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Ac 28[2]). Taken all in all these encomia of the Cross are extraordinarily valuable evidences of the practical religion of ancient Christianity that remained indestructible beneath the surface of the theological religion of the thinkers.

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Do they not gleam with a special light, these ancient lines concerning the power of the Cross, now in the post-war Passion-tide? Many of them are as if written for to-day. Over countless hosts of the weary and heavy laden, over the desolate and the maimed, over the hungry, starving, and despairing, the Crucified extends arms of blessing, gentle and kind, divinely compassionate. But the Crucified is also 'the head of men,' and mankind, torn by enmity, bitterness, and mistrust, will only then have peace when it recognizes that He is 'the safety of the world.'

Literature.

THE TOMB OF SENET.

The Second Memoir of the Theban Tombs Series, edited by Mr. N. de Garis Davies and Dr. Alan H. Gardiner, has been issued. It is a detailed descriptive and pictorial representation of *The Tomb of Antefoker, Vizier of Sesostris I., and of his Wife, Senet* (Allen & Unwin; 42s. net). Of the description Dr. Gardiner writes one chapter; the rest is the work of Mr. Davies. Dr. Gardiner describes the Graffiti, that is to say, the scribblings made on Senet's Tomb (for the tomb is Senet's, not her husband's) by tourists. Those early tourists could not resist the temptation which assails tourists in all ages to leave some footprint on the sands of time. But the Egyptian tourist was more reverential than most tourists, more serious-minded certainly. 'The scribe Dhuty, justified, came to see this tomb of the time of Kheperkarē' (Sesostris I.). Thereupon he praised god greatly.' That is how one of them scribbles. Most of the Graffiti, Dr. Gardiner thinks, belong to the reign of Tuthmosis I. But one seems to be later, and it is especially interesting: 'The scribe Amenemhēt, son of the elder of the forecourt Dhutmōsĕ, born of [An]tef, came to seę [this] tomb of the vizier Antefoker. It was pleasant in [his] heart . . . profitable for eternity. His name shall exist . . . offerings in it, say "an-offering-that-the-king-gives" to Osiris in front of [the westerners] . . . Rē', and the gods lords of the necropolis; *prt-ḫrw* offerings of bread and beer, oxen and geese, linen and cloth, incense and oil, all things good and pure which heaven gives and earth creates and Nile brings as his offering to the *ka* of Antefoker, justified.' That 'scribe Amenemhet' Dr. Gardiner believes to be no other than the Amenemhet whose tomb was published as the first memoir of this series. Thus we possess his actual signature and a sufficient specimen of his handwriting. Amenemhet belongs to the reign of Tuthmosis III.

The chapters which Mr. de Garis Davies has written are in the simplest and severest style of scientific description. And so, at every turn, revelations of humanity occur which thrill the reader by their unexpectedness. One thing can never be hidden: it is the earnestness, the agonizing earnestness, of the human being to be right with God. Where did that hunger of heart come from? As the barge of the dead moves forward to the place of judgment, there is always the sacrifice of an animal. In the case of Senet's death-barge there is, however, a unique feature. A brace of geese are seen to leave the boat and fly forwards. 'It is not a mere artistic addition; it is a noted omen of good. The boat that put up a flight of birds as she passed down river had the best of auspices, especially if, as would generally happen, the birds took the same course as the boat itself, and thus became spirit-heralds to point its way, or were welcomed as the bird-souls of the deceased. A bird in the rigging is still a sailor's omen, and one may be seen perching on the masts in Tombs 40, 78, 90, and flying over them in Tomb 57.' And then comes the most pathetic fact of all. So intense is the desire for justification that sometimes the auspices are forced. The two birds are tied to the burial shrine to be let loose at the proper moment. They must be made to fly, and they must fly forward.

But all this is by way of introduction. The

chief purpose of the Memoir is to furnish us with a full representation of the tomb in all its aspects. And that purpose is nobly accomplished. The large quarto page takes in a considerable portion of the paintings for the eye to rest upon at once. And in spite of the terrible fate which had befallen the tomb—its destruction by fire—there are paintings enough left for any one's eye to rest upon with wonder. Besides the forty-two plates in line and collotype, there are six plates in colour, the work of Mrs. Nina de Garis Davies.

CRITICAL REALISM.

There has for some time been a desire on the part of philosophical writers to make philosophy easy to understand. With the authors of *Essays in Critical Realism* (Macmillan; 10s. net) the desire is all the other way. No book you ever attempted to read gave you so poor an opinion of your intelligence. Fortunately the editor is clear enough in his Preface. Before you begin to seek a desperate way through its thorns and briars you can tell what the book is about, as well as how it came into existence.

The authors, all but one, are or were Professors of Philosophy in America — Professor Durant Drake in Vassar College, Professor Arthur O. Lovejoy in Johns Hopkins University, Professor James Bissett Pratt in Williams College, Professor Arthur K. Rogers in Yale, Professor George Santayana lately in Harvard, Associate Professor Roy Wood Sellars in the University of Michigan, Dr. C. A. Strong formerly Professor of Psychology in Columbia.

Those seven professors are the exponents of a new philosophy which they have called 'Critical Realism.' They have met together and they have corresponded. The essay which each of them has written for this volume has been criticised by the others, so that 'while the doctrine as here presented is, by contrast with the other well-known views, essentially that which all the members of the group have held for some years past, its final expression has been greatly clarified and its analysis sharpened by the elaborate mutual criticism to which our papers have been subjected.'

But what is Critical Realism?

'The doctrine here defended, while definitely realistic, is distinctly different from the "new" realism of the American group, whose volume, published in 1912, was a signal example of the value of co-operative effort in crystallizing and advertising a point of view in philosophy. Our realism is not a physically monistic realism, or a merely logical realism, and escapes the many difficulties which have prevented the general acceptance of the "new" realism. It is also free, we believe, from the errors and ambiguities of the older realism of Locke and his successors. To find an adjective that should connote the essential features of our brand of realism seemed chimerical and we have contented ourselves with the vague, but accurate, phrase *critical realism*. Needless to say, the word "critical" has no reference to the Kantian philosophy, which should not be allowed to monopolize that excellent adjective. Our choice of this phrase was confirmed by the fact that several members of the group had already used it for their views—which, however divergent their expression, have been, we recognize, essentially the same.'

It is a volume of epistemology, and we venture to suggest that the reader should begin with Professor Pratt. For not only is he less difficult than the others, but his subject is the Possibility of Knowledge, and he writes as if he counted that the first thing to be sure of. He even gives a full exposition of the critical realistic theory.

THE BOOK OF JOB.

Professor Morris Jastrow's critical edition of Ecclesiastes is scarcely digested yet, and here is an edition of *The Book of Job* (Lippincott; 18s. net), as critical and as difficult to absorb. Every idea that we have been taught about 'the literary masterpiece of the Old Testament' is overturned, except that it is still the literary masterpiece. There are two quite distinct Jobs in it; there are two distinct Gods; there are several distinct poems.

First of all there was a folk-tale, coming from that indefinite region denominated 'the East,' in which was told the story of a good man, the typical good man, who suffered sorely but held to his faith in God. That God was not Yahweh. But when the tale came into the hands of the Hebrew minstrels the name of the God of Israel was substituted for the original unnamed God of the nations.

Then there met together a few friends in the post-exilic days of scepticism. Forming a symposium, they seized the folk-tale, slightly altered it, by the introduction of Satan perhaps, and the

'wager' between Yahweh and him, in order to show that human misery may be due to mere caprice, and they worked out the long poem in which Job and his three friends discourse of the ways of God with men. The three friends were in the original tale, but they became very different men in the symposium. There were additions and many modifications made in later times, including the speech of Elihu and the introduction of the Almighty.

Now all this may be seen elsewhere, but not in this persuasiveness. Professor Morris Jastrow's gift of exposition is almost unique. He never misses a point; he never stresses a point. And he fits all his arguments together so deftly that you can find scarcely an opening for inquiry.

But this is only introduction. The book is mainly a new translation of Job made from a new text. For Dr. Jastrow has studied the Hebrew, word by word and letter by letter; and has made many changes in it, some with the help of the Greek version and some without any help at all. With two passages (13^{15}, 'though he slay me, yet will I trust in him,' and $19^{25\text{-}27}$, 'I know that my redeemer liveth') he deals fully in the Introduction. Let us hear what he has to say about the latter passage—but it will come more appropriately under 'Entre Nous.'

AMBASSADORS.

Dr. S. Parkes Cadman has now published a series of addresses to theological students which he delivered in various Seminaries in the United States of America. The title he gives the book is *Ambassadors of God* (Funk & Wagnalls; 8vo, pp. 353; 18s. 6d.). Within so large a book there is room for the preacher's theory as well as the preacher's practice, and it is interesting to discover how whole-heartedly this modern American preacher insists upon the preacher having something momentous to preach. We shall quote two paragraphs:

'There is not, nor could there be, a higher Christology than that of apostolic preaching. The writers of the New Testament maintained that the perfect human holiness of Jesus was assured by His union with the Father, although some of His Divine attributes, according to St. Paul, were consciously held in abeyance. It was part of His sacrifice that He should refuse to know as man what He could not learn while tabernacled in the flesh. Yet, being sinless, He was emancipated from the bondage sin inflicts upon the spiritual apprehension, and this accounted for His infallible knowledge of Divine truth. Further, the apostolic epistles assume that those to whom they are addressed are already acquainted with the elementary facts and realities of the Christian revelation. They very rarely affirm in so many words or state in categorical forms that our Lord was divine. But that they believed in His divinity as they did in the air they breathed is shown in their multiform assumptions of its reality: in the value they attach to His sufferings and death, and by their trust in His mercy and justice as the Saviour and Judge of the world.

It was not the human Jesus upon whom St. John and St. Paul concentrated their thought and exposition, but the Only Begotten and exalted Son of God. In the Fourth Gospel there is no account of His helpless infant years, of His growth in wisdom and stature; no limitation of His knowledge or His power. Here He knows and foreknows everything: He chooses to lay down His life and to take it again. The discourses, the miracles, the narratives of the evangelist, alike expound the mystery of the Incarnation and are designed to bring out its various aspects. For St. Paul, Jesus is the εἰκών of God, the archetype of the ideal world, the πρωτότοκος πάσης κτίσεως, by Whom all things were made, in Whom they cohere, by Whom they will be reconciled and judged. The Christology of St. Paul exceeds the Petrine confession in its use of terms born of the revelation he had directly received of God, and also from his love of Christ, an intensely vital and personal relation which has no parallel in the history of discipleship. James Robertson Cameron says of it, "Love is essentially the sense of personality; and where love is life, as in the soul of Paul, it speaks in language suitable to personality alone. Hence amid the forms in which the thinker had perforce to clothe his thought, and which vary with their time, are the forms and phraseology of love welling from a depth which time can never touch, and which belong to the immemorial speech of prayer."'

ENGLAND IN TRANSITION.

Dr. William Law Mathieson has written many good books, but it is our belief that the best is the

latest. The subject is in harmony with his heart and not merely on the lines of his scholarship. It is a study of the religious and intellectual movements of the momenotus period in our history which began in 1789 and ended in 1832. The book is called *England in Transition* (Longmans; 15s. net).

Dr. Mathieson is an all-round scholar, but his keenest interest is clearly in the things of the spirit. Not, however, simply as spiritual things. More, and rather, as the spiritual expresses itself in life and conduct. There is not once a hint of history being worked into a theory or serving a preacher's purpose. Dr. Mathieson is all the better historian that he takes chief account of that which has chief place in the making of men, for the making of men is the making of history.

The reader, we think, will be particularly impressed with the chapter on the abolition of slavery. What gives that chapter its immediate significance is the parallel—not once drawn by Dr. Mathieson or apparently ever in his mind—between the struggle with the slave trade then and the struggle we are in the heart of now with the drink trade. As the licence-holders call their business 'The Trade' now, so the slave-owners called theirs then 'The Trade' or even 'The Institution.' As the struggle proceeded, 'the greatest enthusiasm of all was shown in Scotland, where we are told that every sort of corporate body from a town-council to a kirk-session "united in denouncing the slave trade as immoral and unchristian."' It is so with the other trade now. But even in England, '"No man hereafter," said Pitt, "can pretend to argue that the abolition of the trade ought not to take place, however he may wish from motives of private interest to defer the day of its suppression."' So says Mr. Lloyd George, the Prime Minister of England, now, and even more emphatically, of the drink trade.

THE RATIONAL GOOD.

The biography of Canon Scott Holland contains a letter from T. H. Green on the value of asceticism. The ascetic, as he is seen in a monastery, was an offence to Green. 'What the sick man of modern society wants is regulated diet; and monasticism at best only offers strong physic. It does nothing to organize life. The real movement of the world has passed it by. It lets the muddy tide have its way, and merely picks up a few stones thrown on the shore, which will take the saintly polish — not without satisfaction that the tide should be as muddy as it is by way of contrast.' Green approves of 'discipline,' but it must be found in the way of reason. 'The notion,' he says, 'that we can do without it is a perversion by philosophers, who don't understand their philosophy, of the truth that "the real is the rational."'

And with all that Professor L. T. Hobhouse agrees. He has written his book and given it the title of *The Rational Good* (Allen & Unwin; 8s. 6d. net) as if to point out his agreement. The rational is the good—and there is no good beyond it.

But what of God? and conversion? Professor Hobhouse believes in both. For both are capable of being rationalized, and if they are not rationalized they are so much the less conversion or God. 'A personal God is the incarnation of the unity which the moral judgment requires, and without one the moral order falls to pieces like an arch without a keystone.' And as the moral order is the result of reasoning, reason must find the keystone for it. Conversion also must be within the reach of reason. For 'in response sometimes to a personal passion, sometimes to a social movement or a religious influence, the outlook on life is immeasurably deepened and widened. The whole sense of values undergoes a change. The petty cares and small daily pleasures become so much dross. What is real, what counts, is the interest of a deeper, more spiritual life, no fragment of which would be bartered for all the world outside. But these last words suggest that we are here abandoning the conception of life as a whole, for the sake of some one thing that is worth all others. It may be the fulfilment of a perfect love:—

I am named and known by that moment's feat,
  There took my station and degree,
So grew my own small life complete
  As Nature obtained her best of me,
    One born to love you, Sweet.

It may be the sense of union with God. It may be the achievement of self-conquest and the deliberate and final absorption of self in the cares of Humanity. In each case, the change seems to constitute a division, a deep cleavage between the world of real values and the outer husk of things which are superficially important. Can such a

fissure be justified in reason, and, if so, can practical life form a coherent whole? Or is it contrary to reason, and, if so, must we not admit henceforward that the highest development of the ethical spirit is away from reason and not towards it?'

The answer is included in the question.

POVERTY.

Mr. Jamieson B. Hurry, M.A., M.D., has issued a second enlarged edition of his book on *Poverty and its Vicious Circles* (Churchill; 15s. net). Poverty causes drink and drink causes poverty; more than that, poverty causes poverty and drink causes drink; and so there are vicious circles within vicious circles. Which of the causes should we get rid of first? Some say drink. Dr. Hurry does not say so. He is not an ardent temperance reformer. But he has a statement regarding the United States of America which is significant, and all the more that he is so cautious and almost tepid on the abolition of alcohol. He says: 'The most remarkable example of the legislative control of the drink traffic is the Prohibition Amendment of the United States Constitution which became law in 1919. Already its beneficial effects are highly encouraging. There has been a striking improvement in the moral, social and economic life of the country. Crime is decreasing, vagrancy has almost disappeared, family life is becoming more sacred, workhouses and refuges are being closed, education is growing more efficient.'

One of the things that complete the circle is the pawnshop. Just listen to this: 'The pauperising influence of pawnshops in perpetuating poverty is illustrated by the habits of the working classes of Dublin, as described by the Report on Physical Deterioration. A large proportion of the working classes in that city, especially those engaged in trade, habitually live in advance of their wages, so that their pockets are often empty. In order to raise cash they pawn their clothes every Monday and redeem them at the end of the week. Up to a late hour on Saturday nights the pawn offices are thronged with females "releasing" clothes in readiness for Sunday. In one year no less than 2,866,084 pawnbrokers' tickets were issued to a population of less than 250,000, the corresponding loans amounting to £547,543. On Mondays and Tuesdays the same women return week by week, bringing the clothes tied up in a bundle. Frequently the pawnbroker does not even trouble to examine the bundle, for he knows his regular customers, seizes the bundle and pays the money —10s., 15s., or £1, and the same process goes on so long that the clothes in the end have lost half their value. The pawnbroker charges a month's interest even if the loan is only for a day or an hour, so that the wage-earner loses several pounds during the year merely for the privilege of living one week in advance of his pay. No wonder that we hear of "the enormous profits of pawnbrokers —amounting, it is said, to half a million a year in Glasgow; a sum which with a little benevolent care and attention might all be committed back again to the parties from whom it had been extracted—another mighty enlargement to the comfort and sufficiency of the common people."'

The book, as you see, is clearly and carefully written. It is also illustrated by plates of vicious circles, one of them arrestingly in colour.

Two books, which only America cares enough to produce and publish, come from the Abingdon Press. Both are for the instruction of Children in the things of God, and both are scientific in method. The one is *The Life and Times of Jesus*, by Frederick C. Grant ($1.25 net). The other is *The Beginner's Book in Religion*, by Edna Dean Baker, President of the National Kindergarten and Elementary College ($1.75 net).

Professor Gilbert Murray was a Liberal before the War, and he is a Liberal still. What that means you may see very clearly from the Preface without going a step into the book called *The Problem of Foreign Policy* (Allen & Unwin; 4s. 6d. net). It means that he can say of the Prime Minister this: 'Never in the whole course of modern history has there been a more magnificent opportunity than then lay before the British Prime Minister, never has there been a clearer call of plain duty. He was free, as men in public life are seldom free. Great Britain hung on his lips, and Europe was waiting for the lead of Great Britain. It was for him to choose plain good or plain evil. And he chose, deliberately, evil.' The book is a survey of the present state of affairs in some of the countries which have been turned upside down by the War. Professor Murray suggests ways of

avoiding a few of the evils which threaten the return to chaos.

In *Problems of a New World* (Allen & Unwin; 7s. 6d. net), Mr. J. A. Hobson delivers himself of his judgment on the Peace Settlement and then recommends us to look forward to the legacy it has left behind it. He has no faith in the politician. And he has no faith in the people when they let themselves be led by politicians. His estimate of M. Clemenceau, Mr. Lloyd George, and Mr. Woodrow Wilson is almost as scarifying as that of Mr. Keynes. This is about Mr. Wilson:

'The self-consecrated saviour of the world simply could not face the inscription on his memorial tablet "Infectus rediit." So he returned bowing his back beneath the burden of his accomplishment. A sight indeed for God and man! His return to America carrying this stillborn deformed infant is perhaps the most pathetic spectacle in modern history. For this League had hardly a single lineament to identify it with that great Society of Nations which Mr. Wilson beheld in his prophetic vision. It was not a League of Peoples, but a League of Governments. But not of all Governments. It was a League of the dominant war-allies, inviting at their arbitrary will the adhesion upon terms of permanent inferiority of a certain number of "good" neutrals. The structure of the League was such as to assign the determination of all critical issues to the chief war-allies, and a primary avowed object was to maintain the unjust and dangerous territorial changes laid down in the terms of a dictated peace. Upon the war-allies, and their nominees controlling the assembly, devolved the right to accept or reject future applicants for admission to the League. The equality of economic opportunity, recognized by Mr. Wilson as a first essential of a true Society of Nations, was denied to outsiders, including the countries of the late enemies and Russia. The League, thus fashioned, claimed the right of forcible interference in all quarrels of outsiders, constituting itself a world-government with no right of representation on the part of the governed.

'The failure of Mr. Wilson to see these distortions of principles in the League as in the terms of peace is an instructive example of the moral obliquity that accompanies the intense craving for self-justification.'

The Rev. John Appleyard, M.A., D.Litt., has collected a number of biographical facts from his reading and experience and has set them down as illustrations of Scripture texts. He calls the little book *Pearls from Life's Ocean* (Allenson; 2s. net).

To make the good better, the Rev. G. W. Ewart, M.A., has filled his volume of children's addresses with illustrations. The illustrations are blackboard drawings, within the skill of any teacher to reproduce and yet both artistic and impressive. But the sermons themselves are good, and will carry their message without the chalk. The title is *The Chalk, the Child, the City* (Allenson; 3s. 6d. net).

A very good idea of the external appearance of the *Frontier Folk of the Afghan Border* may be obtained by simply looking at the photographs in the book with that title published by the Church Missionary Society (4s. 6d.). But the photographs are annotated by Mrs. L. A. Starr, who gives some idea also of their inner life. It is an easy way of learning geography, ethnology, and—Christianity.

The Ingersoll Lecture is delivered annually at Harvard University. Its subject is always the same—the Immortality of Man. A score of lectures have been delivered, and a score of little volumes have already been published. Has the latest lecturer anything new to say? The latest lecturer is Charles Reynolds Brown, Dean of the Divinity School, Yale University. His title is *Living Again* (Oxford University Press; fcap. 8vo, pp. 58; 4s. 6d. net). He has this at least: his own personal belief. And that is more than the newest news or the most logical argument. For two reasons Dean Brown believes in a life after death. First, because man desires it, and human desires were not created in vain; next, because God's righteousness demands it. In the course of his most interesting lecture Dr. Brown gives his reasons for rejecting spiritualism. They are good reasons.

To that sumptuous series, the 'Columbia University Oriental Studies,' Mr. Meyer Waxman, Ph.D., has contributed a volume on *The Philosophy of Don Hasdai Crescas* (New York: Columbia University Press; Oxford: Humphrey Milford; 7s. 6d. net).

Crescas 'was born in Barcelona, Spain, in the

year 1340. His family was one of the noblest and wealthiest among the Catalonian Jews, and supplied many a leader in communal affairs as well as in scholarship to Spanish Jewry. Hasdai, despite his great Talmudic scholarship, never occupied any official Rabbinical position; his wealth made him completely independent. Yet the fact that he was a layman did not diminish his prestige. His fame spread far and wide throughout the diaspora, and his word was law to many Jewish communities. Even the gentile world thought highly of him, for he stood in some degree of relationship to the court of James I. of Aragon, and was often consulted on matters of state.' He died in 1410.

Crescas wrote in Spanish a polemical treatise against Christianity, which was translated into Hebrew. But his great work was the *Or Adonai* or 'Light of God' which was written by himself in Hebrew. That is the work which Mr. Waxman analyses and appreciates.

What is the worth of Crescas for modern thought? 'Crescas holds a prominent place as a critical examiner of some of the important Aristotelian conceptions such as space, time, and the infinite. His criticism is decidedly modern in spirit, and some of his anticipations and theories were later fully corroborated by the founders of modern philosophy and cosmology. These anticipations, together with his revolt against Aristotelianism in an age when it was all-dominating, prove the high character of his work. Moreover, his thoughts on this subject were not entirely restricted to a small circle of readers of Hebrew, but also found their way to the external world. It follows, therefore, that the seeds sown by Crescas are not only valuable in themselves, but have borne fruit, though how this was accomplished is not known. It is extremely difficult to trace the path over which thought travels.' Mr. Waxman attempts to trace that path in the case of Crescas by a sustained comparison between his ideas and those of Maimonides on the one hand and Spinoza on the other. It is a work of the finest American scholarship.

Mr. F. W. Boreham's latest volume, *A Reel of Rainbow* (Epworth Press; 6s. net), is just as fresh and just as instructive as any of its eight or nine predecessors. This is the wonder of wonders. One such volume of sketches, steeped in religious feeling and human to the core, would have exhausted an ordinary man's endowment.

'If this book had appeared fifteen, or even ten years ago, its statements would have been disputed and its publication deplored. Even ten years ago the whole subject was regarded as unfit for the ears of any save specialists. All instruction for the general community was deprecated. A public meeting to consider it would have been regarded by most persons as wholly indefensible. So shocking to respectable people was the topic held to be, and so dangerously fascinating and suggestive to others, that the less that was said about it the better.'

That is all true, as the authors say. But now all that is altered, as they go on to say. It is a book about sexual relations. Its title is *Purity and Racial Health* (Epworth Press; 3s. 6d. net). The authors are K. L. Lofthouse and W. F. Lofthouse, M.A. And it may be quite unreservedly commended for reading and reflexion. What a state of morals and misery it discloses. And the remedy is not easily found. It is found fully only in the determination to follow Christ and induce others to follow.

We shall be pardoned for referring specially to one matter. We had better quote the authors' concluding words on it:

'Over and over again in the Report of the Royal Commission on Venereal Diseases the direct connexion of alcohol with the immense prevalence of the disease is emphasized. Drink lowers the barriers raised by innate modesty.[1] During the war many medical officers in home camps remarked on the fact that had become plain to other careful observers, that most recruits ran little danger of becoming infected with disease until they were "exalted" by drink. It engenders the atmosphere in which lewd talk flourishes and sin is easy. It encourages the germs of one of the most fatal illnesses from which men and women can suffer. It breeds unwholesome, physically and mentally crippled children. Yet on this arch-enemy of all that wisdom and statesmanship can do to benefit human kind, we are spending annually one-sixth

[1] 'Dr. Douglas White told the Commission on Venereal Diseases that about 80 per cent. of venereal patients confessed that they were under the influence of alcohol when they acquired the infection.'—8th Norman Kerr Memorial Lectures (Dr. Mary Scharlieb, C.B.E., 1919).

of the whole sum that the war cost us in 1918. It reads like some monstrous jest; but it is the plain and undeniable truth.

'The public is strangely apathetic. But it is difficult to see how any Christian can remain indifferent to the question. Any woman who has to do with working girls, or any man who knows either his own club or the inside of a public-house, must feel that only one attitude to the whole trade is possible, determined opposition. Least of all will the friend of social purity be able to tolerate it. To him, as to others, the "trade" exists to foster a dangerous self-indulgence. But to him the dangers of that self-indulgence are peculiarly formidable. He does not suppose that every glass of beer or wine will destroy a man's self-control; but he does know that the sexual impulses are strengthened; that the brain-centres necessary to the "wide-circuiting" of impulses are dulled; that the powers of repression and inhibition are consequently depressed; that the mind is peculiarly "suggestible" to incitements to sexual pleasure; that the desire for drink will very often lead to company where those incitements are specially frequent and bold; and if, in addition to this, disease is contracted, a possibility to which he will be likely to pay very little attention when under the influence of drink, indulgence in alcohol will give the poisonous germs the best chance of fastening upon his body and making their way within it. Every social reform accomplished is a service to the cause of purity. No service is more direct than the spread of Temperance.'

Utilitarianism is not dead. It has migrated to the United States of America and become religious. Mr. Roger W. Babson, President of the Babson Statistical Organization, is its Bentham. *Religion and Business* (Funk & Wagnalls; 10s. 6d.) is its Bible. 'Years ago, in most of our churches heaven was held up as a reward and hell as a punishment. To-day, when attending church, one hears little of this doctrine. If the old "heaven and hell" doctrine is to be given up, it is very necessary that we offer to the people some substantial inducement for living differently. The church must soon return to the original utilitarian teachings of Jesus. Statistics will convince any one that these are morally, scientifically, and psychologically sound.' The new utilitarianism takes account of quality of pleasure as well as of quantity, which shows that it is no newer than John Stuart Mill. For our part we shall still hold by the hope that 'there is laid up for us a crown of righteousness.'

It is a sign of some significance that such a book as *The Old Testament in the Life of Today* is published by such a firm as that of the Funk & Wagnalls Company (14s.). The author, the Rev. John Rice, A.M., D.D., LL.D., is Professor of Old Testament Interpretation in Southern Methodist University, U.S.A., and he is a critic of no mean ability or enterprise. Of Deuteronomy he says: 'That this book comes out of this period [the time of Manasseh] is indicated not only by the background reflected in the book but also by the contents of the book itself. The prophetic teaching presupposes a relatively advanced stage of religious thinking far on the way toward Jeremiah and Ezekiel. The legislation lies midway between JE, upon which it is very largely based, and P, more than a century later. The purpose of the writer or writers is not history primarily, nor law, but the enforcement of spiritual ideals in the whole life of the people.'

But the author's aim is not to teach the Higher Criticism of the Old Testament. It is to show the worth of the Old Testament for religious and moral attainment. Of this very Book of Deuteronomy he says: 'The deeper motives of life are here set forth with marvellous power. The initial moral momentum comes of the fact that God loves us. Over and over again the author pleads what God has done for Israel as a reason for their response. Hosea for the first time among men had felt and dared to preach the love of God for His people and now more than a hundred years after we find another book palpitating with the same moving appeal. Because of that great fact love to Him and love to our fellow-men is not only our duty but our privilege. It is true that the ethics of Deuteronomy are not perfect. Little regard is given to the outsider until he establishes some relation within Israel, and one might easily pick a flaw, even in their internal ethics; but when all that is said, we still have love to God and neighbour, the great controlling motives of the Sermon on the Mount, set forth here more than half a millennium before.'

How many of us remember as we read the Old

Testament that the poetry in it is poetry? If we read the Psalms in the Revised Version we cannot help remembering. But even then what difference does it make to us? Let us understand what poetry does and is. Let us read so easy intelligible and accurate a book as *The Realm of Poetry* (Harrap; 5s. net). It has been written by a Jesuit, but we need not repeat the old tag *timeo Danaos*. It is as inoffensively written as if Melanchthon himself had written it, and as instructively. The author is the Rev. Stephen J. Brown, S.J.

In the section entitled 'Learning to love Poetry,' Mr. Brown mentions three matters that should be looked into if we are to get the good of a poem—the author's environment, his personality, and his medium. On personality: 'Our deeper appreciation of Shelley's poetry will surely depend upon whether we have, in the main, taken sides with Coventry Patmore (and all the appearances) against the moral value of his character, or with Browning and Francis Thompson in its defence. And so of the rest.' Under medium we are warned against the 'endless patter of theorizers about "tendencies," "influences," "revivals," and "revolts" in literature: numberless abstractions in "ism" have been thrust between us and the simple personality of the great writers—Coleridge's romantic supernaturalism, Shelley's atheistic spiritualism, naturalism and romanticism, humanism and realism, and all the "loads of learned lumber" with which the unhappy literary novice is made to cram his brain, that he may therewithal in days to come cover the nakedness of his ignorance.'

A strong plea for a non-national conception of Christianity—a conception that shall embrace all the nations of the earth—is made by E. H. F. Campbell, M.A., Succentor of St. Patrick's Cathedral, Dublin, in *Christianity and International Morality* (Cambridge: Heffer; 3s. net). The plea is based upon history and backed by the genius of Christianity. You are a poor Christian if you are only a British Christian. History confounds you and will confound.

The Rev. P. C. T. Crick, Fellow and Dean of Clare College, Cambridge, and Bishop-elect of Rockhampton, Queensland, was a chaplain in the war and made good use of his opportunity. The chief use he made of it was to alter his own attitude to life. He came into close touch with men, many men, who were worth knowing, for they were fit for any enterprise, but who had no interest in the Church. So he turned to look again at the Church. And then he wrote this book. It is called *The Voice of the Layman and the Church of the Future* (Cambridge: Heffer; 3s. net). The first half insists upon breaking down 'the divergence of interest that exists between clergy and laity,' and the second half shows what the Church may be if she laicizes herself sufficiently. Will the Church listen? She has never listened to this particular voice before, though she has often heard it.

Though the Rev. W. B. Trevelyan calls his new book *Prayers for Church and Nation* (Longmans; 3s. net), it contains, besides brief prayers, passages of Scripture for meditation and topics for fuller thought and greater instruction. The topics are Pain, Patience, Sacrifice, Prayer, Quietness, Courage, Hope, and the Dead. On all these topics there are quotations, well chosen and ready for use.

Dr. John Neville Figgis delivered a course of lectures on *The Political Aspects of S. Augustine's 'City of God.'* One of his last acts was to prepare the lectures for press. They are now published (Longmans; 7s. 6d. net). It was his way to read up thoroughly on his subject and then pass beyond his authorities both in knowledge and in imagination. His knowledge he used to refrain from settling questions—'premature burial,' in Dr. Sanday's words. His imagination opened up new avenues of investigation.

What *was* the City of God in Augustine's mind? 'The *Civitas Dei* in its strict sense is not the Visible Church. It is the *communio sanctorum*, the body of the elect, many of whom are to be found in pre-Christian times or in heathen peoples—while from this body many among the baptized will be excluded. This *communio sanctorum* is the true recipient of the promises to David and of the gifts of eternal peace and beatitude, those promises which Augustine sets forth with moving eloquence in Book XX. The Visible Militant Church is never more than a part of either—nor does it ever attain. Its peace and beatitude are in hope. It is always *in via*. It is but the symbolic and inadequate representative of the *Civitas Dei*, but it uses the peace provided by the earthly State.'

The new number of the *Bulletin of the John Rylands Library, Manchester* (Longmans; 4s.), is good value for the money. It contains an article of forty-six pages by Professor T. F. Tout on 'The Captivity and Death of Edward Carnarvon,' an essay by Dr. C. H. Herford on 'Recent Tendencies in European Poetry,' a paper by Dr. B. P. Grenfell on 'The Present Position of Papyrology,' an inquiry by Dr. Rendel Harris into the connexion between Celsus and Aristides, and an answer to Dr. J. H. Bernard's criticism of the recent edition of the *Odes of Solomon* by Dr. Alphonse Mingana. There are other contributions of more 'library' interest. In his handling of Celsus, Dr. Rendel Harris is in his best vein, as this will show:

'It is interesting to observe how careful Celsus is to confute the emphatic and repeated statements of his adversary: and since Aristides has the trick of saying things several times over, like a counsel addressing a jury, Celsus feels bound to take him on his repetitions. Most of his references to the making of the world for the sake of man are given by Origen in his fourth book, to the effect that the world was no more made for man than for brute beasts, or for plants or shrubs, ants and bees, lions and dolphins. He laughs zoologically and botanically, he will even set the sun, moon, and stars laughing at the pigmy pride of man. The world is not anthropocentric for Celsus, any more than it is melittocentric or even heliocentric. On the surface of the argument the Epicurean wins easily, but surface arguments are in two dimensions, the true philosopher has to work in three.'

In his edition of *The Sonnets of Milton* (Maclehose; 7s. 6d. net), Mr. John S. Smart, M.A., D.Litt., gives us first an introduction to the history of the sonnet, next a defence of Milton's special form of the sonnet, and then the text of each of the sonnets with interpretative notes. And it all makes a book which will be a delight to the reader of books and a still greater delight to the lover of Milton. For Dr. Smart vindicates Milton himself. It is Johnson that is the calumniator. 'A traditional and familiar view of Milton shows him as a gloomy recluse, without geniality and difficult of approach. This idea is the creation of Dr. Johnson more than of any other writer; and was reached by *a priori* notions of what a man holding his political beliefs might be supposed to be in private life. The "surly Republican" who rebelled against his king would not reserve his surliness for politics alone. Such *a priori* methods are misleading. The details of Milton's biography, the statements of those who knew him, his poems and letters themselves, do not confirm Johnson's portrait. They show a man of cheerful instincts, open and accessible, courteous and humane.'

The notes are accurate, up to date, and thoroughly good reading. Take this note on the last line of the sonnet on his blindness:

'"They also serve who only stand and wait." The comparison is between angels who serve God in heaven, and bear his errands throughout the world, and devout men upon earth who approve themselves in the sight of God only by the humble and submissive acceptance of his decrees, and by waiting with quiet endurance for the fulfilment of his purposes. In many passages of the Old and New Testament the word *wait* has the significance here given to it by Milton. "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord," *Psalm* xxvii. 14. "Rest in the Lord, and wait patiently for him," *Psalm* xxxvii. 7. "Our eyes wait upon the Lord our God, until that he have mercy upon us," *Psalm* cxxiii. 2. "O Lord, be gracious unto us; we have waited for thee," *Isaiah* xxxiii. 2. "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ," 2 *Thessalonians* iii. 5.'

For the Sunday School Library choose biography. Messrs. Marshall Brothers have a series called 'The Empire Missionary Series.' Mr. J. Dinwoodie writes the life of *Mackay of Uganda* and of *General Gordon*, and Mr. A. K. Sharp gathers into one volume, called *Heralds of the Dawn*, the lives of David Livingstone, James Chalmers, Mary Slessor, and Ann Hasseltine Judson (each 2s. 6d.).

The Rev. A. R. Whitham, M.A., Principal of Culham College, has prepared an edition of *The Acts of the Apostles* for Messrs. Rivingtons' 'New Testament for Schools' (2 vols., 2s. 6d. each). The annotating is not overdone, and when a note is given it is full enough to lead to some thinking on the student's part; it never saves him from that exercise.

The Rev. Melvin Grove Kyle, D.D., LL.D., Newburg Professor of Biblical Theology and Biblical

Archæology, Xenia Theological Seminary, University City, at St. Louis, Missouri; Archæological Editor of the *Sunday School Times*; Associate Editor of *Bibliotheca Sacra*, still believes that Moses was the author of the Pentateuch. In his new book, *The Problem of the Pentateuch* (Scott; 8s. net), he relies mainly upon the Egyptian words that are found in the Pentateuch, especially in Exodus. He says: 'There are peculiar words, phrases and narratives, some in the Hebrew of the Pentateuch, some in the Egyptian of the inscriptions, which betray such relation between the Hebrew of the Pentateuch and the Egyptian of the inscriptions of the age of the Exodus, and such mutual influence of one language upon the other, as to certify both the books of the Pentateuch and these Egyptian inscriptions of Exodus times to the same period under the influence of the same customs and events.' Take two of his examples: 'Walls, Egyptian "*anbu*," are mentioned as along the eastern frontier of Egypt for which, indeed, the desert in that part of it was named, in Hebrew *Shur*, *i.e.* "walls." These "walls" were unknown in the later period of Egypt's history, when it is claimed by some that the Pentateuch was written, belong, in fact, only to the period claimed for them in the Pentateuch. It is hardly believable that they could have been thus correctly referred to by late writers. "Abomination," also, as applied to shepherds in the Pentateuch had no place in Egyptian life in the later times to which the Pentateuch is by some attributed. At the time of the Exodus, however, "*anbu*," walls, are of frequent mention in the Egyptian inscriptions, as on this eastern frontier, and "*aat*," "abomination," together with other equally appropriate epithets, were so persistently used to denote the Hyksos kings, the patrons of the Israelites at their entrance into Egypt, that, to this day, it has never been found possible to learn the ethnic name of these foreign oppressors of Egypt. This word "*aat*" passes out of use in this application of it in later times. The period of the Exodus is thus the only time when writers would naturally use these two words, "walls," and "abomination," and the only time when we may rightly expect them to be known.'

There are many other arguments, but the linguistic argument is the strongest of them all.

Sir W. Robertson Nicoll has written an Introduction to *Crashie Howe*, sketches of life in an upland, south-country parish in Scotland, written by the late Bertram Smith (Simpkin; 6s. net). The writing is that of a practised literary hand and the parish has been immortalized. 'When the Belgians came' is full of fun. The Crashie Howe folk were as hospitable as Arabs; they went so far in compliment as to endeavour to learn the Belgian refugees' language. 'Tibbie became so engrossed in the study that she even perverted for a time her native speech, and when I found her and Madame Bogaerts chatting together one day she looked up and addressed me also in the new *patois*. "She's worrit aboot her brither that's wounded. I tellt her I wad frag ye ta screeven a breef." I gathered that by that she meant she would ask me to write a letter.'

The Life of Otto, Apostle of Pomerania, 1060–1139, by Ebo and Herbordus, has been translated into English by Canon Charles H. Robinson, D.D. (S.P.C.K.; 8s. 6d. net). In his Introduction, Canon Robinson tells us all we need to know, practically all that is known, of the biographers of Otto; and, further, he estimates the value of the work which Otto did. The estimate is sound, though it is not high. Four reasons are given for Otto's failure to make Christianity the religion of the Pomeranians. They are worth recording. First, he appealed to the people by a display of personal wealth. Next, he began with the upper and better educated classes. Then he baptized without instruction. And, lastly, he made no serious effort to train a native ministry.

Yet Otto's life is worth reading. With all his failure he worked wonders—not physical miracles only, but more wonderful wonders of the spirit. And in Canon Robinson's most competent hands, Ebo and Herbordus become deeply interesting biographers.

A series of Handbooks are under preparation by the Foreign Office. One of them is entitled *Mohammedan History* (H.M. Stationery Office). It contains three essays: (1) 'The Rise of Islam and the Pan-Islamic Movement'; (2) 'The Rise of the Turks and the Pan-Turanian Movement'; (3) 'Islam in India and Africa.' No author's name appears, but each essay is well written and reliable.

Miss Alice Gardner has written a singularly inoffensive and yet singularly helpful book on the

Sacraments and the Sacramental. She calls it a *History of Sacrament in Relation to Thought and Progress* (Williams & Norgate; 6s. net). Her gifts are a sincere belief in the value of the sacramental in life, and an equally sincere and unaffected belief in the value of that love which thinketh no evil. These two gifts, with felicity of expression, are enough. As to the future and the prospects of union, she places her hope in common participation in Holy Communion. 'Our standard of preaching — from Anglican and Nonconformist pulpits alike—is not so high that we can afford to lose any chance of bringing fresh light and thought to any congregation by the presence of some teacher who has the power and the means. Yet we do not gain much sense of fellowship with a congregation by sitting occasionally at the feet of their pastor, with whose views we may or may not agree. Kneeling with others before the Altar is a very different thing. In fact, where earnest people of various denominations meet for consultation and prayer for distinctly Christian objects, they find it sometimes galling as well as unreasonable that they are not able to communicate together, even at the altar of an English church. That is, I believe, especially the case with the Student Christian Movement, among whom, as a *pis-aller*, unity of time is taken in compensation for unity of place, the old Nonconformist dislike of early communion being thrown to the winds.'

The Spirit of Early Judaism.

By Professor John E. McFadyen, D.D., United Free Church College, Glasgow.

Dominant Motive of Post-Exilic Activity.

Let us now see if there is any discoverable unity amid all this variety. Consider first the task which the returned exiles had to face: it was nothing less than the reconstruction of their shattered life. They returned from Babylon with Deutero-Isaiah's words of high hope and promise ringing in their ears and in their hearts. Weeping had endured for a long black night, but joy was to return in the morning. The Creator of the ends of the earth, who had brought them home, was neither faint nor weary. They had waited for Jehovah, and they had been comforted with the assurance that they would renew their strength, mounting up with wings as eagles, running without weariness, walking without faintness (Is 40^{31}). The waste places were to be rebuilt and the Temple re-erected ($44^{26\text{-}28}$). Their imagination kindled at the thought of their beloved Zion and at the glory that was to be hers in the near future. Nowhere is more beautiful expression given to these glowing hopes than in the fine picture in $49^{18\text{-}21}$ of mother Zion welcoming back, with wonder in her eyes, the multitude of her children who had been scattered in the far-off land.

That was the dream: what was the reality? The small Book of Haggai reveals it in all its desolating pathos. The tragic disillusion, after eighteen years' struggle with the most adverse of circumstances in the home land, is poignantly expressed in the simple words: 'Ye looked for much, and behold! little' (Hag 1^{9}). A blight lay upon everything—their land, their grain, their wine, their oil, their men, their cattle—upon all their efforts and all their hopes (1^{11}). They suffered from drought, bad trade, unemployment, opposition: 'there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in, because of the adversary, for I set all men every one against his neighbour' (Zec 8^{10}). There were enemies without and strife within: neighbouring peoples bent on harassing the little struggling community, and ill-feeling and discord among her own members. That was the situation to which Haggai and Zechariah addressed themselves. Their task, like ours, was that of reconstructing their dilapidated world: and in one sense the whole effort of the early post-exilic period was *to assert* or re-assert *their national individuality*, which, of course, was pre-eminently and all but exclusively a religious individuality. It is this that explains the manifold activities of statesmen, prophets, priests, and wise men—of Nehemiah, of Haggai, Zechariah, Malachi, and Trito-Isaiah (chs. 56–66), of Ezra, and of the men who edited the Book of Proverbs: it is this that explains the