physical analogy suggests energy as the most expressive term for it.' In other words, the older psychology studied consciousness, the newer studies unconsciousness.

But to Bergson. The essays are independent, but every one of them touches a living issue. Life and Consciousness, the Soul and the Body, Psychical Research, Dreams, Recognition, Intellectual Effort, Brain and Thought—these are their subjects. On Dreams he is explicit. The mind is loose, off the hinge, there but not regulatively there, and so any sound will send it off on any representation. 'I dream that I am on a platform, addressing an assembly. A confused murmur arises at the back of the auditorium. It increases. It becomes a muttering, a roar, a frightful tumult. At length there resounds from all parts, bursting out in regular rhythm, the cry,—Out! Out! At this moment I become suddenly awake. A dog is barking in a neighbouring garden, and with each Wow! Wow! of the dog the cry Out! Out! seems to be identical.'

Bergson is in sympathy with psychical research, and he believes that in that way, or in some other way, we shall yet become certain, scientifically certain, of the fact of immortality. 'If there be a beyond for conscious beings, I cannot see why we should not be able to discover the means to explore it. Nothing which concerns man is likely to conceal itself deliberately from the eyes of man. Sometimes, moreover, the information we imagine to be far off, even infinitely distant, is at our side, waiting only till it pleases us to notice it. Recollect what has happened in regard to another beyond, that of ultra-planetary space. Auguste Comte declared the chemical composition of the heavenly bodies to be for ever unknowable by us. A few years later the spectroscope was invented, and to-day we know, better than if we had gone there, what the stars are made of.'

SLAVERY AND AFTER.

Mr. Stephen Graham is a traveller. He has travelled over many lands, and, as a traveller should, on his feet. Latest of all he has travelled over the Southern States of America. He travels with a purpose, not for pleasure, though he enjoys travelling, but for instruction—for our instruction who cannot travel. And he has, beyond most of his contemporaries, the power of imparting his instruction. He can write with unfailing interest and even charm.

He has travelled over the Southern States of America in order to be able to tell us about the coloured inhabitants of those States. *Children of the Slaves* he calls them and his book (Macmillan; 8vo, pp. 315, 12s. net). He has heard, we have all heard, rumours of ostracism, injustice, even lynching—of lynching on the increase, of the year 1919 as one of the blackest—and he went to find out what truth there is in these rumours.

It is an uneasy story he tells. 'Throughout the whole of the South it is impossible to eat or drink with a coloured man or woman.' He quotes examples of injustice of all sorts—distressing enough some of them. But he finds compensations, and even the negroes themselves find compensations. He listened to a negro orator. The orator said:

'A coloured man has got to be much more careful in this country than a white man. He'll be more heavily punished for the same crime. If he gets into a dispute with a white man he's bound to lose his case. So he won't get into the dispute. (*Laughter.*) Where a white man gets five years' imprisonment the Negro gets put in the electric chair. Where the white man gets six days he gets two years. If a white man seduces a coloured girl she never gets redress. If the other thing occurs the Negro is legally executed, or lynched. What is the result of all that inequality? Why, it is making us a more moral, less criminal, less violent people than the Whites. Once at a mixed school they were teaching the black and white boys to jump. The white boys jumped and the black boys jumped. But when it was the black boys' turn the teacher always lifted the jumping-stick a few inches. What was the consequence? Why, after a while, every coloured boy in that school could jump at least a foot higher than any white boy.'

The tales of lynching are terrible. What is the solution of the problem? 'The colour issue will never be settled by all Negroes becoming Whites. It seems clear also that it cannot be solved by all men becoming mulattoes. There seems to remain just one obvious solution, and that is in distinct and parallel development, equality before the law, and mutual understanding and tolerance.'

Perhaps the abolition of slavery was a mistake? Perhaps it was not. You go and read Stephen Graham on that. And then apply it to the present problem.

THE COMTIST CALENDAR.

Messrs. Macmillan have issued a new, revised and enlarged, edition of *The New Calendar of Great Men* (8vo, pp. xxiv, 708; 30s. net). It contains biographies of the 559 worthies of all ages and nations in the Positivist Calendar of Auguste Comte. It is edited by Frederic Harrison, S. H. Swinny, and F. S. Marvin.

'The book was first published in 1892, having been projected in 1883 by the Newton Hall Committee, to illustrate the general theory of historical development put forth in various works by Auguste Comte. His entire scheme of Sociology is based on a sense of the unity of human evolution. And with a view, he has told us, to impress visually on the public mind a general conception of the Past, and to revive the sense of continuity in the ages, he published in April 1849, a sheet which he described as the *Positivist Calendar*, "or concrete view of the preparatory period of man's history." It was avowedly provisional, intended specially for the Nineteenth Century, and for Western Europe. Therein he arranged a series of typical names, illustrious in all departments of thought and power, beginning with Moses and ending with the poets and thinkers of the first generation of the nineteenth century. The greatest names were associated with the months; 52 other great names with the weeks; and one worthy was given to each day of the year, less important types being in many cases substituted for those in Leap Year. There are in all 559 names of eminent men and women in this Calendar, distributed into four classes of greater or less importance; they range over all ages, races, and countries; and they embrace Religion, Poetry, Philosophy, War, Statesmanship, Industry, and Science.

'The present volume is a collection of condensed biographies of all the 559 persons thus selected as types of the general advancement of civilisation. Each biographical notice varies in fulness according to the importance of each name. The main object has been to give an estimate of the effective work of each, and his contribution to civilisation—the facts of the life being stated sufficiently to explain the place he occupies in the sum of human progress.'

The author of each biography signs the biography with his initials. There are sixteen authors, including the three editors; and it is noticeable that ten of them are dead. The best known are Professor Beesly, Professor Desch, and Sir Godfrey Lushington. One of the contributors, Mr. G. P. Macdonell, M.A., died in early manhood. Had he lived he would probably have been as well known as any of them, so at least his ability and industry gave promise.

COLUMBA.

There has been some important work done on Columba recently, but a thoroughly modern and attractively written life was only made all the more conspicuously necessary. The book that one felt the need of has been written by Miss Lucy Menzies—*Saint Columba of Iona: A Study of his*

Life, his Times, and his Influence (Dent; 8s. 6d. net).

Miss Menzies does not appear to have had any particular kind of reader in mind, wisely believing that all readers enjoy good writing even though all are not able to appreciate honest research and accurate delineation. It is the man or woman therefore who knows the subject best who will find the fullest enjoyment in the book, but by many others it will be remembered as their happy introduction to one of the very finest men and one of the very fairest enterprises in the history of Christianity.

Miss Menzies brings out clearly one important fact—the fact that Columba's Christianity was an amalgam of Christianity and heathenism. 'Celtic heathenism,' she says, 'was not uprooted, it was only modified, and as there was no violent upheaval, many heathen practices were carried over into the Christian Church: the Christians altered the point of view which governed them, the sign of the Cross "sained" them and they were thus adapted to the new faith. As Columba appropriated the places of worship the Druids had used, it seems probable that the lands and property of the Druids ultimately fell into the hands of the Christian missionaries who supplanted them. When a Highland chief was convinced that the Christians had more power and knowledge than the Druids, and when he adopted the Christian as his adviser, he would naturally make over to him any lands or moneys the Druid had held in respect of his office. And so with spiritual things: the Christians fell heir to many practices and rites of Celtic heathenism.'

Then follow examples. Take one example: 'Offering the gods gifts of food was a common way of craving their favour, and this pagan custom persisted long into Christian times. At Iona till the end of the eighteenth century, on the midnight before Maundy Thursday, the *Great Gruel* was thrown into the sea at Machar, that the sea in return might cast up sufficient sea-weed to manure the land for the ploughing. "As day merged from Wednesday to Thursday, a man walked out into the sea up to his waist and poured out the offering of gruel, chanting his incantation:

O God of the sea
Put weed in the drawing-wave
To enrich the ground,
To shower on us food."

Then all the people took up the tale, singing the stave.'

THE RELIGIOUS CONSCIOUSNESS.

Dr. James Bissett Pratt, Professor of Philosophy in Williams College, has published a psychological study of *The Religious Consciousness* (Macmillan; 8vo, pp. viii, 488). From the beginning to the end of the book he is considering whether or not psychology as a science can account for all that is known as religious experience. And he could not be occupied with a question that is more serious. For we are coming more and more to rely upon our experience as the proof for us of the being and attributes of God; and if that experience is a mere matter of brain disturbance, where is our confidence?

What answer does Professor Pratt give? His answer is that psychology is really not a science. Let it say what it chooses to say about nerves and notions, it does not know enough about the human being to say anything with certainty. It is a wonderful admission from a professional psychologist. His words are worth recording:

'The "Laws of Psychology" can hardly be stated explicitly without a wink, and I sometimes feel that modern psychologists are in much the same predicament as the augurs of Cicero's time. For there is an undeniable chasm, not only between mathematics and the physical sciences, but also between physics and psychology. And there are many philosophers and psychologists — and it would seem a steadily increasing number of them—who believe that there is a reason for this chasm. For in the opinion of these thinkers the object which psychology studies is in nature essentially different from the object of the physical sciences. Psychology, in fact, seems to be a mixture of two sciences, or to have at least a two-fold subject-matter. It is in part a description of certain psychical processes which are directly connected with certain physiological processes and which therefore obey the laws of the bodily mechanism; and it is also *a description of the way in which persons usually think and act.* Such a view of the task of psychology is, I confess, not the orthodox view in most psychological circles, but it is a view held by many individual psychologists and philosophers, and one which (whatever else may be said of it) is essentially empirical, undogmatic, and close to the facts.'

'May it not then perhaps be,' he adds, 'that the mystics are the seers of our world, and that whenever

they open the eyes of their souls, the Eternal Light pours in; and that though we blind ones learnedly describe, generalize, and explain their experience by regular psychological laws which take account only of the psycho-physical organism, still the light is really there and the mystic apprehends it directly, even as he says? This question is not for psychological discussion. But I think we may say at least this much: that while the psychology of religion must have a free hand, and while it is hopeless to look to it for a proof of anything transcendent, nothing that it can say should prevent the religious man, who wishes to be perfectly loyal to logic and loyal to truth, from seeing in his own spiritual experiences the genuine influence of a living God.'

FIJI.

The islands in the Pacific which together go by the name of Fiji are inhabited by many races. For after their discovery, and especially after the discovery of sandal-wood in them, still more after the discovery of a way of exporting good sugar from them, they were invaded by men of all varieties of race and character. The natives would not work: somebody had to do the work instead.

Now 'these new classes of residents thus introduced have never in any way tended to amalgamate with the Fijians, who remain apart in their own, often remote, villages; and at best furnish a few temporary hands for coconut cultivation and similar congenial jobs — always of a temporary character.'

Are they good for nothing, then? Listen. When the war broke out Fiji was in imminent danger from the German Pacific squadron, 'and, despite the fact that all the white folk who could possibly get away, rushed across to Europe, every effort was made to improvise defences. The Natives were at least as eager and anxious to help as any other class of the population; it was comparatively easy to keep them in the islands for home defence, though it was by no means their own wish not to repair to the "homeland," as they too had come to regard England, for service there; but they poured out their money, to an astonishing extent, and helped in every other possible way. And as soon as volunteers had been called for, for a native labour corps to go "home," the response was so great that selection was the only difficulty. And those who were selected, distinguished themselves, according to the military authorities under whom they served at home, not only as the best workers of any body of natives that came home, but also as the best behaved, and the most amenable to discipline.'

Miss Agnes Gardner King went to Fiji for health. Being of an inquiring mind and an artist, she collected enough about the Fijians (the real Fijians) to make a book and illustrate it. The illustrations are quite unique—an occasional full-page sketch, more often a little bit in the midst of the type — always individual, interpreting. She could not speak Fijian, but she had with her one who had lived her life among the people and had an entrance into their homes and their hearts. The book is *Islands Far Away* (Sifton; 8vo, pp. xxvii, 256; 18s. net).

Of her stories the most terrible is that of the village which offended a great Chief, and was condemned to extinction. One house was taken every year. The inmates were clubbed and eaten, the house was burned. Year after year, one every year, and only one house escaped. Miss King got the story from a woman who had lived in it.

And now? Do not pretend to be able to speak about the worthlessness of Missions till you read this book. The author of it was just as others who hear of missions as a far-away fancy of some good people—they are really good people, are they not? —and then she came, saw, and was conquered.

She saw that the native Christian pastor has some work to do: 'Suddenly I was startled by the very barbaric sound of the beating of the "lali," the famous wooden drum of Fiji, which in the old days used to summon the people to the horrible cannibal feasts. I had seen the drums lying in the village; they looked like great pig-troughs, hollowed out of a tree trunk, and I had been told what they were, but had never heard them till that night. The dull, penetrating half-musical thud sent a shiver down my back, and I looked round to see what was to happen. The people in the room had all assumed reverential attitudes, and were quietly waiting. Presently the leaves at the door rustled and a tall figure stepped in. It was the native missionary, who with the rest of the people had been away at the funeral feast. He was dressed in a clean white shirt and sulu, and was a handsome, well-made man, very dark and with bushy hair, but with a singularly sweet expression. He raised his hand in benediction, and the

people bowed devoutly. Then he squatted on the floor among us, and the whole company joined in singing, in Fijian, the hymn—"Abide with me"—and never did the beautiful old hymn seem more beautiful. It was sung in parts, with perfect precision, the rich voices of the men blending in sweet harmony with the clear, ringing voices of the women and boys; I felt I should like to listen to it for ever. The native missionary then read a portion of scripture and offered a prayer, the people all kneeling with their foreheads on the ground. After another hymn had been sung he went away as silently as he came, and entered the next house. He goes round thus to each house, and this beautiful little service takes place every night. No worship has ever impressed me so much, though I have heard fine music with well-trained choirs in many of the world's most famous cathedrals, where great preachers have expounded the Word of God. This simple service touched a deeper chord.'

THE PHILOSOPHY OF FINE ART.

Whatever we may think of Hegel's theory of the State—and the practical result of it in the War has made us think rather meanly of it—we cannot withhold our admiration from the thorough way in which he works it out. He works out his theory of Fine Art as thoroughly. And although we may be not one whit surer that it will stand in the evil day, there has as yet been no sufficient test put upon it to make us refuse our admiration to the theory itself.

Hitherto, indeed, the great obstacle has been the difficulty of comprehending it. Any philosophical student who gave the time to it could perceive the grandeur of its outline. But the immense proportions of it, and the difficulty of the language used to express it, have been enough to let it

> Sink into the depths without a groan,
> Unknelled, uncoffined, and unknown.

It is true, Professor Bernard Bosanquet, our only remaining out-and-out Hegelian, translated the introduction some time ago, an introduction which 'covers summarily the whole range of the fine arts—symbolic, classic, and romantic art; architecture, sculpture, painting, poetry, and music; showing the manner in which the same problem was dealt with in different ages and with different vehicles of expression.' But it is to the honour of Mr. F. P. B. Osmaston, B.A., that he has had the patience to translate into English the whole of Hegel's *Vorlesungen über die Aesthetik*, and it is to the honour of Messrs. Bell & Sons that they have issued the translation in four attractive volumes with the title of *The Philosophy of Fine Art* (crown 8vo, pp. xxii, 405; xiii, 401; xv, 430; xix, 356; 25s. net).

It is translated well. And that word 'well' has a weight to carry. Who would have translated it better? Some one who knew the common tongue of Hegel's countrymen as well as the philosophical language of Hegel? Mr. Osmaston knows the philosophy and the philosophical language. And he has never considered time or strength ill spent which at last gave him a closely approximate meaning of a difficult passage in a closely approximate English rendering.

As we read the book we read the footnotes also. They are not long, and they are not numerous. But they are essential. For again and again in a footnote the translator lets us share his perplexity and reconsider his rendering. 'By *Witzigkeit* I presume Hegel means oddity and funniness of every kind—perhaps "humorous eccentricity" would interpret it.' The sentence is: 'The configuration of sculpture must, however, entirely proceed from the pure spiritual energy of an imagination and thought that denudes its content of all the haphazard features of personal life and bodily presence; it must have no leanings for idiosyncracies, or any place for the mere emotion, desire, and variety of accidental impulse and pleasantry.'

And then occasionally, in a footnote, Hegel is corrected by his translator, and the correction will stand. In one place Raphael is contrasted with the earlier Italian painters as somewhat 'inferior in depth, power, and ideality of expression, while he surpasses them in the technique of his craft, in the beauty of vital grouping, in draughtsmanship and the like.' On which Mr. Osmaston footnotes thus:

'The above passage is open to criticism. Hegel hardly makes allowance for the fact that the defective technique, so far as it is defective, of the earlier masters, was mainly due to their state of knowledge. Art was, in a certain aspect of technique, in its infancy. Moreover, to compare Dutch landscape with that of Bellini or Raphael is to compare things that are each unique of their

kind and not comparable. Their aim was entirely different. In such pictures as the San Sisto Madonna of Raphael, the great Crucifixion of Tintoret, or the Entombment of Titian it is quite impossible to maintain that the earnestness of conception is in any way inferior to the technique, although we have no doubt a different degree of conviction expressed by Fra Angelico. And the classical landscape of Titian or Tintoret is of its type supreme.'

FRENCH CIVILIZATION.

'If patriotism had no other basis but physical geography, if it meant only the love of the land that our eyes have seen, then parochialism alone would be justified. Why should the Lorrainer care for Gascony, with its alien soil and sky? In primitive times each "pays" was a self-contained community, with its internal circulation of men, products, and money: there are traces of this purely local economic activity even to-day. As late as 1789 each province was as anxious to remain self-supporting as the great military nations of our own times. Centralization, and its corollary specialization, have greatly diminished the originality, harmony, and completeness of local life. A "pays" is no longer a miniature nation. Vidal de la Blache, at the close of his survey of the French "pays," confesses that it gives a picture of the France of yesterday rather than of the France of to-day. Railroads and national markets have obliterated minor physical boundaries. And the national frontier itself has long been outgrown. Take industrial cities at random—Lyons, Rouen, Roubaix—each drawing its materials from distant parts, or sending its finished products to the end of the world: economically, they are in France rather than essentially French. It took a thousand years to turn France from a congeries of "pays" into a genuine nation. But the same process which created the nation is at work beyond the nation, and cannot be reversed. Just as Hurepoix, Gâtinais, Vexin, Beauvoisis, Valois, were consolidated into Ile-de-France; just as Ile-de-France, Béarn, Alsace, Corsica, Brittany, were slowly welded into France; just as inevitably have the nations already surrendered in all but in name their separate existence, and the larger unit is only waiting for our formal recognition. Such is the lesson that geography will teach us, if it be studied as a dynamic science.'

That progressive paragraph is taken from a fine volume on *French Civilization*, by Albert Léon Guérard (Fisher Unwin; 8vo, pp. 328; 21s. net). It stands before, though it was published after, the same author's *French Civilization in the Nineteenth Century*, for its period is 'from the Origins to the Close of the Middle Ages.' It is a well-written book, and well arranged, and we believe it is reliable. From the quotation made one can see how truly patriotic M. Guérard is, and how enlightened a patriot. But we must strengthen its strength with one other quotation from a later page, for this is one of the deep things of to-day. 'The ideal of French civilization is therefore to subdue instincts, to conquer prejudices, and to enthrone reason in their place. But it is obvious that such an ideal transcends the limits of France. Thus did the French Revolution proclaim "the Rights of Man"; thus did Victor Hugo, the most popular of French poets, and the most patriotic, hail the coming of the Universal Republic, in which France would gladly lose herself; thus, at a supreme moment in the nation's history, did M. Clemenceau, the incarnation of France's fighting spirit, exclaim: "France, of old the soldier of God, then the soldier of Humanity, and ever the soldier of the Ideal!" "Nationalism," in the narrower sense, is in France either a fossil or an importation; the truest Frenchman is he who follows most fearlessly the pioneering tradition of his race, and proclaims himself a citizen of the world.'

If any man should leave the Bible and take his text from some other book, that man seems to be the Rev. Herbert Snell. He finds *Parables in Great Books* (Allenson; fcap. 8vo, pp. 171; 5s. net)—in Browning's 'Pippa Passes,' in Sienkiewicz's *Quo Vadis*, in George Eliot's *Silas Marner*, in Stevenson's *Jekyll and Hyde*, in Balzac's *Atheist's Mass*, and elsewhere; and in every book he finds the parable a text for a sermon which is certainly worth reading and must have been worth listening to.

Do not miss seeing Maurice Hewlett's last book. Last?—no, latest. He has much to say about old age and retirement, but he is not so old who can write so feelingly. We have interrupted ourselves in the reading of it. For it is a book of short essays—prose poems the reviewers call this writing

now. And there is all the virtue of poetry in the sketch of Tom Moore's wife Bessy, all the penetration in the criticism of Mr. Clutton-Brock's definition of the Kingdom of God, and all the imagination in the story of the Crystal Vase. The title is *In a Green Shade* (Bell; crown 8vo, pp. xvi, 171; 6s. net).

'Now, then, comes the question: Can the high in heart become poor in heart, or the high-minded humble themselves? If it is hard for the man rich in goods to enter the Kingdom of Heaven, is it not still harder for the man stored with knowledge? How are Mr. Clutton-Brock and the Hibbert Lecturer to become as little children? How will Mr. Wells manage it? He, too, is in the stream, splashing about and apparently enjoying himself. But you may call an invisible God an invisible king, if you please, and yet be no nearer the heart of the matter. A change of definitions will not do it. And what of Sir Oliver Lodge and Sir Conan Doyle? Are their outpourings symptomatic? I don't myself think so. They are concerned with a future life, whereas those who seek a common religion will take no account of life at all, past, present, or to come, once they have found the Kingdom of Heaven. Those eloquent and (I trust) sincere gospellers are agog to dispel that sense of loss which besets us just now. It is not that we fear death so much, but that we miss the dead—and no wonder. Hence these prophets crying Lo here! and Lo there! That they have reassured many I know well, that they have baffled others I know also, for they have baffled me. My puzzle is that, with evidence of authenticity difficult to withstand, the things they can find to report are so trivial. The test of a revelation I take to be exactly the same as the test of a good poem. It doesn't much matter whether the thing revealed is new or not. Is it so revealed that we needs must believe it? Relevance is to the point, compatibility is to the point. But when Sir Oliver Lodge's medium puts whisky and cigars into the mouth of the dead, we don't laugh: it is too serious for that. We change the conversation.'

A real, and easily understood, interest is felt in a book with the title of *William Honyman Gillespie of Torbanehill* (T. & T. Clark; 8vo, pp. 464; 5s.). For here is a life-story, well told, of a man who gave his life to one object, and in spite of all discouragement marched breast forward to the end, believing it to be (as it is) the highest purpose to which any man could give his life. What was it? It was just Milton's: to justify the ways of God to man—the method being simply to discover what God is. 'The Argument, a priori,' as he called it, is here in this handsome volume, condensed by the editor Mr. James Urquhart, F.S.A. (Scot.), and commended by Professor H. R. Mackintosh. But more than the Argument is the man. It is a gain to the optimist, a reproach to the pessimist, to make his acquaintance.

Every writer with any sense of moral responsibility has to write about the War and what we should do now. Professor Hugh Black has written his book. *The Cleavage of the World*, he calls it (Hodder & Stoughton; crown 8vo, viii, 279; 6s. net). Of the War itself, its cause and its conduct, he has decided opinions and he expresses them decidedly. He lets off neither Kaiser nor common people. And he does not understand the Christianity which has already forgotten their evil deeds. But he is at his best on the ethical issues now before us. Writing in America, and in the first place for Americans, he has to say something about democracy. He says it well. We have already passed, he says, beyond Lincoln's definition of democracy. We have passed beyond any political definition. 'The only democracy worth considering is that which looks forward to a world of persons, each with the right and opportunity to become all that true manhood may mean. It looks to a social state where each member will be guaranteed a chance to make the contribution of his complete self. Instead of being the end of the individual, it will really be his true beginning. The ideal to which the movement looks is the kingdom of God.'

Professor A. H. McNeile's little volume on *Self-Training in Meditation* has been published in a second edition, enlarged (Heffer; 2s. net).

The Rev. James H. Snowden, D.D., LL.D., Professor of Systematic Theology in the Western Theological Seminary, Pittsburgh, Pa., has written a book on *The Personality of God* (Macmillan; $1.75). And being written by Dr. Snowden, the book is at once scientific and popular. For after long experience he can write for a whole nation more easily than a good preacher can speak to a whole congregation.

And then he has knowledge enough to know what he does not know. He does not know whether God or man has personality. But he knows that he knows enough about the personality of God and man to live by—to live for God and live for man. For—'Few of our results are of any other degree of assurance, and only in mathematical demonstrations do we reach absolute certainty, and even this is doubted by some thinkers. All our practical conclusions rest on probability of greater or less degree. And such knowledge answers our practical purposes, and we act upon it with full confidence. We may not demonstrate the personality of God so as to put it beyond the doubt of skeptical or thoughtful minds, but we may reach it along many converging lines of probability which meet in a focus of faith that becomes a practical assurance and guidance in action.'

A severely scientific book on *The Psychology of Childhood* has been written by Naomi Norsworthy, Ph.D., and Mary Theodora Whitley, Ph.D., both of Columbia University (Macmillan; 8vo, pp. xix, 375). Professor Norsworthy and Professor Whitley are not instructors of the foolish or teachers of babes. Their instruction is more evidently addressed to 'them that are perfect' in this matter of education. And their demand is that education should be based on a thorough, even a prolonged, study of child nature.

And what is child nature? Is it not one thing at one stage of childhood and another thing at another stage? It is. They admit it. They emphasize it.

'From about three to seven or eight there are definite evidences of creative imagination. It is characterized by the fairy-tale element, its disregard of the possible. It is fantastic, and the flights of fancy in which children of this age indulge are comparable only to the night dreams of adults. As they grow older, between ten and thirteen perhaps, most children become more matter of fact. Their productive imagery loses its fanciful characteristics and becomes more bound by the laws of the possible. The imagery of children of this age is more practical, of value as it accomplishes results; it still has a large share in their plays, but it tends to be more purposeful. It is objective rather than subjective, realistic rather than fanciful. During adolescence, a new element is added in the intensity of the emotional life of that period. The imagery now takes on many of the characteristics of the first period, though the content of the imagery is different; it is no longer of the fairy-tale type, but has to do with the youths' and maidens' own doings, ambitions, accomplishments, and plans. It is highly subjective, for the adolescents always hold the centre of the stage in their dreams. The element of fancy, and the joy in the imagery for its own sake make it like the early period rather than the intermediate one, but it may be termed idealistic, since persons and human relationships are of prime concern rather than mere miraculous occurrences. This is pre-eminently the age for day-dreaming. True, it appears earlier, especially with sensitive, lonely children, but at this age almost all indulge in it. Dr. Smith's investigation in the "Psychology of Daydreams" emphasizes the frequency and the absorbing power of this type of mental life. As the period of adolescence passes, the swing of the pendulum is again away from the fanciful, emotional type of imagination to the practical. The adolescent type now passes altogether with most people, though some individuals never grow away from it at all; yet the average adult is so pressed upon by the demands of a practical world that his imagery, to fill his need, must measure up to the requirements of life.'

Another excellent book in 'The Heritage of India' series is *A History of Hindī Literature*, by F. E. Keay, M.A. (Oxford Univ. Press; 2s. 6d. net). How many men besides Mr. Keay could have written it? To the student of Hinduism it will save endless research and uncertainty.

Mary E. Monteith is a spiritualist, and *The Fringe of Immortality* (Murray; 6s. net) is a book in favour of spiritualism. But it is not a book of the crude materialistic kind, quoting endless events which have no significance except to show the gullibility of *homo sapiens*. It is an effort to state the theory of psychic phenomena, to co-ordinate them with other forms of experience, even to give them a scientific foundation. Psychism is the modern form of mysticism, we are told. 'The private and personal phenomena of mediæval mystics from a divine source is replaced by a private and personal revelation in modern psychics from a lower source—that of discarnate individuals.

This is the keynote of the mysticism of to-day. It is more human; it has more direct bearing on the needs of common humanity. At the same time, the modern and personal side called psychic revelation is a good step lower than the aspirations of the mystics whose sole aim was communion with God. It need not necessarily be inferior as regards motive, but it is as well to recognize that the desire to attain communion with a discarnate spirit of our own order is not divine aspiration.'

The Rev. J. R. Cohu, M.A., is still a young man but he has written many books. He began soon. He says himself that he began too soon. In a preface to the latest book, *The Bible and Modern Thought* (Murray; 8vo, pp. xi, 341; 16s. net), he says: 'In 1908, I published "The Old Testament in the Light of Modern Research." Troubled and perplexed by the moral and intellectual difficulties of the Bible, I had found much light poured on its pages by the writings of, *e.g.*, Robertson Smith, Driver, Wellhausen, etc., and, with a convert's zeal, I wanted to help others in their perplexity. Reviewers were unduly kind, the book was on 'popular' lines, the edition soon sold out, and I was pressed for another. I refused, because an eminent and friendly reviewer had meanwhile sent me, at my request, a long list of *corrigenda* which opened my eyes. I resolved to suppress the book, devote ten years to further study, and then rewrite it on entirely new lines. I wish it to be clearly understood that, although this book covers the same ground and bears a similar title, the whole subject is so differently treated that the two works have nothing in common and might well have been written by independent authors.'

Well, that is candid. If the second-hand booksellers see it they will look out for copies of 'The Old Testament in the Light of Modern Research,' and offer them at a fancy price, marked 'out of print and very scarce.' And the copies will be bought. But our business is with *The Bible and Modern Thought.*

Now, if Mr. Cohu does not always write accurately, he does always write clearly. You begin a book of his and you read it to the end. Whenever he thinks you may weary of facts and figures he throws them down to the bottom of the page. It is probable that we can obtain a good idea of the Bible (according to the interpretation of moderate critics like Driver) from the easy reading of this book as surely as from the painful study of any number of learned introductions. But we must not be done with it until we have returned on the footnotes. For a clear and acceptable explanation of the names of God read the note on page 101. And then for an utterly unacceptable and amazingly erroneous note on the theology of the Apostle Paul turn to page 218. This is the note:

'St. Paul's indictment of the law is biased, yet essentially true in idea. He saw Jews making a legalism, which did not suit *his* temperament, the one way to heaven; and Jewish Christians making Christ *plus* the law God's one way of salvation; *i.e.* James, Peter, etc., found "Moses and the Prophets" their true spiritual meat, as Christ implies in Lk. xvi. 29. No! Paul retorts: It must be the one or the other. "If righteousness come by the law," even in part, "then Christ died in vain." Salvation is of "grace," God's pure gift, *not at all* man's own achievement by "works of the law." The tendency of all reformers is to exaggerate. We can no more take *au pied de la lettre* Paul's sweeping denunciation of the law, his old creed on which he had turned his back, than we can unreservedly take Luther's denunciation of Rome. The colours of the pictures are too strong, the values distorted, and give a false impression. The Twelve and Christians of 160 A.D. (2 Pet. iii.) found Paul "hard to be understood," so do many of us to-day. His misinterpreted creed led to abuses, even immorality, *e.g.* Antinomian Christians took his "faith without works" literally, and acted accordingly, and so do some to-day.'

Mr. Eric Robertson, M.A., Fellow of the Punjab University, has been studying the Bible for himself, and he has come to conclusions about it which are sufficiently satisfying to his own heart and conscience to encourage him to write a book. He calls it *The Human Bible* (Nisbet; 8vo, pp. xiii, 431 and chart; 15s. net).

The title tells a tale. It is the human element in the Bible, both in the Old Testament and in the New, that has attracted Mr. Robertson. No doubt that is quite the contrary, even the contradictory, of the attitude of the writers of the Bible; for to see God in all history and in all life was their only aspiration. But Mr. Robertson is neither a Jew nor an early Christian. He is an

after-the-war Indian official, who believes in the Bible, and believes that to fulfil its mission now it must be taken out of the hands of the 'orthodox theologians' and put into the people's hands, as a human book, the most human and helpful book in the world.

For 'orthodox theology has strenuously served its ages, but is not adequately serving this age: nor will it, without vast change, serve any future age, so far as we can see. Modern criticism has done much in a short time; it has purged our vision for the Bible's meaning; but it does not advise; it does not draw us with the cords of a man to a Son of Man. Criticism is not, therefore, to be blamed. It faithfully lays down the sifted materials on which it worked so patiently. It is a duty for all believers of "honest and good heart" to accept the position of to-day's advanced Christianity with the reinforced conviction that Jesus's gospel is the highest fact within human experience. Humanity, and therefore the Son of Man, must be recognised as nobler than either theology or criticism has been able to acknowledge them. They are to be apprehended in their relation to the universe only in terms of the Eternal Spirit of which they are part. Suffering, self-sacrifice, are to be frankly received as the lesson and explanation of our place in evolution. The awfulness of the love of truth looms upon the age with the force of religion speaking in authorised terms of science. Self-sacrifice is not to be supposed as an individual's readiness to sink self to secure hedonism for others. Self-sacrifice is fidelity to the creational aim of mankind, a pressing forward, a "doing without" in order to know more, an aiding by example, in the quest of soul-expression for the world, a hearty resolve to teach nothing suspected by the teacher to be false, a search for that happiness Godward which sits easy to material pleasures. When fathers and mothers can gather the children round their knees and use the words of Jesus to illustrate, from the native intuitions of all God's young ones, these elements of our inheritance, there will grow up more men and women than ever before, with unirritated, unshakeable faith in God and Man.'

Visions and Beliefs in the West of Ireland collected and arranged by Lady Gregory: with two Essays and Notes by W. B. Yeats (Putnam; 2 vols., crown 8vo, pp. 293, 343).

The Essays by Mr. Yeats are on 'Witches and Wizards and Irish Folk-lore' in the first volume, and on 'Swedenborg, Mediums, and the Desolate Places' in the second. Of the two, the first is the more relevant. The second essay is an exposition of Swedenborgianism, with which Mr. Yeats has considerable sympathy, together with a historical sketch of the rise of modern Spiritualism, with which he has some practical and more literary acquaintance, but not quite so much sympathy: 'Today while the great battle in Northern France is still undecided, should I climb to the top of that old house in Soho where a medium is sitting among servant girls, some one would, it may be, ask for news of Gordon Highlander or Munster Fusilier, and the fat old woman would tell in Cockney language how the dead do not yet know they are dead, but stumble on amid visionary smoke and noise, and how angelic spirits seek to awaken them but still in vain.'

The Notes are, in the first volume, very full and very valuable. The first note of all is quite an essay, on 'The Faery People.' 'One hears today in Galway, stories of love adventures between countrywomen or countrymen and the People of Faery—there are several in this book and these adventures have been always a principal theme to Gaelic poets. A goddess came to Cuchulain upon the battlefield, but sometimes it is the mortal who must go to them. "Oh beautiful woman, will you come with me to the wonderful country that is mine? It is pleasant to be looking at the people there: beautiful people without any blemish; their hair is of the colour of the flag flower, their fair body is as white as snow, the colour of the foxglove is on every cheek. The young never grow old there, the fields and the flowers are as pleasant to be looking at as the blackbird's eggs; warm and sweet streams of mead and wine flow through that country: there is no care and no sorrow upon any person; we see others, but we ourselves are not seen." Did Dame Kettler, a great lady of Kilkenny who was accused of witchcraft early in the fifteenth century, find such a lover when she offered up the combs of cocks and the bronzed tail feathers of nine peacocks; or had she indeed, as her enemies affirmed at the trial, been enamoured with "one of the meaner sort of hell"?'

But the book is Lady Gregory's. How did she come to gather these tales? Mr. Yeats says: 'Some fifteen years ago I was in bad health and

could not work, and Lady Gregory brought me from cottage to cottage while she began to collect the stories in this book, and presently when I was at work again she went on with her collection alone till it grew to be, so far as I know, the most considerable book of its kind.'

The Committee of the Religious Tract Society has brought up to date its *Biblical Atlas and Scripture Gazetteer* (12s. net). The maps have been redrawn by Henry Courtier, F.R.G.S., the introductions have been revised and enlarged, and the references have been made much more copious and precise.

Under the title of *Forms of Oratorical Expression and their Delivery* (Simpkin; 10s. 6d. net), Mr. J. N. Ruffin, B.A., has published a dictionary of figures of speech, with illustrative quotations. It is an amazing gathering of queer words. Opening a page at random we find 'Catachresis,' 'Catacosmesis,' and 'Charientismus.' Further on, 'Epanalepsis,' 'Epanaphora,' 'Epanodos,' 'Epanorthosis,' 'Eperotesis,' and 'Epidiorthosis,' follow one another in alphabetical order.

First there is the derivation of the word, Greek words being sometimes given in Greek letters, sometimes not; next, the meaning; and finally examples are offered of the use of the figure. But the monotony is occasionally interrupted by an account of some orator and his oratory, to which in some cases is added a portrait of the orator.

Take a short (and therefore not very representative) example:

'DIPLASIASMUS: Greek *dia*, double, twice, two; *plasso*, to mould, fashion; is a figure of words by which the orator makes a repetition of a word or name for the sake of emphasis. An immediate repetition with added emphasis: "O swallow, swallow, flying, flying south."—Tennyson. Also a repetition after one or two words intervening: "Again and again"; "On, Stanley, on."—Scott.'

Professor Vernon Bartlet writes an Introduction to Mr. Godfrey E. Phillips's book on *The Ancient Church and Modern India* (S.C.M.; crown 8vo, pp. xiv, 140; 4s. net). He writes enthusiastically: 'I feel it a deep satisfaction to be allowed to commend it to the attention of the youth, in particular, both of India and of English-speaking lands, as a picture loyal in intention to truth as such, wherever found, competent in its knowledge of the essential facts, gracious in spirit to all men and their cherished convictions, and therefore entitled to be read with respect and attention as the best thing of its kind at present within reach anywhere.' He also writes wisely. For he knows the historical situation as few men know it, and he has read this book in manuscript. So here it is, for the student of the Early Church instructive, for the Indian Missionary's equipment necessary, for all enjoyable. With no little skill the author selects the essential things and always with his eye on India. Of Gnosticism he says: 'The chief danger from the whole Gnostic movement was that the Church might become a Theosophical Society offering enlightenment to an esoteric circle, instead of a Church of Christ offering redemption to all mankind. It was such men as Irenæus who saved the situation by their insistence upon Christ's historical personality as the basis of all Christian thinking, to which the whole of it must be related, and by reference to which the whole of it must be justified.'

The latest additions to the 'Helps for Students of History' are *A Guide to Franciscan Studies*, by A. G. Little (S.P.C.K.; 1s. 6d. net); *The Latin Orient*, by William Miller, M.A., LL.D. (1s. 6d. net); and *Ecclesiastical Records*, by Professor Claude Jenkins (1s. 9d. net). And to the Texts for Students is added *Itinerarium Regis Ricardi*, by M. T. Stead (1s. 9d. net).

To his series, *The Minor Prophets Unfolded*, Canon A. Lukyn Williams, D.D., has added Nahum, Habakkuk, and Zephaniah (S.P.C.K.; fcap. 8vo, pp. 59; 2s. 6d. net).

Out of *A Short History of Russia*, by A. R. Ephimenko, Professor in the Higher Academy for Women at Petrograd, before the War, you may learn all you need to know of the past of that mighty land in order to appreciate its situation in the present. And you may learn it pleasantly. For the book has been translated into English very skilfully by Mr. Herbert Moore, M.A. (S.P.C.K.; crown 8vo, pp. xi, 158; 6s. 6d. net). The illustrations will be useful; the maps are indispensable.

'The essential doctrine of monophysitism is the

assertion of the absolute numerical unity of the person of Christ. It carries to extremes its denial of the dual personality maintained by the Nestorians. All vestiges of quality were banished from His being; there were not two persons: there were not even two natures. There was in Christ only the one nature of God the Word.' Thus does the Rev. A. A. Luce, M.C., D.D., define the heresy on which he has written the volume entitled *Monophysitism Past and Present: A Study in Christology* (S.P.C.K.; crown 8vo, pp. 142; 7s. 6d. net). The subject is of living interest. We are in the centre now of a great controversy over the Person of Christ — a controversy of no less momentousness that it is being conducted with less fuss and fury than of old. The investigation made by Dr. Luce is thorough and broad. He takes thought, will, and feeling separately and shows that Christ possessed them all. The monophysites had to explain the signs of them and explained them away. But Christ had them, and has them still, and so He is the true man as well as the true God.

The Donnellan Lectures for 1920 were delivered by the Very Rev. J. Armitage Robinson, D.D., Dean of Wells. Their subject was *Barnabas, Hermas, and the Didache*. They are now issued by the S.P.C.K. (in crown 8vo, vii, 119) at 6s. net. Few scholars in any land are so well equipped for such an exposition as Dr. Robinson. And yet even he has missed an opportunity. Both Barnabas and Hermas used the Testimony Book, and their use of it solves some problems and rectifies some mistakes, but Dr. Robinson has not thought of it. Instead of supposing that in his complicated quotations the Shepherd culled a bit from St. Paul, a bit from St. James, and a bit from somebody else, it is simpler to believe that he used the Book of Testimonies, the very same book as St. Paul and St. James, for their own purposes, had used before him.

To their series of 'Ecclesiastical Biographies' the S.P.C.K. editors have added a biography of *Walter de Wenlok*, Abbot of Westminster, by the Right Reverend Ernest Harold Pearce, Litt.D., F.S.A., Bishop of Worcester (8vo, pp. 236; 12s. net). It is such a study as only Deans have leisure for, and since Dr. Pearce was removed from his sub-deanery at Westminster and sent to a bishopric he has had to be content with less detail (and more delight to his readers) than if he had had the key of the Abbey in his pocket all the time. 'More delight,' for this is a more gossipy book, and probably a less bulky book, than the author once intended it to be. The man and his times are both made to live before us, and that is enough.

It is now generally admitted, even by Cambridge scholars, that Westcott somewhat side-tracked theology for a time by giving so imperious a place to the Incarnation. But the Rev. Herbert A. Watson, D.D., is one Cambridge man who does not make the admission. To him, as to Westcott, the Incarnation is all-determining. To it all previous revelation goes, out of it all subsequent knowledge flows. And he seeks to make his own faith ours by associating the Incarnation with personality—the very subject of greatest interest, both philosophically and theologically, at the present time. He has written a truly great book, a book with all the weight of learning and firmness of faith of a day when theology was indeed the Queen of Sciences, on *The Incarnation and Personality* (S.P.C.K.; 8vo, pp. 221; 9s. net).

There is not only scholarship and assurance in the book, there is fresh thought and suggestiveness. Have you, for example, noticed this point? If you have, has it carried you all the way?—'Many of the parables are descriptions of the kingdom of heaven, in its inclusiveness, its value, its discriminating quality, its persuasiveness. But it is not simply as a society that it is considered, for it is distinctly compared to a person. If anything could clinch the intention of the Christian religion, it would be this characteristic of the parables, that they compare the kingdom of heaven to a *man*, who does this or that. And that calls attention to the principle of life that is enunciated in Christianity, the idea of personality. God is not a force. He is a personal activity, He is a Person in activity. When He comes into contact with humanity, even in a society, He stamps His character upon it, He expresses Himself within it as a personality. That is His communication of living power, that is His communication of life.'

Keeping to the Parables, notice another thing. We have been taught to ignore the details of a parable and seize upon the one clear lesson. Dr.

Watson reminds us that in the case of the only parables which our Lord explained, the Sower and the Tares, He explained every feature separately. Then he says: 'One purpose of our Lord's parabolic teaching is said to appear in the differentiating process which that form of teaching sets up. It serves as a test of character, because it separates those who understand from those who do not understand. It even develops the power of understanding, and makes dulness of understanding still more dull. We are to take understanding in a spiritual rather than an intellectual sense. Now the Incarnation appeals to the spiritual sense rather than to the intellectual, for it is above all in the spiritual world that the relation of man to God has full effect. And yet here the less important details have their value. For we see in the life of Christ that nothing is passed over. In His dealings with humanity He did not neglect even the hairs of the head. He had so raised life as to give every part of it its value, because it has a meaning. He has encouraged us to find out its meaning. As S. Peter learnt, He made nothing common. The Incarnation was penetrating as well as condescending, inclusive as well as considerate. And the meaning of life that it has drawn out is this, that all things work together, that there is no break in the chain, that comparison means the relation of the actual to the real, that all experience is religious experience.'

The Teaching in Parables.

By the Reverend Arnold Brooks, M.A., late Rector of St. Andrew's, Edinburgh.

St. Matthew xiii. 10–15, 'And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.'

St. Mark iv. 10–12, 'And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.'

St. Luke viii. 9, 10, 'And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand.'

The disciples differed from the multitude in the intelligent interest which they showed in the teaching of Jesus. This interest manifested itself in their desire to know why Christ taught the people in parables, and also in eagerness to have the moral lesson of the parables explained to themselves. This twofold quality of mental alertness and keen humility entitled them to receive the higher truth. Such truth can be given only to those who exercise their intelligence and are willing to confess their ignorance. The multitude, on the contrary, through their wilful and stupid indifference to spiritual things, were in danger of losing, through lack of exercise, the very faculties through which alone the mysteries of the kingdom could be appreciated. They had made themselves incapable of receiving spiritual truth, which came with immediate and direct appeal to conscience and will and mind. Therefore for them interest in higher things had to be awakened through the