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

https://biblicalstudies.org.uk/articles_expository-times_01.php

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

IV.

In an hour or two Jesus had another experience of the same kind. Simon was a man with life before him, a respectable citizen; the robber on the cross was a brigand, a pest of whom society considered itself well rid, a man with no more than the dregs of a wasted life. This was the fourth man whom Jesus met for the first time that day, and again the meeting was for good. In a dim way, this criminal felt a difference between Jesus and himself; he had enough rough sense of justice left to mutter a protest against the abuse heaped on Jesus; and then, not content with defending him, appealed with a vague, half-superstitious cry to the dying prophet at his side: 'Lord, remember me when thou comest in thy kingdom.' As if he had said, 'Don't forget me when *you* come into your kingdom!' The Romans had not forgotten him; they had not forgotten to put him to death in their kingdom. 'Jesus, remember me for life.' And instantly the Jesus who had refused to say a word to Herod replied to this dying robber, 'To-day shalt thou be with me in paradise.'

The point is, Jesus was not absorbed in His own pain. The personal agony He was suffering did not engross Him. Any acute suffering, in kind or in body, tends to drive us back upon ourselves. 'For the sick,' says Balzac, 'the world begins at their pillow and ends at the foot of the bed.' But Jesus had a word of hope for this outcast beside Him. And the incident deserves to be noted just on account of this. We commonly read it from the standpoint of the robber. We tell ourselves rightly that the promise of Christ proves how wise and daring He can be in forgiveness. You can say tremendous things to a truly penitent soul. Jesus did, and never more so than here. But the incident has an even deeper meaning for us, from the side of Jesus. Even in His terrible suffering, He found work to do for God. It was not merely as He went up and down Galilee, in health and strength, that He served God and men; when the time of freedom was over, He moved Simon and this penitent robber through His passive endurance of pain and injustice. He could not stir a finger. He could only turn His head. The slightest movement caused Him sharp physical torture. Yet there went out something from His pure, patient, courageous spirit, something that had the power to impress others. This interview with the fourth man, therefore, reminds us that even when some handicap of ill-health falls upon us, when we can no longer do what we used to do, God has some influence to pass through us into the lives o some at our side. Life may cease to be happy; it may be deprived of its former buoyancy and verve; but life never ceases to be duty, it is never quite bereft of the power of telling upon others and, it may be, of drawing them to the feet of God. Up to the very end there was work to do for Jesus, and He did it, as we are called to do it, by lifting ourselves above our personal feelings, by checking fretfulness, by keeping a heart alive to the interests of other people.

They also serve who only stand and wait.

Yes, and they also serve who can only lie and suffer.

Literature.

PSYCHO-NEUROSIS.

'One of the most striking features of the war from which we have recently emerged—perhaps its most important feature from the medical point of view—has been the enormous scale on which it produced those disturbances of nervous and mental function which are grouped together by the physician under the heading of psycho-neurosis. The striking success in coping with the infectious diseases, which in all other recent wars have been far more deadly than the weapons of the enemy, shows that modern medicine was prepared for this aspect of the war, and has ready for use the main lines of treatment which would take the sting from these scourges of warfare. Surgery also was forewarned and forearmed for its task of dealing with the wounds inflicted by modern weapons. Any increase in the deadly power of these weapons is due to the greater number they can reach rather than to the greater deadliness of the injuries they inflict upon the individual. Though surgery has

made great advances during the war, these are only developments for which the surgeon was prepared and involved no radical alteration in his outlook. The case is very different when we turn to the field presented by psycho-neurosis.

'In accordance with the general materialistic tendency of medicine the first stage of this branch of the medical history of the war was to ascribe the psycho-neuroses of warfare to the concussions of shell-explosion, an attitude crystallised in the unfortunate and misleading term "shell-shock" which the general public have now come to use for the nervous disturbances of warfare. It soon became clear, however, that the great majority of the functional nervous disorders of warfare are not traumatic in the strict sense, but occur in pronounced forms either in the complete absence of any physical shock, or after exposure to shell-explosions of a kind very unlikely to have caused physical injury. It became evident that the shell-explosion or other event which forms the immediate antecedent of the illness is only the spark which sets into activity a morbid process for which the mental stresses and strains of warfare have long prepared the ground. Once it is recognised that the essential causes of the psycho-neuroses of warfare are mental, and not physical, it becomes the task of the physician to discover the exact nature of the mental processes involved, and the mechanisms by which these processes are so disordered as to produce the vast diversity of forms in which the morbid state appears.'

To this task Dr. W. H. R. Rivers set himself as soon as he was appointed surgeon in Craiglockhart War Hospital. And the results of his observations and experiments are now made public in a volume of the utmost importance entitled *Instinct and the Unconscious* (Cambridge: at the University Press; 16s. net).

The method of treatment was this. The psycho-neurotic, or 'shell-shock' patient, was suffering from some fear. To cure him the medical faculty had recommended forgetting—get him away, get him to forget all about it. Dr. Rivers took the opposite course. Get him to recall it; get him to tell all about it, even to its most horrible detail. The facing of the facts may bring relief.

It was found to be so. Dr. Rivers tells fully the story of a doctor who had all his life suffered from claustrophobia, the fear of being confined in a place from which he could not escape. He dreaded tunnels; he could not travel in the Tube; he had to sit near the door in any public building. When he found himself in a dugout it was intolerable; he had to walk in the trenches, in spite of the greater risk. Then came collapse and he was sent to Craiglockhart. Dr. Rivers discovered that he had had a terrible experience as a child of four—shut into a dark passage with a growling dog. At last that experience was recalled—it came back in a dream in all its vividness. The recollection of it was its cure. In a short time he could travel in the Tube; he could be wedged fast in a great crowd; he had no fear.

JOHN SMITH MOFFAT.

John Smith Moffat, C.M.G., was one of a family of ten born to the Rev. Robert and Mary Moffat, whose lives he wrote the story of. His own life story has now been written by Robert U. Moffat, C.M.G., one of his own family of eleven (John Murray; 21s. net).

It was not an easy story to tell. John Smith Moffat was never an easy man to live and work with. The time came when he found it necessary to give up the missionary calling, simply because he could not get on with his colleagues, and to apply for a place under the Government. He got the place, and even rose to be Chief Commissioner in Matabeleland, but he was more 'difficult' as a Government official than as a Christian missionary, and at last he was requested to retire on a pension.

Was he all wrong, then? No; he seems to have been all right. It was the other missionaries and the officials set over him who were wrong. As for the missionaries this was the way of it. Moffat was sent to Kuruman, where his father had laboured so long and so faithfully. His father was now in England. A scheme was set afoot for the building of a great Missionary Institution at Kuruman, and his father in England raised a large sum of money for the purpose. All the missionaries on the spot were in favour of the scheme except John Smith Moffat—a curious situation. And so hot grew the contention, that he had to leave Kuruman, and, as we have said, finally the service of the London Missionary Society. The Institute did not prosper. Moffat might have said afterwards, 'I told you so,' only that the opinion was expressed in the official history of the London Missionary Society, that one cause of its failure

was 'the dispute between John Smith Moffat and his brethren.'

As a subordinate official Mr. Moffat was simply too straightforward. In short, he insisted on acting as a Government servant as if he were still a missionary servant of the Most High. And in those days there were many most delicate and difficult problems to be solved in South Africa. He wrote very straight letters to Sir Henry Loch, Sir Gordon Spriggs, and others, and generally made himself 'disagreeable.' Yet you find yourself filled with admiration for the man—even affection before the end comes. You find yourself also asking questions. Should a man ever 'cough and look the other way'? Listen to Mr. Moffat's son and biographer:

'Thus ended Moffat's official career. It may appear to some that its history, as recorded here, would tend to indicate on his part a spirit of wilful bellicosity and cantankerousness; for wherever he appeared his presence, like that of a stormy petrel, heralded the coming tempest. And yet, strange as it may seem, he was in reality the most peace-loving of men, and the conflicts in which he became embroiled offer a sad commentary on the standards of honour that too often rule in official circles.

'It is sometimes said that to be a good business man is incompatible with a high ethical code, and the same no doubt applies to any walk in life that involves a struggle between conscience and self-interest. Unquestionably Government service in this respect presents special dangers and temptations, and a perusal of Moffat's experiences will amply demonstrate the truth of the observation already made, that he was one of the most unsuitable of men for such a career.

'He might certainly have had an easier and more successful life had he been content to "cough and look the other way," when the doing so would save him trouble. But this was just what he refused to do, and in consequence he spent much time and energy, like a modern Quixote, tilting, if not at windmills, at any rate at every obstacle that came across his path, if it only happened to bear the hallmark of wrong, deceit, or injustice.'

PSYCHOLOGY AND INDUSTRY.

The psychologist is not waiting to see his study called a science, he is already busy applying it in scientific precision to the facts of life. In industrial life we have hitherto considered only the materials which we handle, not the persons handling them. Or if the persons have once or twice been looked upon as more than 'hands,' it is only under undesired compulsion, and under a sense of disturbance. But the psychologist has come and is demanding that in industry as elsewhere, in the smelting furnace as in the preacher's study, every person occupied should be separately considered, his individuality measured, and all his tasks adjusted to his capacity. If you should not send a man to preach who has not learned to pray, so also you should not send a man to unload coal tramps whose physical frame is weakened with emotional excess or indulgence. Read *An Introduction to the Psychological Problems of Industry*, by Mr. Frank Watts, M.A., Lecturer in Psychology in the University of Manchester (Allen & Unwin; 12s. 6d. net).

The subject is of immediate and very urgent importance. There are factors in coal strikes that are not taken into account—perhaps by anybody yet. There is, for example, the matter of *caste*. In the opinion of Mr. Watts, the fundamental problem confronting us to-day is 'that of eradicating the suspicion and class hatred which are poisoning our civilized life. Once they are removed, then industrial unrest as a perennial source of anxiety will disappear too. In the case of an individual mental disorder the physician finds it necessary, before the patient can achieve that frank self-understanding and transvaluation of personal values which are the essential preliminary of a cure, to penetrate beneath the symptoms and the apparent causes of the trouble into the deeply rooted but disturbed emotional life, where the fundamental energies of his being, the instincts, act and interact.' As an example, he quotes from Mr. D. L. Thomas, the chairman of the Welsh Housing and Development Association, on the value of baths at the pithead. 'Cleanliness,' says Mr. Thomas, 'is an essential part of decent living. If in the streets and public conveyances workmen, on returning from work in dirty clothes and with blackened faces, habitually meet other people with clean exteriors, consciousness of their own outward condition is bound to react injuriously on their minds and character. Their self-respect, especially if they form a minority of the population, is bound to be undermined, and they are less likely to have

a due regard for the decencies and courtesies of life. They are apt to believe that other people look down on them as if they belonged to a Helot class. They may therefore be tempted to live on a level which corresponds with the low estimation in which they suppose they are held. On the other hand, if they are in a majority, their wounded self-respect may occasionally lead them to over-assert themselves at the expense of other sections of the community. In either case their very nature, as human nature always does in similar circumstances, reaches out, however unconsciously, for some compensation, some *quid pro quo*, for the slight which their occupation casts upon them in the sight of their fellow-men.'

THE RULE OF ST. BENEDICT.

Dom Justin McCann, Monk of Ampleforth, has translated into English the Commentary of Dom Paul Delatte on *The Rule of St. Benedict*, and the publishers, Messrs. Burns Oates & Washbourne, have published the book in the most handsome and most attractive manner of book publishing (royal 8vo, pp. xvi, 508; 21s. net). Dom McCann has not only translated Delatte's French commentary, he has also translated the Rule itself, paragraph by paragraph, from the Latin. So here we have—and it is an interesting fact even for all liturgiologists and all students of the Christian religion—here we have, for the first time in the English language, this ancient Rule and its most authoritative modern interpretation.

The translator, to take him first, has done his work as accurately as unassumingly. He has rendered the Latin liberally but into intelligible English, sometimes indeed having to be interpreter himself in doing so, but always seeking to hide his own hand. His translation of the French commentary is easier perhaps, easier certainly to read, and so done that one forgets it is a translation—the test surely of all translating.

The commentary is French. That means not merely that it expresses the actual custom of the French Benedictines, but also that its attitude is determined by that custom and by the history which lies behind it. Dom McCann was of course aware of that, and had some hesitation as to his duty. He was well advised to translate the work as he found it.

Being French, some of the interpretation may seem to us obvious, some even of doubtful relevance. But Dom Delatte is too loyal a Benedictine, and he has too high an estimate of the value of the Rule, to err seriously, and it may be that when he seems to us to miss the real significance of the letter of the Latin, he catches the true spirit of St. Benedict. In any case it is very rarely indeed that one finds oneself in the smallest measure out of sympathy.

He defends the Rule. He defends the rigour of it. 'We have good hope, says St. Benedict, that this programme will contain nothing terrible. We need have no fear: the Rule is wise and therein is nothing disagreeable, harsh, or intolerable. It is to a marked degree gentler, both in its preliminary requirements and in its laws, than the monastic codes of the East; and our Holy Father, in his perfect discretion and in his love for souls, has allowed himself to appear somewhat relaxed. But the Benedictine life does not consist essentially in a dying, a merciless mortification, nor can it be adequately defined as a life of penance or violent asceticism. Perhaps St. Benedict here veils too much the austerity of his Rule. He does not want to frighten anyone, and that is a good intention enough; but will he not contradict himself in the fifty-eighth chapter: "Let there be set before him all the hard and rugged ways by which we walk towards God"?'

He does not criticise, but sometimes he makes additions. Turn to the sections on silence. 'So far we have spoken of the silence of words, the only sort of silence of which our Holy Father speaks. But there is also a material silence, the absence of noise. A nun of the Visitation Order asked St. Francis de Sales what she should do to reach perfection. The holy Bishop, who doubtless knew whom he was addressing, replied: "Sister, I think Our Lord wants you to close doors quietly." A quite personal piece of advice not without its humorous sting, but one which in a large community and a sonorous house may become a general and ever appropriate recommendation. This external silence is favourable to prayer and study; one cannot pray easily in the midst of a bombardment. . . . It may not, then, be superfluous to watch one's manner of walking, of sneezing, of blowing one's nose. Need we mention the dread turmoil with which meals begin, or the cries that ring through the monastery in times of recreation? All such things disappear with good

taste and education, and when each remembers that he is not the only person in the world.

'Finally, there is interior silence. It is the very reason and end of all other sorts of silence. Though prepared and facilitated by them, yet it is very distinct from them in practice. Some souls do not care for external noise, nor take to endless conversations, and yet they are never in a state of silence. For behind the dumb lips there is a continuous hubbub of interior talk, in exact proportion to their unmortified passions. When our Lord wished to declare the happiness and simplicity of contemplation, He said to Martha: "Martha, Martha, thou art anxious and troubled about many things." Is not this the reproach that He most often has need to address to us? Have we ever tried to review rapidly the infinite variety of objects and pictures which have just occupied the field of our interior vision? Memories, grudges, projects, regrets, vain quests, angry emotions, vexations, scruples—how many winds and waves buffet this world of our secret life! Some brother whom we see suddenly recalls a long series of experiences; and we abandon ourselves to following this foolish scent so far and so long that we do not recover ourselves. A mere detail is enough to suggest a whole romance. Sometimes it is a pleasant little scene in which we review the past, or remember its joys and circumstances. Our soul becomes an entrance hall, a cinematograph, a phonograph, a kaleidoscope. The distractions of which we generally accuse ourselves are but rapid and unimportant parentheses in our lives; the serious distractions are those which control all our activity and lead it away from God.'

That is well said. We leave it at that.

POLITICAL THEORIES.

A History of Political Theories from Rousseau to Spencer has been written by William Archibald Dunning, LL.D., Litt.D., Lieber Professor of History and Political Philosophy in Columbia University (Macmillan). The subject has its interest at all times, but at this present time most of all. For we are in the midst of a sea of political possibilities, tossed and tormented, and cannot tell what theory of government may any day become practical and be actually practised over us. And Professor Dunning is one of the most lucid writers ever occupied with politics. He is severely non-committal. His business is to describe, not to defend or destroy. And giving himself to his proper business he leaves us at last with a clear conception of the theories which have been proposed and our choice among them.

The human interest is strong. With the fewest words Dr. Dunning makes the personality of the theorist felt. We take pleasure in reading what he proposed because we have taken pleasure in him. So is it, conspicuously, with Adam Ferguson. So is it with Lorenz von Stein. Take Stein:

'The general principle that all the forms of current social agitation seek to establish is personal liberty—the control of the individual over external things for his own interest. This Stein recognizes to be a legitimate and an inevitable aspiration of men having any attainment of intelligence. The concrete object of contemporary demand is the control of capital—the instruments of production—by those who have it not. The two methods variously advocated for achieving the end are social revolution and social reform. The way of revolution Stein holds to be delusive and futile. There would be no more liberty where labour lorded it over capital than there is where capital lords it over labour. Moreover, the dictatorship of the proletariat would rest on no such superiority of either physical or moral and intellectual force as to insure its continuance.

'Reform rather than revolution is the method by which Stein would deal with the great crisis that he sees impending. He would avoid all such utopian aims as the realization of general equality or the abolition of poverty. All that will avail is the gradual and systematic establishment, by legislation and administration, of conditions that shall open to every possessor of the power to labour the opportunity to become the possessor of capital. For in industrial society capital is the expression and realization of that control over external things that is the essence of liberty. Where liberty in this sense does not exist, the social order stands in opposition to the idea of free personality and therefore cannot endure.'

COVENTRY PATMORE.

There is much food for reflexion in the new volume of republished papers by Coventry Patmore, issued from the Oxford University Press under the

title of *Courage in Politics* (7s. 6d. net). The reflexion does not always end in agreement. No Roman Catholic can write calmly on Luther, not even yet. But few Roman Catholics could ever write more wrathfully than Coventry Patmore. 'No one can rise from reading these conversations with much respect for Luther as a theologian; and as a controversialist, he appears throughout as simply no better nor worse than Mr. Habakkuk Mucklewrath. He always speaks as a man plenarily inspired, and replies to the blasphemy of opposition or dissent by torrents of prophetic curses and scurrility.' That is the kind of thing. And that is enough of it.

But even in matters wherein the odium theologicum does not enter there is room for dissent—though always after reflexion. For, apart from Luther and the Reformation, Coventry Patmore is never the easy essayist who is either right or flagrantly wrong. He discusses Scottish poetry in one essay. It is a review of Veitch's *Feeling for Nature in Scottish Poetry*. And he says: 'There is little or no imaginative synthesis in the feeling for nature shown by the Scottish poets. They are so glad to get into the open air, after a long winter in a mud hut or a damp stone tower filled with peat-smoke, that the simple names of objects which remind them of summer are poetry in themselves; and it only needs, in order to produce a new poem, that sunshine, roses, leaves, grass, lark, mavis, cuckoo, and such-like words shall be shaken together and turned out in a new order.'

How did he come to this conclusion? Apparently by reading some of Veitch's extracts. But, first of all, what does he mean by 'imaginative synthesis in the feeling for nature'? He means: 'The heather is not much and the rock is not much; but the heather and the rock, discerned in their living expressional relationship by the poetic eye, are very much indeed—a beauty which is living with the life of man, and therefore inexhaustible.'

But the rock is something, and the heather is much, each in itself and each in its appeal to more in us than our eye for form or colour. They do not need to be 'taken in at once by the poet's or artist's eye.' Coventry Patmore had not considered Burns, you would suppose he had not heard of him, else the 'Mountain Daisy' might have given pause to sweeping statements which have all the air, with him also, as of 'a man plenarily inspired.'

Nevertheless, we say it again, the book is for thought.

THE HISTORY OF PSYCHOLOGY.

It is nine years since the first volume was published of *A History of Psychology*, by George Sidney Brett, M.A., Professor of Philosophy in the University of Toronto. That volume was entitled *Ancient and Patristic*. It ended with Augustine. The second and third volumes have now been published (Allen & Unwin; each 16s. net). The second volume covers the *Mediæval and Early Modern Period*; it carries the history to the end of the eighteenth century. The third, entitled *Modern Psychology*, is occupied with the nineteenth century.

The name of most significance to Professor Brett after the middle of last century seems to be that of Professor Alexander Bain of Aberdeen. Bain is recognized, in his varied activity and indomitable perseverance, as a force which was often felt when it was not acknowledged. Much emphasis is laid on the fact that he founded *Mind* as an organ of psychological discussion, watched over its first twenty years with extraordinary assiduity, and insisted on its pages being open to all varieties of thinking. When the ninth edition of the *Encyclopædia Britannica* was published with James Ward's article 'Psychology,' Bain reviewed it in *Mind*, and his review is singled out as most noteworthy. 'The importance of the crisis was fittingly recognized. Bain gave a long account of the article in *Mind* (1886), and followed this up with an article "On 'Association' Controversies" in the next year. Nothing could have more historical interest than this direct conflict between the author of the new article and the vigorous thinker who was prepared to stand by the position he had taken thirty years before. In spite of his years—nearly three-score and ten—Bain was still a powerful debater; his trenchant style seemed to have gained in flexibility and grown richer in homely phrases that come like upland breezes through the chambered heat of controversy. To learn the meaning of this page of history we shall go back to these articles.

'Bain does not stint his praise. "The work," he says, "has the rare merit of being Psychology,

and nothing but Psychology: it is nearly complete as regards fundamental problems, and the ultimate analysis of the distinctive properties of mind." Again, after reviewing the detail, he says that "when matters excluded by the narrow limits are filled in," "Mr. Ward will have produced a work entitled to a place among the masterpieces of the philosophy of the human mind." The nature of this appreciation will be more intelligible if another point is recalled. In saying that Ward's article is "nothing but Psychology," we need not suppose that Bain has repented his own physiological matter. Ward's article succeeded the article by Mansel in *Metaphysics*, which in the earlier editions of the *Encyclopædia* supplied the needs of the time by dividing Metaphysics into Psychology and Ontology. No one had done more than Bain to upset that arrangement, and he might legitimately regard the independent status of psychology in this ninth edition of the *Encyclopædia* as a tribute to his labours. Bain is thus seen to stand between psychology as an academic branch of metaphysics and psychology as an independent science; he is also seen to be the principal agent in putting psychology among the natural sciences; and, finally, in respect of Ward's article, he is seen to be the representative of a psychology which had fallen under the suspicion of being really in bondage to its own allies, the sciences of chemistry and physiology. This is, in epitome, the history of British psychology from 1855 to 1887.'

Near the end of this volume Professor Brett offers a sketch of the history of Psycho-analysis. He singles out as especially valuable in Freud's work the elimination of chance, 'no effect lacks its cause.' We do well to emphasize that finding, in theology as well as in psychology. The idea entertained by the ignorant (especially if scientifically trained) is that the events in the Gospels called miraculous had no sufficient cause and therefore are called miraculous. No theologian says such a thing. The cause was there in the personality of Jesus Christ, and it was amply sufficient for the most momentous and marvellous of them.

SAIVISM.

The grace of God is as pacifying as the soft music of the lute,
Of the tender moon in the evening sky.

All learning and wisdom are for doing reverence to God.
God should be worshipped out of pure love as the Great Benefactor,
Who gave us the instruments of knowledge, speech, and action,
For escape from destructive desires.
Such desires are hard to conquer without the grace of God.
God rescues from the onsets of sensuous desires those whose hearts melt for him;
He reveals himself to those who love him above all things,
When the [churn of the] heart is moved by [the staff of] love,
Rolled on the cord of pure intelligence.
They who would be free from sin and corruption,
Should think of God deeply and continuously with joy.
Then he will be at one with them and grant them his grace.

Freedom from sin and corruption is to those only who see him in all things,
And not to those who see him only in particular places,
Nor to those who merely chant the Vedas or hear the Çāstras expounded.
It is to those only who crave for at-one-ment
With the omnipresent and all-powerful Lord,
And not to those who bathe at dawn,
Nor to those who have at all times striven to be just,
Nor to those who make daily offerings to the Devas.
It is to those only who know the Lord to be boundless in love and light,
And not to those who roam in search of holy shrines,
Nor to those who practise severe austerities, or abstain from meat.
No gain of spiritual freedom is there to those who display the robes
And other insignia of Yogins and Sannyāsins, or to mortify the flesh.
That gain is only for those who glorify him as the Being
Who vibrates throughout the universe and in every soul.

Now where is the sane and wholesome mystic to be found who wrote that hymn of praise? In Saivism. You may spell the word Caivism if you choose. Is it not enough to warn us against the contempt of the study of religion to which in our ignorant arrogance we have been tempted? Perhaps our ignorance has led us to separation and not contempt? We are theologians—the history of religion is a separate and special discipline. That also is a mistake. Professor J. Estlin Carpenter, from whose book the hymn has been quoted, is a theologian. It is just as a theologian that he found it necessary to study the history of religion. And as a theologian he gave himself to one department of that study so thoroughly that when the invitation came to him to deliver one of the courses of Hibbert Lectures, he chose *Theism in Medieval India* as his topic (Williams & Norgate; 8vo, xii, 552; 24s. net).

It is a difficult subject. Is there a more difficult in the whole range of religious life, historically or geographically? No doubt other men have been at work on it and have driven pathways through it. Dr. Carpenter makes good use of the ENCYCLOPÆDIA OF RELIGION AND ETHICS. But he has gone to the texts for himself chiefly as found in the Sacred Books of the East. And it says much for his ability and his industry that he has made the vast and intricate country intelligible to an unpractised reader, intelligible and even greatly agreeable to traverse. For with the mastery of his material he has the gift of writing.

THE PSYCHOLOGY OF THE FIJIAN.

It is no time since we had before us a popular account of Fiji, its people and its prospects. This is a different book. Popular enough in the sense that people may read and enjoy it at whatever stage of culture they may be, it is the outcome of careful observation on the part of one who is a trained scholar and an accomplished anthropologist. The author, the Rev. W. Deane, M.A., B.D., has been a missionary to the Fijians; he knows their language, he is intimate with themselves, and he has eyes to see. He has sought out the old men and from their lips has taken down memories of a day that is dead and of customs that have so entirely passed away that even the oldest are ashamed of them and will describe them only to those whom they can trust.

There is the *tambúa*, the whale's tooth, and all that it signified. Sometimes it was sent on a mission of death; the Rev. Thomas Baker lost his life through the fateful power of the whale's tooth. Sometimes it became a messenger of life. 'Two brave ladies, Mrs. Lyth and Mrs. Calvert, hearing that women were being strangled at Mbau, took each of them a *tambúa* decorated with ribbons, and entered boldly into the terrible chief Tanaó's presence, with the request that the fated ones might be saved. Their noble petition was granted.'

Sometimes it was sent with the dead to the Unseen World. 'A weird custom in vogue in former days was to place the ivory upon the breast of a dead man. His soul was supposed to take with it the spiritual part of the symbol, and, thus provided for, would travel to a tree "hard by Heaven's gate," into which tree he was to throw it as a passport on his journey to the happy land. The custom is similar to the penny laid in the hand of the corpse at an Irish wake, the obolus placed upon the mouth of a dead Greek, and many Egyptian symbols described by Dr. Budge. The tree (*a Táraváu*) into which the Fijian dead are supposed to cast the *tambúa* is still to be seen on Vanúa Lévu, near Naidhómbodhómbo.'

'When a *tambúa* is being presented, or "led," as the Fijians say, it becomes the central feature of the ceremony. It is greeted with a curious cry of honour, and all eyes are intently fixed upon it. The task of "leading" a *tambúa* is allotted to a special officer. It would mar the function if another should interfere. The late Mr. D. Wilkinson told me that he had seen a man laden with whales' teeth staggering into the circle of spectators; and one who attempted to aid him was promptly knocked down, as if, like Uzziah, he had touched a sacred thing.'

Mr. Deane has the anthropologist's gift of comparison. He can recall similar customs and beliefs all over the world. And he has the trained anthropologist's caution. 'If a stranger is asking Fijians for information, it is necessary for him to be full of guile in order to hide his purpose. Were one's predilections not so hidden, the Fijian would quickly discern them and answer in harmony with them. His standard of good manners would lead him to say exactly what would please the interrogator. This, again, is not peculiarly Fijian. Prof. Max Muller refers to the huge Sanscrit

frauds perpetrated on Lieutenant Willcox in India, simply because his desires for a particular class of information were all too obvious.'

The title of the book is *Fijian Society*, or the Sociology and Psychology of the Fijians (Macmillan; 16s. net).

POST-BIBLICAL HEBREW.

The Rev. B. Halper, M.A., Ph.D., of Dropsie College, Philadelphia, has compiled an Anthology of *Post-Biblical Hebrew Literature* (Philadelphia; Jewish Publication Society; 2 vols.). One volume contains the Hebrew texts, together with textual and translational notes; the other contains Dr. Halper's English translation. 'In order to give an idea of the diversity and extensiveness of post-biblical Hebrew literature, practically all branches have been incorporated into this *Anthology*, and great care has been taken to select representative authors. Mishnah, Talmud, Midrash, liturgy, poetry, philosophy, ethics, history, geography, folk-lore, travel, philology, epistles, ethical wills, and general compositions are represented in this volume. It is to be regretted that two branches, which have been and are the most potent factors in shaping Jewish intellectual life, could not be included. I refer to Halakah and biblical exegesis, which had to be excluded for the simple reason that the representative passages of these branches scarcely possess literary value. At the same time I have excerpted sections from Maimonides' *Code*, Eleazar of Worms' *Rokeah*, and Abravanel's *Commentary on the Pentateuch*. These extracts, however, do not represent Halakah or exegesis, though they happen to have been incorporated into halakic and exegetical works. For a similar reason Kabbalah is not represented here, although there is a mystical strain in the extract from the *Rokeah* and in Nahmanides' epistle. While in point of time Ben Sira belongs to the biblical period, it has been deemed advisable to incorporate passages from his *Wisdom*, because it is outside the Hebrew Canon. Moreover, in the Hebrew text of the extracts selected for this *Anthology* at least two Hebrew verbs, not occurring in the Bible, have been rescued from oblivion.'

That is Dr. Halper's own account of his work. He further says: 'I have attempted to retain the flavour of the original, and the translation is literal as far as the English idiom would allow.' Last of all, he recognizes the work of others: 'Some of the extracts had been previously translated in a satisfactory manner, notably Ben Sira, Kalir, Ibn Gebirol's *Royal Crown*, Benjamin of Tudela, Judah ha-Levi's *Khazarite* (by H. Hirschfeld), and Maimonides' *Guide of the Perplexed* (by M. Friedländer). But in all cases I found it necessary to subject the passages to a thorough revision, partly because my aim was different from that of my predecessors.'

Nothing has to be added. That is all clear and conclusive. The book will be welcomed by a very large Gentile as well as Jewish scholarship. Even the unlettered will find interest in its pages, and more than curious interest, sometimes spiritual sustenance. For example, we quote a Penitential Prayer by Ibn Ezra:

'I prostrate myself with my face to the ground, since nothing lower exists; I humbly cast myself down before the Most High, who is the highest of all high.

'O, wherewith shall I meet His countenance? if with my spirit, comes it not from Him? if with my choicest flesh? He gave it life, and man has nought that is nobler than his soul! There is no end and no beginning to His greatness—how can my tongue extol Him? Much farther is He than the heavens of the heavens, yet near to my flesh and bone.

'Behold, I come to Thee, my God, because there is none besides Thee that can benefit. Have not all the hosts of heaven and of earth like me been created by Thy hand? How shall I then seek help from them? is not the help of all created things in vain? A slave can flee to none for refuge, but unto his master who acquired him.

'Why should I expect to know aught, knowing that Thou hast created me for my good? Thy lovingkindnesses are more than can be told, but my sins exceed the sand. How shall I lift up mine eye unto Thee, since mine eye also has grievously transgressed? What more shall my lips utter in response, since also they have dealt very wickedly? The wantonness of my heart did unto me that which my adversary could not do. Hot wrath has overtaken me because of that; woe unto me, for I rebelled! My evil inclination led me astray, for I desired not to provoke Thee. My evils harmed only me, but Thou alone wilt show me lovingkindness. Make known to me a way to profit me, for Thou didst teach me all that

I know. I caused the prayers of my heart to be heard by mine ears; mayest Thou hear them in heaven!'

THE CHRISTIAN FAITH.

Is it possible to show that orthodox Christianity is reasonable and credible? Without hesitation the answer is, Yes. It is made by John Alfred Faulkner, Professor of Church History in Drew Theological Seminary, in a book with the title of *Modernism and the Christian Faith* (Methodist Book Concern; $2.75 net). It is made without hesitation, we say, yet with great deliberation. For first Professor Faulkner studied theology year after year, reading all the 'modern' books worth reading; studied the Bible also, and the development of thought in it; studied the course of theological definition in the Church; and then discussed with young men the difficulties felt by the modern mind. It was after all this deliberation that without hesitation he wrote his book.

He has done a service to the Church of Christ. There is not a great doctrine that he does not confirm the truth of. And even the less momentous matters of belief—the belief in the Virgin Birth, in the Ascension, in future retribution, are made at least more credible. He has even reduced somewhat the offence of the imprecatory psalms.

Professor Faulkner writes clearly and vigorously. Thus: 'One of the most interesting books in theology is *The Atonement in the Light of History and the Modern Spirit*, by the Rev. David Smith, D.D., professor of theology in McCrea-Magee College, Londonderry (1918). For a Scottish Presbyterian divine, steeped in the study of the history of theology and of the Bible, Dr. Smith's *Atonement* is a wonderfully liberal performance. It is "modern" with a vengeance. The most of it could have been written by a Unitarian, and that is exceedingly significant for the change that has come over the Calvinism of Scotland. Judging from this book, even for so theologically backward a land as Ulster (witness the volumes of the late Dr. Robert Watts), Calvinism is dead in North Ireland and South Scotland. In the Highlands it still exists. There is one exception, however, to this prevailing non-Calvinism in Dr. Smith. The sacrifice of Christ forgives and heals by anticipation all the backslidings of the Christian. "He [Christ] forgave the sin of yesterday and the sin of to-morrow and the sin of each succeeding day to the close of our earthly pilgrimage" (p. 217). This *carte blanche* for the future sins of the Christian is splendid, but it is shattered on Heb. 10. 26 and numerous other passages of the Word. Nor is it true that the world's sins are already forgiven because they are expiated, and therefore we can say to the sinner, "Don't believe in order to be forgiven," but, "Your sin is already forgiven, therefore believe" (p. 216). This comes from the author's making "propitiation" the same as "forgiveness." Paul did not say to the Philippian jailer, "You are already forgiven and saved; simply take your forgiveness," but he said, "Believe on the Lord Jesus, and thou shalt be saved" (Acts 16. 31). Atonement secures salvation, but it does not communicate salvation. I cannot agree with Dr. Smith that "forgiveness is already a *fait accompli*" (p. 215), or that we should say to the seeker, "Believe in the forgiveness of your sins because they are forgiven." Salvation is a spiritual process, not a magical or trade exchange, and penitence and faith are not like the turning of a faucet.'

THE UNDERSTANDING OF GOOD.

'No Ideal should be impossible. Certainly no Ideal of Good is beyond Human accomplishment. It is because Men cannot understand the "simplicities" that they kill one another over the "complexities." And Happiness is really one of the most simple things in the world. All children possess it by Nature—and elderly people, too, if they seek to preserve the wisdom of their early years. And this wisdom is, after all, the wisdom of God. It is the wisdom He instils once in a life into every human heart. It is we alone who ignore it, or forget it, or dilute it by a trivial philosophy.

'So in this charmingly written little book, the author once more tells us the only true secret of Happiness, points out to us the road along which we shall not only find Peace, and Comfort, and Consolation, but also that "song within the song" which some men call Knowledge, and some call Justice, and some call Beauty, and some call Love, and most of all call—God.'

Thus writes Mr. Richard King (of whom Mr. Shorter has said: 'Richard King is a man of Genius'). The charmingly written little book which he introduces is a translation into English by Ethel Ireland Velleman of Madame Jeanne de

Vietinghoff's *The Understanding of Good* (Lane; 6s. net). Read on to page 55 and you come to this: 'God has willed that the happiness of man should lie partly in his own hands; and half of our worldly ills could be suppressed if man could only arrive at understanding and desiring good.' That is the meaning of the title. So it is a book of 'thoughts'—of 'thoughts on some of life's higher issues,' according to the title-page. No book is more difficult to read than a book of thoughts. This book is delightful. For the translation is natural and the thoughts are both natural and impressive.

But is it Christian or is it pagan? Judge by this:

'Among the characters we are called on to meet with in life we find benevolent souls sent by God like rays from a brighter land; but we also meet disturbing personalities whom I should describe as *alien*, *contradictory*, and *mendicant* souls.

'The *alien* souls are those who, differing from us in their essence, cannot come into contact with us. The barrier between us is similar to that existing between people of different tongues. The obstacle is in a sense material—a wall all the more unscalable because it has not been voluntarily raised. Were we to share the whole of life with these beings, to embrace them a thousand times, no real communion would be possible. In the presence of an alien soul we must renounce all attempt to give and resign ourselves to being useless. The wisest course of all would be to avoid them, for nothing is so burdensome as the weight of an existence whose vibration one cannot share and of a love that cannot unfold. At the same time, let us say that it is not always by giving that one enriches oneself and others. To give is the reward of the great effort we have made to acquire; to give is a duty often more sweet than useful.

'*Contrary* souls are in one sense less difficult to tolerate than alien souls; for, far from condemning us to inaction, they call forth all the moral intelligence of which we are capable. Here it is not a question of sitting down in resignation at the foot of an inexorable barrier, but of using all our energy to raise about ourselves a protecting rampart without which we should always be in danger of attack, and a thousand times on the point of being disarmed. The contrary souls dispose of an infinite variety of means to exasperate our defects and wound our sensibilities and ignore our treasures. Their attacks are directed with so much precision and subtlety, as well as candid ease, that it is hardly possible to ascribe them only to human malevolence. If we look closely into things we are obliged to admit that the arrows drawn at a venture, and less in the intent to harm than merely for amusement, are the ones that most successfully reach their target. So we must not blame *them*, but the mysterious powers with which a demon or a god has invested them in order either to harm or to prove us. Our human weapons cannot reflect their malign darts; but the divine shield can deaden their blows, and no mortal wound can harm him who has understood how to find an invisible shelter.

'There are beings whose atmosphere is so antagonistic to our own that their presence alone suffices to trouble our interior harmony, preventing us literally from breathing and spreading our wings for flight to the higher regions.

'If our knowledge of the soul's life were more enlightened, the errors that condemn beings so dissimilar to a life in common would be impossible. But while we await these better times, let us bear with even the unbearables, and that without becoming hard or despairing—husbanding for our soul the hours of relaxation and relief. Let us know how, on occasion, to close the doors and windows and only show our façade, decorated as attractively as possible; for in certain characters the need to torment is often only a subconscious need for excitement in life, and their blows are neutralized if they fall on a surface of indifference.

'In the presence of contradictory souls the secret of bearing with them lies in a profound sense of justice; we must, in the troubles that come to us through others, know how to reckon with their irresponsibility. In ceasing to be wroth with them, we dissipate the bitterness and irritation so often present in the practice of patience.

'There are other souls who only approach us in order to receive: they are the *mendicant* souls. With an open heart and a hand always outstretched, these souls make a constant call on our devotion and sympathy—on all the forces in us and even on powers we do not possess. And when at last, convinced of their misery, moved by their sorrows, we are ready, in an access of noble disinterestedness, to sacrifice all in order to succour them, they turn away to seek sympathy from another or, absorbed by some sudden interest, they forget even

the existence of the treasures we have renounced for their sake.

'These souls are especially dangerous because they appeal to our inner desire, which is *to give*, and because they have the power to move us. We give to them so naturally; how do otherwise in the face of their great need and importunate beseechings? If they are to be believed, their life is saved each time we help them; and who is not flattered at the thought of having saved a life? And they are right; one *does* save their life, but only to see it lost again to-morrow!

'It is not hard to discover these beggar souls: pour out to them, in your turn, your own needs, your fatigues; at once you will see them withdraw, not through want of understanding—they understand all—but through their incapacity to make an effort to help you. Such egoism revolts you, you decide to abandon them; an error, for it would be unjust. You must take people as they are, but dream no longer of counting on them in the future; let them, on the contrary, count on you; go on giving, but in small portions, without giving of *yourself*; do not let yourself be repaid either in words or tears, but realize that much in them is only morbid exaltation. Take them seriously, for they are much to be pitied, but never tragically, for their pain is only fleeting; and rely on time to remedy things which, for the moment, may seem irremediable! How numerous they are, these poor creatures without force or will, who scour the world on their errands of mendicancy, begging from every one a cure for the incurable malady of life which we are all called on, alas, to bear alone!

'The effort of our life will not have been in vain if we have brought comfort even to some by patiently bearing with their faults, and encouraged others by giving them, even for an instant, the illustration of recovery. Is not all the happiness we have known here, and which has given us the strength to live, built up out of the crumbs strewn on our path by certain human beings, dowered with patience, with a more understanding love and a larger benevolence? And is not the richest-seeming human existence sustained in reality by the few luminous threads that bind it to those invisible realities that men call "illusion" and "folly"?'

Messrs. Angus & Robertson, Publishers, Sydney, have issued the *Book of Common Order* of the Presbyterian Church of Australia. It is issued in a form that would do credit to the best printers and the best publishers in any country, and we may add the best binders. And it is worthy of all the art that has gone to its production. Messrs. Angus & Robertson's books may be obtained from the Australian Book Company, 16 Farringdon Avenue, London, E.C. 4; and we think also from Messrs. Nisbet.

There is a movement afoot to encourage interchange between the American and the British Colleges. Men who formerly went (whether from the United States or from Great Britain) to Germany, now desire to continue their studies in a less hostile and perhaps less unsettled atmosphere. But there is need of information. Where are the American Universities, and what are they doing? The need has been admirably met by an Australian scholar. Mr. E. R. Holme, Professor of English Language in the University of Sydney, visited the Universities of the States in the name of the Administrative Committee of the Australian Universities, and with the introductory influence of the Hon. H. Y. Braddon, lately Australian Commissioner in the United States. He made good use of his advantages, and although he speaks modestly of his book, *The American University* (Sydney: Angus & Robertson), and calls it 'but a first impression of a very great subject,' the things of moment are all in it—the matriculation requirements, the graduate work, the conditions of residence, even the relation of the universities to the community.

Mr. Randall Davies has written a guide to the Best Work of the Best Masters. It is published by Messrs. A. & C. Black, and is to be known as *Black's Dictionary of Pictures* (12s. 6d. net). A more difficult piece of honest work could not be attempted, and Mr. Davies is not too sanguine about its success. But it will succeed. For it had to be done. Some one had to move among the galleries of Europe and tell us where to sit down and study. For our part we have no fault whatever to find. We miss some of the pictures we have seen and thought superlative, but Mr. Davies knows better than we do. We certainly find some we had missed, and that is enough compensation. It is well and wisely done to give especial attention to the pictures we have at home

and even to the pictures of our own Masters. It is well also that 'no attempt has been made to "point out the beauties" of the pictures.' The purpose of the Dictionary is to enable us to find the picture and encourage us to discover its beauties for ourselves when we have found it.

Messrs. Burns Oates & Washbourne have published some small books of devotional and practical theology which have a wider appeal than to members of the Roman Church. They are:

A Gift from Jesus (1s. 6d.), translated and adapted from M. Jean Blanlo's *L'Enfance Chrêtienne.*

The Christian's Ideal (2s.), also a translation from the French—a guide to sanctification after the mind of Christ and the early mystics.

The Church and her Members (1s. 3d. net), by the Rev. George H. Bishop.

A Mother's Letters (1s. 6d.), by Father Alexander, O.F.M. Father Alexander writes as a mother to her daughter, and that most intimately—how can he do it?

Matters of Moment (Burns Oates & Washbourne; 6s. net) is the title of a volume of addresses delivered 'from Sunday to Sunday in a small mission in the North of England.' The Missioner is the Rev. John McCabe. In introducing the book the Bishop of Northampton complains of the extraordinary poverty of the preaching in the Roman Catholic Church, and attributes it to 'the almost total neglect of technical training in the subject at our seminaries.' He proceeds: 'In ancient days, rhetoric used to be considered an indispensable accomplishment of every educated man: in our days, it has come to be regarded as a synonym for all that is vulgar and artificial. With a severely critical audience it seems to carry weight to "hum and haw," to be mostly inaudible, and to leave sentences unfinished; while it arouses suspicion to be fluent or ornate, and to lapse into fervid oratory is to write oneself down a mountebank. Why? We have not ceased to exact the most laborious preparation for the concert-platform or the stage. Yet we do not hesitate to send a young priest to face a congregation without any real tuition whatsoever.' Now this man prepared, prepared laboriously—hence the Introduction and the excellent book.

Professor Karl Pearson, F.R.S., is a biometrician. And as a biometrician he delivered a lecture at the Royal Institution on a biological subject. For his aim was to show that from the thigh bone alone much could be gathered of at least suggestive information on the ancestry of the human race. He called the lecture *Side Lights on the Evolution of Man* (Cambridge: at the University Press; 3s. net). Professor Pearson will not have it that *Tarsius*, the tree-shrew, is in the direct line of man's evolution, as 'a distinguished anatomist has quite recently asserted.' He is content with the more orthodox doctrine of Dr. Arthur Keith, and gives his and other diagrams. The illustrations are of femurs innumerable, and also of the various primitive men—the Neanderthal man, and the others—restored to their (possible) primitive appearance.

Many a foolish sermon has been preached on 'the old paths.' The Rev. J. Russell Howden, B.D., has delivered some lectures, and they are not at all foolish. His chief desire has been to stop science from running away with religion. The two are able to exist in one universe—the story of Creation in the Bible along with the story of Evolution in the body. He is particularly occupied with the assumptions (and absurdities) of some of the anthropologists, and enters a protest against publishing pictures of prehistoric man and pretending that they represent reality. That protest is most necessary. We have all seen a horrible picture (due originally to Haeckel's anti-theological imagination) of a primitive family in all the disgust of mere animalism. It is a pure fiction and as false as it is fictitious. Mr. Howden's *The Old Paths in the Light of Modern Thought* will be read with appreciation and will go to strengthen weak knees. It is published by the China Inland Mission (3s. 6d. net; in paper covers, 2s. 6d. net).

If Professor Kirsopp Lake has given an impulse to the study of the Book of Acts we must bear with his extreme assurance and perverseness. Certainly a fine new book by Professor Charles Anderson Scott of Cambridge, entitled *The Fellowship of the Spirit* (James Clarke; 6s. net), has some signs of his existence. Not in the way of agreement. Dr. Scott, whose knowledge of this part of the New Testament is unrivalled, finds himself driven to very different conclusions from those of

Professor Lake. And not in critical matters only, but in estimation of the character of the Lord Jesus Christ and His influence on the birth and infancy of the Church. For correction and instruction in righteousness after the reading of Dr. Lake's books, this book can be unreservedly recommended.

There is not a point that Dr. Scott has missed. Even on matters which have been before us all our days he has something fresh to say. Read his notes on the phrase 'in (or into) the name of Christ,' or on the title 'Lord' applied to Him. There is a sermon in every one of them.

One outcome of the War and the high prices is that the tract is recovering its place and vocation. A series of tracts, interesting and incisive, have been published by the Hamilton Campaign Committee (4s. 6d. per 100). Write to the Supplies Department, Scottish National Council, Y.M.C.A., 2 Drumsheugh Gardens, Edinburgh; where information about the Campaign itself may also be gained, its meaning and its results.

After all that the 'Everyman's Library' has given us there are good books to come. Messrs. Dent continue to issue them. Three dainty (no punning, please) volumes arrest attention. One is a selection of *Stories from Hakluyt*, made by Dr. Richard Wilson. One is a selection from the writings of Walter de la Mare, chosen by the author, and entitled *Story and Rhyme*. And one is *Selected Stories by Q*, also chosen by the author, Sir A. T. Quiller Couch, who is the editor of this series.

Fair-minded but firm is the study of *Lambeth and Christian Unity*, by the Rev. H. Maldwyn Hughes, D.D. (Epworth Press; 8d.).

Query: What do you mean by consecration? Answer: Arnold Foster. *Arnold Foster: Memoir, Selected Writings, etc.*, is the title (London Missionary Society; 3s. 6d. net). The Memoir is brief, but yet enough to make some of us ashamed. It is not the work that Mr. Foster did in China, it is himself, even while it is just in doing his work that we see and feel him. He was a thinker too. Especially when he had the Bible in his hands. It is then that some men cease thinking. He says: 'I used to think what a loss it was to the Church that no detailed account has been preserved to us of those discourses of our Lord that are referred to in St. Luke xxiv. 27. I see now it is a great gain. Any true understanding of the Messianic element in the Old Testament must come to the Church as a whole, as a living and glowing vision of truth that adapts itself to the varying standpoints of the ages. A fixed authoritative explanation of the truth can never answer the same end as a vision of truth won by patient and humble study of Scripture.'

He was able to appreciate the results of the critical study of the Bible: 'Less legalism, less hard and unintelligent definitions of the Bible and of Christian truth. Compare the phraseology of fifty years ago—"A state of probation." "Is it possible to make the best of both worlds?" etc. There was a mechanical idea of Bible authority and of Scriptural inspiration. Under that stage of religious development there was a real and deep religious life, but it clung more to the definitions of the past than to the promise of further light coming through the influence of the Holy Spirit in the Church. Even the thoughts of the Kingdom of Heaven were more centred in the skies than on earth, and in the future rather than in the present. The sufferings of Christ were a punishment for sin rather than a revelation of God's reconciling Gospel.

'But now set over against these undeveloped or misconceived interpretations of Scriptures, some of the truths that have most influenced the really religious mind of later times:

'(1) Eternal Life—no longer thought of as a future of unending duration, but as an eternal now. A clock dial without hands.

'(2) Rewards and punishments not arbitrarily inflicted from without, but an essential consequence within. Rom. i. 18, 19, 27. Heb. x. 34.

'(3) An appeal to the authority of the Bible, not really understood, instead of to the light that shines through the Bible, as if Euclid had been thought of as authoritative teaching on geometry to be learnt by heart, and appealed to as a final authority on the subject, instead of Euclid being grasped and its lessons never to be questioned, because seen now as essential and unquestionable truth. The function of the Bible is not to lay down arbitrary principles of religion to be believed without questioning, but as manifesting reasons for belief rooted in the very nature of God, and of man's relation to God, which is of the very essence

of things; and in consequence treating unbelief as resistance to the fundamental principles of the universe.'

Those who believe in the League of Nations, and wish well to it—may their tribe increase!—will find a useful manual for their own and others' instruction in the report of *The First Assembly* published by Messrs. Macmillan. The report has been made out by a Committee of the League of Nations Union, including Lord Robert Cecil and Lord Phillimore. It is edited by Mr. Oliver Brett.

The reader of Mr. George Rostrevor's book on *Bergson and Future Philosophy* (Macmillan; 7s. 6d. net) will be confirmed in the opinion which he already has that if philosophers would be careful to define their terms philosophy would cease to be. Not because Mr. Rostrevor is not careful, but because he is. He is careful to define his terms, and he is careful to use them according to the definition. But he shows clearly enough that other philosophers are not, and in particular Bergson. For instance, Bergson uses intellect and intelligence indiscriminately, and both in a wide sense now and in a narrow sense then. Now the intellect is the whole mind, then it is 'only a part of the power of thought, and as a part which has been developed with a view to action, not to speculation.' This accordingly is one way in which Mr. Rostrevor criticizes Bergson, and in this way he criticizes him severely. The chapter of most moment in the book is, however, constructive rather than critical. It is the chapter on 'Instinct and Intelligence.' The subject is very difficult, as Dr. Rivers has just shown us. But between these two, Rivers the Scientist and Rostrevor the philosopher, we ought to obtain some ideas that we can build on.

Parents and teachers in search of a boy's book, wholesome and educative, may be recommended to *Knights Errant of the Wilderness*, by Morden H. Long (Macmillan). It is a book of tales of the explorers of the Great North-West of Canada. Admirably told are the tales, and as admirable are the illustrations and the whole appearance of the volume. Here is a taste of its quality. It is taken from the story of Radisson and Grosseilliers:

'The situation of the two traders thus isolated in the wilderness was not without its perils. They had stores of powder, shot, and goods for trade that might easily tempt the Indians to attack and murder them. To prevent a surprise, Radisson had recourse to that ingenuity which had so often saved him in difficult situations. He strung cunningly concealed cords through the grass and branches about the fort, so that neither man nor beast could approach without blundering into them. To the strings he then attached little bells which would ring out at the slightest disturbance. More than once in the long winter nights that followed, the little garrison stood to arms when the tinkling bells warned them of the presence of prowling wild beast or of marauding Indian.

'As the news of the presence of the white men spread through the northern woods more and more Indians came to visit them. So Radisson thought it wise to take a further precaution. Constructing little tubes of dry birch bark he filled them with gunpowder and arranged them in a circle around the fort. Then one night, in the presence of the Indians, he suddenly seized a brand from the fire and applied it to the fuse. To the amazement and terror of the onlookers, the fire ran sputtering and leaping along the ground till the whole fort was enclosed with a protecting ring of flame. That was enough. The white men were the masters of magic arts. Thenceforth they and their gods were inviolate.'

It is not likely to be forgotten that a volume of essays, edited by Mr. Basil Mathews, was published a short time ago dealing with the subject of Vocation. It did not exhaust its subject. Another volume has been prepared. *Essays on Vocation: Second Series*, is the title (Humphrey Milford; 3s. 6d. net). The editor is again Mr. Mathews, and he himself writes the Introductory Essay. The other writers are Mr. Clutton Brock, Sir Henry Verney Lovett, Mother Edith, Mr. Godfrey Phillips, Mr. C. E. Raven, and Mr. W. E. S. Holland. 'The Missionary Vocation' of Mr. Phillips is an unexpectedly fresh and stimulating essay—unexpectedly because so many sermons and essays have been written on the same subject, and we thought we knew what he would say. Mother Edith writes on 'The Life of the Counsels.' We leave two problems to be solved by the curious: Who is Mother Edith, and what is the Life of the Counsels?

The Rev. Wilfrid H. Isaacs, M.A., Rector of Hemingby, has given himself to the study of translation. He says: 'The translator's two duties are quite distinct from one another, and demand two different processes of thought. He must first immerse himself in the language of the writer, to the point of thinking in that language. Only so can he possess himself of the writer's ideas. But this done, he must turn his back upon the writer's language, and with the ideas in his mind, disrobed of their literary form, he must transport himself to the language of his readers, and think in their language in order to express the ideas in a form intelligible to them.'

To illustrate these ideas Mr. Isaacs has translated *The Second Epistle of Paul to the Corinthians* (Oxford University Press; 7s. 6d. net). He finds that 'the word most characteristic of St. Paul's mind and style is "for." It intimates that there is a connection of thought, but it does not specify the connection. That connection may be obvious, in which case the usage of modern speech is to dispense with the conjunction and rely on the intelligence of the reader. Or, as is generally the case in St. Paul's writing, the connection of thought is not obvious. In this case modern usage favours an explicit statement of the connecting thought, and is not content with a mere intimation of its existence.' Turn to the first chapter of the Epistle. Verse 8: A.V., 'For we would not, brethren, have you ignorant of our trouble which came to us in Asia'; Isaacs, '*We lay stress on this aspect of our relationship*, because, brethren, we are anxious that you should know something about the trouble which overtook us in Asia.' In the same way long phrases introduce verses 12, 13, 19, all to interpret that word 'for.' It is an interesting experiment—and a little more. It is something of a revelation.

Messrs. Pickering & Inglis have added *God's Living Oracles* (3s. net) to their edition of the works of Dr. A. T. Pierson. They announce twenty-one separate books in their edition, and although Dr. Pierson was certainly not at his best as an apologist, this is probably the most popular of them all.

Psychical Research is no new thing. H. Stanley Redgrove and I. M. L. Redgrove tell the story of *Joseph Glanvill and Psychical Research in the Seventeenth Century* (Rider; 2s. 6d. net).

To their short biographies of the mystics of all ages and countries, Messrs. Rider have added *Cornelius Agrippa* and *Giordano Bruno* (2s. net each). Agrippa is called the 'Occult philosopher.' His biography has been written by Mr. Lewis Spence. Bruno is called 'Mystic and Martyr' by his biographer, Eva Martin.

Mr. John Dare has published a book to tell us *Where the Churches Fail* (Scott; 3s. net). He takes their failure for granted. To him it is written all over the land, all over all lands. And in this he is in much company—we do not say good company. Good company looks deeper. Good company looks from within—the only place in which one can truly judge. For there is failure that is success. But where does Mr. Dare think the Churches fail? In dogma, of course. It is one of the most useful words in the English language. Doctrine is useless for one's purpose, although its meaning is the same. The dogmas are especially these three—the Virgin Birth, the Resurrection of Christ's Body, and the Atonement. Mr. Dare is a thinking man and most friendly to Christ and the Church. But he has not yet had the opportunity of studying these doctrines thoroughly.

An earnest effort to make us believers in the League of Nations and all it stands for is made by Mr. Bolton C. Waller, B.A., in *Towards the Brotherhood of Nations* (S.C.M.; 5s. net). Surely every responsible person (unhindered by politics) believes in the League. But that is not enough. We must work for it. Mr. Waller shows us how. And, being one with the mind that is in Christ, he gives us glimpses of the worth of such work—yes, and of the reward of it. For the future of the human race it is most significant that on such a subject so able an author can be so earnest and eloquent. But this also is the gospel of the grace of God.

The Right Rev. F. H. Chase, D.D., Bishop of Ely, has written a small book on Divorce: *What did Christ teach about Divorce?* (S.P.C.K.; 1s. 6d. net). He does not agree with Dr. Charles in some respects, but he had written his book before that of Dr. Charles was published. He has, however, been able to add some Notes in which he states the points of difference.

In a series of four lectures to Clergy and Sunday School Teachers, now published, the Rev. Maurice Jones, D.D., gives an elementary but accurate account of *The Four Gospels*, their literary history and their special characteristics (S.P.C.K.; 6s. net). The characteristics which he finds in St. Luke are Catholicity, Individuality, Forgiveness, Womanhood, Poverty, Holy Joy. On the authorship of the Fourth Gospel he delays judgment, quoting Dr. Nolloth: 'The Johannine question is still in the forefront of those trials to faith and patience which form a large part of our present discipline.' But he adds a Note that on Dec. 14, 1919, Bishop Gore said: 'For my own part I have been passing the last few months in studying again the question of the authorship of the Fourth Gospel, and I feel profoundly convinced that it was, as tradition says, written by John the Apostle.'

The Book of Acts is the rock of offence to the modern mind. Prove its history unhistorical and you may do anything you please with Gospels and Epistles and the whole foundation of our faith in Christ. Of utmost importance, therefore, is it that the laity should be directed to a scholarly and candid introduction to the Acts, an introduction which they will easily read and certainly enjoy. Such an introduction, under the title of *The Beginnings of the Divine Society* (S.P.C.K.; 5s. 6d. net), has been written by four parish priests in the Diocese of Hereford. The Rev. H. E. H. Probyn describes the relation between 'The Divine Society and its Lord'; the Rev. C. R. Norcock, 'The Bases of its Teaching'; the Rev. H. F. B. Compston, 'Its Scriptures'; and the Rev. A. B. Wynne Willson, 'Its Earliest Development.' This on the Resurrection is a good example of the general attitude of the writers: 'Nowhere else is the need of a cautious and reverent study of all the evidence more necessary than it is in approaching the fact of our Lord's Resurrection. Two things seem to emerge from the records. First there is the assertion that on the third day after the Crucifixion, Christ's tomb was found to be empty by some of His most devoted followers. To this must be added their belief that they "had seen the Lord." To call their experience "subjective" is meaningless, unless those who make use of this expression intend to convey the idea that it did not answer to any actual fact. The faith of Christendom rests on the belief that in some convincing manner a *fact* was brought home to the disciples—the fact that their Lord was still living. The precise means by which this was made clear to them may be the subject of legitimate discussion and reverent inquiry; but the fact itself cannot be called in question by any Christian believer.'

There has been published by Messrs. Sweet & Maxwell a *Selection of the Questions appearing in the Bar Examinations from 1913 to 1921*. The editor is Mr. J. A. Shearwood, Barrister-at-law. It is a book for the Law student. It is also a book of quite unexpected interest for every one who reads the newspaper. Take an example: 'What is the crime of manslaughter? F.'s child died of smallpox. F. was a member of a religious sect which did not believe in medical aid and had therefore not obtained any medical advice. It was proved that, had medical assistance been rendered, it might have saved the child's life and would certainly have increased its chance of recovering; but there was no positive evidence that the death was caused or accelerated by the neglect to provide medical aid. Has F. committed any crime?'