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occurs frequently in this connexion: cf. Ps 37^{31} $17^{5.11}$ 44^{18}, Job 31^{7}, Pr 14^{15}. Further, this word suits the first line of the couplet perfectly: the pits are digged for the feet of the righteous. It suits also perfectly the words that follow in the second line, 'after thy law'—if we excise the negative. Leaving out the negative we have:

The proud have digged pits for me,
(But) my footsteps are according to thy law.

Here the meaning is all that could be desired. The Psalmist states that the proud have digged pits into which he may fall, but he fears them not; for his footsteps are directed by the law of his God.

The omission of the adversative particle 'but' is frequent in Ps 119: see $119^{23.51.61.70.78.81.83.141.143.157.169}$.

But how are we to explain the genesis of the negative? This is quite easy. So long as אשרי ('my footsteps') stood uncorrupted in the text, there was no ground for the interpolation of the negative. But, when it was corrupted into אשר (='which'), a subsequent scribe, taking this naturally to be a relative referring either to 'proud' or 'pits,' added לא (='not') in the margin. This לא was subsequently incorporated into the text: by one scribe *before the relative*—hence the LXX. Vulgate versions: by another scribe *after the relative*—hence the Massoretic text.

Thus the above emendation satisfies every requirement of the text.

Literature.

PERSIA.

Brigadier-General Sir Percy Sykes, K.C.I.E., C.B., C.M.G., has issued his great book, *A History of Persia*, in a second edition, bringing it up to date (Macmillan, 2 vols., 8vo, pp. xxviii, 563; xx, 594; 70s. net). It is six years since the first edition was published, and at that time just a century had elapsed since the publication of Sir John Malcolm's *History of Persia*. In that long period the mystery of the cuneiform inscriptions had been solved, Susa had yielded up its secrets, and in many other directions a notable advance had been effected. Each important discovery had been embodied in some work of special value, but no book had been written dealing with Persia as a whole and embodying the rich fruits of all that modern research. It was time that another History of Persia should be written, and Sir Percy Sykes was the man to write it.

For he had spent twenty-one years in Persia. He was a writer as well as an administrator. He had given himself to the study of the literature of and about Persia and to the study of the country and the people. All that is necessary to the writing of a great history was his, and the History he wrote was undoubtedly great.

But in its new edition it is greater. All the illustrations are in the new edition and there are new maps, magnificent maps. The story of the War as it affected Persia is told in fullness. A wonderful story it is—quite by itself, not at all like the story of the war in Palestine or Mesopotamia. And there is a long chapter at the end on 'Persia after the Great War.'

The future of the country is not easily foreseen. The danger is from the Bolshevists. 'Will Persia become a convert to Bolshevist propaganda? It is difficult to answer this question. We read of proposals emanating from Moscow, by the terms of which the Bolshevists cancel all debts owed by Persia, and all railway, road, and land concessions. Compensation, too, is promised for damage due to the Bolshevist invasion. Other terms are tantamount to a recognition of the Soviet principle in Persia; and unlimited consular representation, or, in other words, unlimited opportunities for propaganda are demanded. The Cossack *coup d'état* announced at the time of going to press has brought in a Cabinet which intends to reject both the British and Bolshevist proposals, and to create a force under foreign officers for the defence of the country after the departure of the British troops. Will this new Cabinet, based on the discredited Cossack Division, be strong enough to defend Persia against the Bolshevists? I doubt it. In my opinion she may burn her fingers in the hot seething cauldron of Russian Communism and will then bitterly repent. It cannot be too often repeated that the percentage of roughs and robbers

in the country is very high, and that a call to loot may prove irresistible, in which case her experience is likely to be terribly severe. On the other hand, the Bolshevists, whose aim is India, may try to secure the friendship of Persia, but their subordinates will hardly refrain from looting.'

The remedy is with the aristocracy. 'To me it is clear that, unless the upper classes reform themselves and renounce their present privileges, as was done in another Asiatic country, Japan, there can be no real progress. The Turkish proverb runs, "A fish putrefies from the head," and unless the Persian grandees cease to spoil their own countrymen and to add village to village with the proceeds of spoliation, unless they dismiss their hordes of idle servants and themselves work honestly for Persia, they are doomed, and justly doomed, and their country will be involved with them; for the middle and lower classes are not competent to take the lead and save Persia by themselves. Europe in the Middle Ages was ground down by robber barons as Persia is to-day, and yet surely, though slowly, it progressed towards light and liberty; and why should not Persia do as much? But the time is short.'

THE ANALYSIS OF MIND.

The Analysis of Mind is an ambitious title. It is the title which the Hon. Bertrand Russell, F.R.S., has given to a published volume of lectures which were delivered in London and Peking (Allen & Unwin; 16s. net). It is an ambitious title; and yet it is not ambitious enough. For if Mr. Russell offers an analysis of mind, he also offers an analysis of matter.

There is a movement at present among psychologists, 'especially those of the behaviourist school,' to make psychology dependent on physiology, and to think of matter as much more solid and indubitable than mind. There is also a movement among physicists, 'especially Einstein and other exponents of the theory of relativity,' to make matter less and less material. Mr. Russell writes this book in order to reconcile these two movements. That which seems to him 'to reconcile the materialistic tendency of psychology with the anti-materialistic tendency of physics is the view of William James and the American new realists, according to which the "stuff" of the world is neither mental nor material, but a "neutral stuff," out of which both are constructed.'

It seems simple; it is almost satisfying. We wait only to hear what this 'neutral stuff' is. But we still wait. It is called 'the primal stuff of the universe' and other names, but all its names and titles simply walk round it, like policemen round an enclosed ring: what is inside the ring we never see.

And yet the book is very readable. If we do not reach the end of the journey and find the neutral stuff, we taste and see many interesting things by the way. Mr. Russell's elaborate discussion of belief is one thing. Three elements, he tells us, are involved in believing—namely, the believing, what is believed, and the objective. 'Suppose I believe, for example, "that Cæsar crossed the Rubicon." The objective of my belief is an event which happened long 'ago, which I never saw and do not remember. This event itself is not in my mind when I believe that it happened. It is not correct to say that I am believing the actual event; what I am believing is something now in my mind, something related to the event, but obviously not to be confounded with the event, since the event is not occurring now but the believing is. What a man is believing at a given moment is wholly determinate if we know the contents of his mind at that moment; but Cæsar's crossing of the Rubicon was an historical physical event, which is distinct from the present contents of every present mind. What is believed, however true it may be, is not the actual fact that makes the belief true, but a present event related to the fact.'

Does belief always influence action? That is another interesting point. And again Mr. Russell has his apt illustration. 'Suppose I am invited to become King of Georgia: I find the prospect attractive, and go to Cook's to buy a third-class ticket to my new realm. At the last moment I remember Charles I. and all the other monarchs who have come to a bad end; I change my mind, and walk out without completing the transaction. But such incidents are rare, and cannot constitute the whole of my belief that Charles I. was executed. The conclusion seems to be that, although a belief always *may* influence action if it becomes relevant to a practical issue, it often exists actively (not as a mere disposition) without producing any voluntary movement whatever. If this is true, we cannot define belief by the effect on voluntary movements.'

CHRISTIANITY IN ITS MODERN EXPRESSION.

Notes of lectures are rarely readable. The volume entitled *Christianity in its Modern Expression* (Macmillan; $3.75) contains the Notes dictated to his students by the Rev. George Burman Foster, late Professor of the Philosophy of Religion in the University of Chicago, and edited by Professor D. C. Macintosh of Yale. And it would have been no more readable than any volume containing any other professor's dictated Notes, if the Notes had been published alone. What makes this book interesting and indeed very valuable is the fact that Professor Foster was in the habit of arresting the dictation and uttering 'elaborations and extemporaneous remarks.' These remarks, says the editor, contain 'many brilliant and memorable sayings of this inspiring and thought-provoking teacher.' He says truly. Now these remarks were also 'taken down' by his pupils, and they are reproduced verbatim. The Notes are for the student, and they are worth studying. The remarks are for us all.

Take one of the remarks: 'In substituting Jesus' person for his cause [the gospel about Jesus for the gospel of Jesus], has Christianity gone astray from its birth? The essential thing in the Christian faith in Jesus is that God is as good as Jesus is, even though appearances may sometimes be to the contrary. If we can stick to this in all the grind and torture and darkness of this world, we can live in hope and die without despair. If the will at the heart of things is, in its attitude toward us, as good as the will of Jesus, I can bury my child, I can pass through invalidism, lose my fortune, be maligned, and die forgotten before I die; I can assume too that the divine attitude toward me in my guilt will be one of mercy. If God is truly represented by the will of Jesus, made omnipotent, what need I fear? If we depart from this, we depart from the Christian religion. As people decline to believe this, they decline, theoretically and practically, from Christianity.'

A quotable note is not so easily found. This will serve: 'Christianity, in distinction from the rigidity of law religions and from the unhistoricalness of the other redemption religions, is a religion of the spirit, which, along with the permanent features it contains, enters into living history, *i.e.* it itself enters into a process of development. Precisely in this capacity for development by which Christianity is distinguished from other religions do we find the basis (*a*) for its missionary claims more consciously and more consistently than can be made by any other religion, and (*b*) for its claim to be the ultimate religion, and to proclaim *universally valid*, permanent truth.'

DAY-DREAMS.

'During the war I wanted the name of a German paidological review, which I knew very well, for it had inserted an essay of mine. As one commonly does, I tried to create a mental atmosphere calculated to favour the coming to the surface of the stubborn title: I tried to call up a visual image of it; in my mind I went over its dimensions, the colour of the cover, the special character of the print, the place of publication, the room of the Sociological Institute where I used to read it, the table upon which it was laid, the persons with whom I used to discuss it, etc., all without avail. Then I thought: If I could see one of the other German reviews I used to read before the war, I should remember it at once. Thereby I felt a certain impression which I will call intuition, but which is in fact indescribable, for the reason stated before; it gave me the certainty that this would suffice to evoke the stubborn recollection. (I did not know yet, at that time, as I do now, the importance of the affects in recollection.) A few weeks later, when on leave in London, I went to the British Museum to look up the name I wanted, for I hoped I should recognize it in the catalogue of reviews. Scarcely had I opened the catalogue when the title I wanted so badly—*Zeitschrift für Kinderforschung*—came to the fore spontaneously, before any search, to my great and agreeable surprise. I cannot help thinking that the entrance to the reading-room evoked the mood in which I used to enter the similar room of the Sociological Institute in Brussels that was so familiar to me, and that this affect was responsible for the reappearance of the link that I wanted, and was missing when I had tried before to revive the associations connected with the place where I prepared most of my research work.'

This power is called 'the power of the affect.' You will find its place and importance in Psychology if you read *The Psychology of Day-dreams*,

by Dr. J. Varendonck, formerly Lecturer in the Paidological Faculty of Brussels. The book is published in English by Messrs. Allen & Unwin, with an Introduction by Dr. S. Freud (18s. net).

Dr. Freud does not *wholly* approve of it. He dislikes some of its terminology. The author, he says, 'includes the sort of thought-activity which he has observed in Bleuler's autistic thinking, but calls it, as a rule, *fore-conscious thinking*, according to the custom prevailing in psycho-analysis. However, the autistic thinking of Bleuler does not by any means correspond with the extension and the contents of the fore-conscious, neither can I admit that the name used by Bleuler has been happily chosen. The designation "fore-conscious" thinking itself as a characteristic appears to me misleading and unsatisfactory.' At the same time, however, he heartily approves of the publication and translation of the book. For it 'contains a significant novelty, and will justly arouse the interest of all philosophers, psychologists and psycho-analysts. After an effort lasting for some years the author has succeeded in getting hold of the mode of thought-activity to which one abandons oneself during the state of distraction into which we readily pass before sleep or upon incomplete awakening. He has brought to the consciousness the chains of thought originating in these conditions without the interference of the will; he has written them down, studied their peculiarities and differences with directed conscious thinking, and has made thereby a series of important discoveries which lead to still vaster problems and give rise to the formulation of still more far-reaching questions. Many a point in the psychology of the dream and the defective act finds, thanks to the observations of Dr. Varendonck, a trustworthy settlement.'

ISLAMIC MYSTICISM.

A volume of *Studies in Islamic Mysticism* has been issued from the Cambridge University Press (24s. net). The author is Reynold Alleyne Nicholson, Litt.D., LL.D., Lecturer in Persian in the University of Cambridge, and formerly Fellow of Trinity College. There is no study which is more free from sectarianism than the study of Mysticism. It is the one touch of nature which makes the whole world kin. For the whole world comes from God and goes to God, and the desire after God has ever been the most nearly universal of all the desires of the human heart. Among the mystics of Islam, as translated and interpreted by Dr. Nicholson, we are at home, with scarce a feeling of strangeness. We are almost as much at home with Abu Sa'íd and Ibnu 'l-Farid as if we sat down with Thomas Law or Alexander Whyte. And when the mystic is a poet the common inheritance is yet more evident. We take Wordsworth's 'Heaven lies about us in our infancy' to our heart at once. But, long before Wordsworth, Ibnu 'l-Arabi had said:

'The child affects the father's disposition, so that he descends from his authority and plays with him and prattles to him and brings his mind down to the child's, for unconsciously he is under his sway; then he becomes engrossed with educating and protecting his child and with seeking what is good for him and amusing him, that he may not be unhappy. All this is the work of the child upon the father and is owing to the power of his state, for the child was with God a short while ago (*ḥadíthu 'ahd*^{in} *bi-rabbihi*) since he is newly come into the world, whereas the father is further away; and one that is further from God is subject to one that is nearer to Him.'

How will it be possible to convey a notion of the wealth of welcome material on the mystic state which this book contains? Try the thought of the Perfect Man. 'What,' says Dr. Nicholson, 'do Ṣúfís mean when they speak of the Perfect Man (*al-insánu 'l-kámil*), a phrase which seems first to have been used by the celebrated Ibnu 'l-'Arabí, although the notion underlying it is almost as old as Ṣúfism itself? The question might be answered in different ways, but if we seek a general definition, perhaps we may describe the Perfect Man as a man who has fully realised his essential oneness with the Divine Being in whose likeness he is made. This experience, enjoyed by prophets and saints and shadowed forth in symbols to others, is the foundation of the Ṣúfí theosophy. Therefore, the class of Perfect Men comprises not only the prophets from Adam to Mohammed, but also the superlatively elect (*khuṣúṣu 'l-khuṣúṣ*) amongst the Ṣúfís, *i.e.* the persons named collectively *awliyá*, plural of *walí*, a word originally meaning "near," which is used for "friend," "*protégé*," or "devotee." Since the *walí* or saint is the popular type of Perfect Man, it should be understood that the essence of Mohammedan saintship, as of prophecy, is nothing less than Divine illumination, immediate

vision and knowledge of things unseen and unknown, when the veil of sense is suddenly lifted and the conscious self passes away in the overwhelming glory of "the One true Light." An ecstatic feeling of oneness with God constitutes the *wali*. It is the end of the Path (*tariqa*), in so far as the discipline of the Path is meant to predispose and prepare the disciple to receive this incalculable gift of Divine grace, which is not gained or lost by anything that a man may do, but comes to him in proportion to the measure and degree of spiritual capacity with which he was created.'

THE MIDDLE AGES.

In the autumn term of 1920 a series of lectures were delivered at King's College, London, on *Mediæval Contributions to Modern Civilisation.* They have now been issued as a volume—a handsome volume—edited by F. J. C. Hearnshaw, M.A., LL.D., Professor of Mediæval History in the University of London, with a preface by Mr. Ernest Barker, M.A., Principal of King's College (Harrap; 10s. 6d. net).

In the Preface Mr. Barker says: 'The mediæval contributions to modern civilisation, which are the theme of this book, are twofold. There is the contribution of the idealised Middle Ages, magnified, mirrored, and roseate in the reflective thought of modern man concerning the Middle Ages. This is their contribution as it appeared to Morris, or as it appears to Mr. Belloc, or Mr. Chesterton, or the votaries of guild socialism. It is a contribution made not by the actual Middle Ages, but by a projection of the Middle Ages on an ideal screen by an idealising mind. It *is* a contribution, but it is an indirect contribution; it moves the mind and stirs the spirit of men, but the motion and the stirring are those not of the Middle Ages themselves, but rather of a certain antiquarian idealism—an inverted Utopianism, as it were, leading men to find the Utopia, or Nowhere, of the future in what one may call a Never Was of the past. But besides this indirect and ideal contribution—none the less real because it is indirect and ideal—there is the direct and actual contribution of the Middle Ages as they actually were. It is this contribution which is the peculiar theme of this book.'

The words 'Middle Ages' are used with generosity. 'It is the millennium from the fifth to the fifteenth century; from the fall of the Roman Empire in the West to the fall of the Roman Empire in the East; from the triumph of Christianity over classical paganism to the revolt of Protestantism against Catholic Christianity. It is the thousand years which saw the rise, the mighty reign, and the decline of the papal monarchy; which witnessed the dominance of Feudalism and chivalry, whereby the cosmopolitan commonwealth of later Rome was transmuted into the new integration of the modern state-system; which beheld, and indeed achieved, the education and evangelisation of the barbarians whose ignorant and demoniac hordes at first overwhelmed both Latin culture and the Catholic faith; which, finally, effected the fusion of Roman and Teuton into a single homogeneous society.'

So Professor Hearnshaw interprets the title in his introductory lecture. Then each lecturer gives himself to his own subject within those generous limits, Professor Jenkins to the Religious Contribution; Professor Wildon Carr to Philosophy; Dr. Singer to Science; Dr. Percy Dearmer to Art; Sir Israel Gollancz to Poetry; Professor Adamson to Education; Miss Hilda Johnstone to Society; Mr. Adair to Economics; Professor Allen to Politics.

In the very first lecture the lecturer finds himself forced to account for Christianity—'the triumph of the communion of saints over the might and majesty of imperial Rome.' Now Professor Hearnshaw is an historian. Already an historian named Gibbon accounted for it. Does Dr. Hearnshaw follow Gibbon?. 'The full explanation of the miracle [note that word] lies, perhaps, in realms beyond the sphere of the historian. Yet even he on his low plane of mundane sequences can see four facts which go far to solve the mystery. First, Christianity was, as a faith, incomparably superior to its rivals, whether they were the old theologies of Rome or the newer and more popular Oriental cults; it satisfied the religious sense as none of them did, with its revelation of an incarnation, its proclamation of an atonement, its offer of redemption, and its promise of eternal life. Secondly, it provided a more rational explanation of man and the universe than did any of the current philosophies, rendering more intelligible the mystery of existence, sundering the veil of scepticism and despair. Thirdly, it set before the eyes of a world sated with bestiality and blood a new and lofty

ethical ideal: the old gods were non-moral; the cults were often frankly immoral; Christianity came to raise a standard of exalted purity, it showed the ideal already realised in the life of the Perfect Man, and it possessed a power which enabled it to cleanse and transform the debasement of the vilest mortal into the same immaculate sanctity. Finally, the Church had in its organisation—its bishops and presbyters, its synods and councils, its missionaries and evangelists, its monks and anchorites—a social structure of such immense stability and strength that it was able to withstand the most violent shocks of all its foes.'

HENRY JAMES PIGGOTT.

Two ministers from this country spent their lives in Rome as preachers of the gospel and had their greatness acknowledged—Dr. Gordon Gray, the Presbyterian, and the Rev. Henry James Piggott, B.A., the Wesleyan. The biography of Dr. Gordon Gray has still to come. That of Mr. Piggott has been written by his son, the Rev. T. C. Piggott, assisted by the Rev. T. Durley. *Life and Letters of Henry James Piggott, B.A.*, is the title (Epworth Press; 7s. 6d. net).

Mr. Piggott's life was one of extraordinary strenuousness. But hard work did not kill him. He was born in 1831 and in 1915 he was still presiding over the Commission which revised Diodati's Italian version of the Bible. 'We are spending now about £5000 a year. We have ten evangelists; seven schools, with their complement of teachers; five colporteurs; fourteen or fifteen rented apartments, halls, or churches; a shop and depôt for bibles and religious books. For all this complicated and varied expenditure, I alone am responsible: in most cases what I do not personally see to is badly done.' That was in 1863, and that or something like it went on to the end.

His greatest gift was discernment of character. And he needed to keep it fresh and fit. For every now and then came priests, and what were they in heart and life? They were not all bad, of course. There was Sciarelli for one—'Francesco Sciarelli, a young Franciscan monk who came from Chieti in the Abruzzi. He had served in the company of volunteer ecclesiastics who had followed Garibaldi in the Neapolitan campaign; but had returned to his convent. His brief respiration of the air of freedom and light that had come to him from the Word of God and from contact with a neighbouring Protestant minister, had made the old life intolerable. From an appeal to me at Milan resulted a correspondence which revealed a man of no ordinary gifts and culture; and a soul as sincere now in its desire of consecration to the better understood gospel of Christ, as it had been in its former consecration to the ascetic life of the monk. After a few months' instruction in Milan, and a brief period of preliminary service at Parma, Francesco Sciarelli joined Mr. Jones at Naples, and to his zeal and activity was largely due the very successful initiation of the mission in that city, in Via Toledo.'

It was a life of adventure—adventure in the things of the soul most of all. And the surprises were not all on Mr. Piggott's side. 'Mary [his daughter] called on her friend the other day. Somehow it came up that we had evening prayer in the family; she became very curious; whatever did I pray about? Mary explained: of course there was adoration, there was thanksgiving, there was confession of sins, etc. etc. Angelina was especially amazed about the last point, and soon afterwards, her husband and sister coming in, she could not contain herself, but exclaimed to them: "What do you think Miss Piggott has been telling me? They have prayers every evening, Mr. Piggott prays, and would you believe it—*he confesses his sins before his daughter and the servant!!!*"'

The Children's Story Garden (Lippincott; 6s. net) is a collection of Quaker tales for children. They have a moral every one, but it is well sugared. For every story is a story and told with skill.

Dr. W. Douglas Mackenzie, President of Hartford Theological Seminary, wrote his father's Life, and the book was a revelation of how a man may be both missionary and statesman, and the better statesman because he is a missionary. That memoir is now out of print, and Dr. Mackenzie has written a smaller book to take its place. The title is simply *John Mackenzie* (London Missionary Society; 1s. net).

Give a good start to *Man in India* (Luzac; 5s.). It is a quarterly record of Anthropological Science with special reference to India. The editor is Rai Bahadur Sarat Chandra Roy, M.A.,

B.L, M.L.C. The first number (March 1921) has contributions by Dr. W. Crooke and Dr. W. H. R. Rivers—enough to float any anthropological magazine.

The journalist is probably maligned but he is certainly credited with less knowledge of the Bible than any other person. Mr. P. Whitwell Wilson is a journalist and knows the Bible. His knowledge of it is a layman's knowledge. That is to say, he was not trained to study the Bible beginning with its language and going on to its theology. He began reading it for the interest, the human interest, he found in it. And he persisted in his reading till at last he was able to write a book which he called *The Christ We Forget*; then another book which he called *The Church We Forget*; and both these books were worth reading and were widely read. Now he has written a third book, which he calls *The Vision We Forget* (Morgan & Scott; 7s. 6d. net). And although it will not be so widely read as the other two, for it is an exposition of the Apocalypse, to those who do read it the enjoyment will be very great.

Mr. Wilson did not study Dr. Charles before he wrote his book on the Apocalypse. It would have made no difference to him if had done so. Dr. Charles is not in all his thoughts. He finds his own meanings in the visions of the Apocalypse; he finds his own author of the book; he finds his own Christ from beginning to end of it. And always what he finds is worth reading.

For it has to do with to-day. 'This, indeed, is what first startled and then amazed me. What would you say yourself if you were handed one day a document, undoubtedly written about two thousand years ago, in which you were not expecting to discover anything about the happenings of last week, and on reading it, as you would read, for instance, Homer, were suddenly to find in it curious yet exact descriptions of modern war, of recent revolutions, of the electric telegraph, of the women's movement, of the popular press, of the distributed Bible, pocket size, of Capital and Labour, of Catholics and Protestants, of scientific research, of the art of healing, of international peace,—in fact, of all that is characteristic, whether good or ill, in the Twentieth Century? Suppose that you also found aeroplanes described, with a quite irresistible and hitherto incomprehensible accuracy, so that until aeroplanes were invented, nobody could imagine what the passage meant, while after they were invented, nobody could doubt that only aeroplanes were referred to—what then would you say? If you are a scientist, claiming to face phenomena fairly and squarely, why do you turn shy at this phenomenon? Do you think that the phenomenon will disappear, merely because you are trying to ignore it? It is only the fool who says in his heart that there is no God.'

Mr. Dudley Wright is a student of the Occult. He writes on vampires, and other terrors of the day and night. He also writes on *Masonic Legends and Traditions* (Rider; 5s. net). That is his latest book, and his weirdest. For it mixes up fact and fancy beyond belief. Not that Mr. Wright is the author of the mixture. He is a most faithful historian. It is the human mind that has done the mingling, and a disturbing commentary on the human mind is furnished by it. Of edification, of help for right thinking or right living, there is not a particle. Nay, if any purpose can be discovered at all, it is the desire to escape from the responsibilities of thinking and of living. And sometimes it is sheer folly: 'One of the questions which the Queen of Sheba is said to have asked was how to pass a silk thread through a bead, the perforation of which was not straight through, but winding like the body of a moving serpent. It was performed, at the King's request, by a small white maggot, which, taking the end of the thread between its teeth, crawled in at one end and out at the other. As a reward, the King granted the request of the insect that it might lodge inside the seed vessels and other parts of plants and feed thereon.'

The Starvelings (Society of SS. Peter and Paul; 3s. 6d.) are the clergy of the Church of England. The Rev. F. J. Hammond, Vicar of All Hallows, Hoo, Kent, has a remedy for their distress. Relieve them of the burden of maintaining great vicarages with gardens, greenhouses, and glebes. Sell it all and distribute the money: there would be enough to go round.

Mr. Gustav Spiller is an advocate, an earnest, persevering, self-denying advocate, of moral education. Unfortunately he is also an opponent of religious education—as earnest, persevering, and self-denying. This need not, and probably does

not, prevent religious people, who are as anxious for a better moral standard of life in the rising generation as he is, from co-operating with him; but it seriously restricts his own influence for good.

And he seems to find it so. In his new book he is puzzled to discover a way of working which shall be effective in moral results among the young. 'Various items occurred to him [he speaks of himself in the third person], but, from his methodological standpoint, nothing worthy of being advocated as a system. For some ten years he recurred repeatedly to his favourite theme of conceiving an adequate plan, but in vain. During the last two years, however, he felt that just as his young children learnt to play on the piano, so should they become proficient in matters of right conduct; but still no luminous inspiration came to indicate how this was to be accomplished. One day, at last, whilst one of his children was playing the piano, a feasible solution dawned on him. It was to the effect that, accepting as a basis the golden rule enunciated in § 97, one might begin with posture training—sitting, standing, walking, etc., proceed to handshaking and simple salutation, then to simple conversation, and so forth. The general methods employed would be those in common use for all arts.'

The golden rule enunciated in § 97 is this: 'Enlightened men and women will necessarily manifest in all relationships of life a profound fellow-feeling and self-reverence, guided by fullest information and circumspect reasoning, accompanied by geniality and tact, and intelligently realised by a strenuous and firm-bent will which is inspired by the desire to serve the good of humanity.'

The whole thought is far removed from the method of Christ—nearly as far as it could be. But for the very purpose of seeing how futile the advice to do better is, hanging thus in the air, the book is of inestimable value. Never before and nowhere else has it been proved more conclusively that he that findeth his life shall lose it. The whole book of which the title is *A New System of Scientific Procedure* (Watts) is a commendation, while meant to be a contradiction, of that profound saying of Jesus Christ.

The eyes of all the world are on the lands of the Bible. What are we going to do with Palestine? What are we going to make of Mesopotamia? But first, all the world should know how it is with these countries now. A book on *The Geography of Bible Lands* has been prepared by Rena L. Crosby and published at the Abingdon Press in New York and Cincinnati ($1.75). The text is in short paragraphs, accurate and clear. The book is well furnished with maps and illustrations. At the end of every 'Lesson' there are questions for self-examination or further search.

Bishop William A. Quayle, of the Methodist Episcopal Church of America, is a lover of books, of books as books. He loves to have them and to handle them, whether he reads them or not. And he loves to talk about them. You hear him talking about his books in *Books as a Delight* (Abingdon Press; 35 cents net).

Arthur George Heath, sometime Fellow of New College, Oxford, was one of those whom monstrous war devoured. He left little of output behind him. But one good thing he left—the essay which was awarded the Green Moral Philosophy Prize in 1914. And his friends, Reginald Lennard and John D. G. Medley, have published it. The title is *The Moral and Social Significance of the Conception of Personality* (Oxford: at the Clarendon Press; 7s. 6d. net).

What is the purpose of the essay? It is, says the author of it, 'to discuss those aspects of personality which have most direct bearing on the theory of conduct, with reference to metaphysics only so far as ethical or political problems turn out to demand it.' But what is personality? Again he tells us: 'Not merely to be a self, but to have a developed consciousness of self: to realize definitely the existence of an outer world against which the self acts and reacts: to form deliberate plans in which memory serves to guide, and rational criticism to control the will.'

And then, as the essay proceeds, we find that the author's chief desire is first to do away with the notion that God cannot be a person because personality is limited and God must be absolute. Next he seeks to dispose of Lotze's argument that perfection of personality is only attributable to God, the only infinite Person. Then he passes into practical affairs and shows how necessary it is for us to understand what is meant by the personality of corporations and companies and all other

groups or associations that are supposed to have no soul, and act up to the supposition.

The Quakers: Their Story and Message, by A. Neave Brayshaw, B.A., LL.B. (Harrogate: Davis). This book, together with J. W. Graham's *The Faith of a Quaker*, will satisfy any reasonable desire to know what Quakerism is and how it has come to be what it is. There are Quakers, it is true, who do not accept Mr. Graham as an exponent of their faith, counting him too 'liberal,' but Mr. Brayshaw is not one of them. On the contrary, he specially commends the book to our notice. He himself, however, writes more lucidly than Mr. Graham, perhaps also more authoritatively. Every conclusion, almost every opinion, is supported by quotation, and the quotations are carefully chosen. Clearly Mr. Brayshaw is thoroughly furnished in the literature of his religion.

Do not miss a single volume of the Swarthmore Lectures. They are of course Quaker lectures and they are often quite Quakerish. But when most occupied with the Quakers they are most instructive—so near the mind of Christ is that Faith at its finest. The Swarthmore Lecture for 1921 was delivered by T. Edmund Harvey, B.A. Its topic is Human Progress. The title given to it when published is *The Long Pilgrimage* (Harrogate: Davis; 1s. 6d. net). The question is whether the civilization reached to-day is likely to be maintained or to go down into chaos again. Mr. Harvey believes that it will be maintained if—but all depends on the if—if Christ becomes the centre of unity for modern society. 'The failure of organised Christianity to prevent the world war and its helplessness in face of that vast physical and moral cataclysm does not stand alone. The newer forces of organised socialism and organised labour also aimed to work for a world brotherhood, transcending national differences, and they broke down completely in the same crisis. The differences separating socialists from each other are perhaps even greater and more bitter to-day than those which separate sect from sect and church from church. The acceptance of a mere theory of life, whether it be theological or political, cannot, it is clear, form a basis of union strong enough to stand the strain of such a time as this. A unity must be sought which is deeper than can be given by mere membership in an organisation professing a common doctrine, whether it be economic or religious: it must be found in the very well-springs of will and aspiration, in our attitude to life, in our way of life itself. In the great Christian society this unity is found in loyalty to Jesus Christ Himself as our Master and Guide.'

Our Lord's Agony in the Garden.

By William E. Wilson, B.D., Woodbrooke, Birmingham.

The late Professor Denney, in discussing our Lord's prayer in Gethsemane, says: 'The divine necessity to lay down His life for men, which we have been led to regard as a fixed point in His mind, did not preclude such conflicts as are described in the last pages of the Gospel; rather was it the condition of our Lord's victory in them.' He then goes on to suggest that though at a distance our Lord could view with something like equanimity His approaching death, as it came close and the full reality of 'treachery, desertion, hate, mockery, injustice, anguish, shame' was vividly before Him, 'It is not hard to conceive that in these circumstances Jesus should have prayed as He did in the Garden: "O my Father, if it be possible, let this cup pass from me," even though the unmoved conviction of His soul was that He had come to give His life a ransom for many. It is one thing to have the consciousness of so high a calling, another to maintain and give effect to it under conditions from which all that is ideal and divine seems to have withdrawn.'[1]

What Dr. Denney says would no doubt be true of any other than our Lord, for not only would such a one have dreaded the ordeal, but also he would always have been in some doubt as to whether that ordeal was the Father's will for him.

[1] *The Death of Christ* (Revised Ed.), pp. 44, 45.