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infra-solar heavens, that is, the Moon, Mercury, and Venus. It is in one of these that Dante meets Piccarda Donati. When he asks whether she is enjoying real happiness where she abides, he receives an answer that has ever been very precious to many readers:

> The power of love, my brother, holds our will
> And makes us long only for what we have,
> Without imparting any other thirst.
> Did we desire to take a higher place,
> Then would our longings only ill accord
> With His most blessed Will Who placed us here.
> . . . . . .
> In His Will is our peace: it is the Sea
> To which all moves that it creates
> Or nature itself hath made.[1]

The four heavens that succeed are the Sun, Mars, Jupiter, and Saturn, representing the four cardinal virtues of Wisdom, Fortitude, Justice, and Temperance. Then follow the two heavens of the Fixed Stars and the *Primum Mobile*, the former being honoured by the manifestation of the glorified Word made flesh, the latter by the revelation of the celestial mysteries. Beyond these is the Empyrean, where the ransomed are brought into the immediate presence of God and the fulness of the beatific vision of His face.

[1] Canto iii. 70–75; 83–85.

So the drama of the soul is completed by the victory of the Love which moves 'alike the Sun and all the other stars.' What poem has ever presented to the heart of man such an entrancing prospect or such a potent stimulus to seek now the things that are above where Christ is, seated on the right hand of God, and to be here changed into His image from glory unto glory? Surely the death of the poet who wrote it is worthy of all the commemoration that has been lavished upon it. As I lay this humble tribute at his feet, I recall the earlier part of the proverb I quoted at the beginning: 'Better is a good name than precious ointment'; or, as E. H. Plumptre, to bring out the play of the original words, suggests: 'Better is a good name than good nard.' Such is surely the everlasting heritage of the great Florentine whom Italy to-day reveres as the glory of her national literature. Dante's name itself is 'as ointment poured forth.' When Mary of Bethany broke her flask of costly nard and poured its contents on Jesus' head in the presence of the guests, the fragrance of it filled the whole chamber where they reclined. At this time we can say without exaggeration that the fragrance of Dante's name seems destined to make itself felt throughout the whole world.

Literature.

PREHISTORY.

Prehistory is the short and easily to be remembered title which Mr. M. C. Burkitt, M.A., F.G.S., has given to his Study of Early Cultures in Europe and the Mediterranean Basin (Cambridge: at the University Press; 35s. net). It is one of those scientific manuals for which the Cambridge Press has become famous—their very appearance being expressive of the best modern workmanship. The cost of publishing may be great, but there is no suggestion of that in these beautifully printed and abundantly illustrated volumes. This volume itself has no fewer than forty-seven full-page illustrations printed on specially prepared paper.

The object of the book is to instruct the student on all that has been discovered about men as they were before the writing of history began. Something reliable has been learned about his body and brain, his home, his tools, his animals, his civilization, his art. Considering the difficulties of the study, it is a surprise that it has yielded so much. Mr. Burkitt's descriptions are clear, and when he is convinced he is very convincing.

One chapter brings up to date the discoveries of skulls and other bones of Prehistoric Man. And that is always and universally interesting. But the chapters of most account are those, seven in number, which describe the Art of Palæolithic Man. This has been Mr. Burkitt's special study. In the pursuit of it he has travelled over Europe. He has been 'able to take part in several important diggings and to study nearly all the painted caves, etc., on the spot.' Such travel, he says, is necessary. 'If a serious student really

wants to get into the atmosphere of these magic temples he must sooner or later make up his mind to visit at least one of the groups. Also, a short time at some of the diggings in Dordogne or in the Pyrenees will teach the student more than months of book-work. Here in England we are excellently situated for the elucidation of many of the geological problems—Man's relation to the Ice Age and the like—but, as far as we know, we have little or no Art in our caves, and indeed after Acheulean times the climate never was favourable for any flourishing cultures until Neolithic times. This does not mean that there is not plenty for us to do in England, but for the student, in process of learning his subject, there is no place like France or North Spain, as regards the Archæology of the Stone Ages in Western Europe.'

Where are these painted caves to be seen? 'There is one centre in Dordogne, with a concentration round Les Eyzies. Here are to be found such caves and grottoes as Gorge d'Enfer, Tayac, La Mouthe, Font-de-Gaume, Combarelles, Bernifal, La Calévie, La Grèze, Cap Blanc, and Comarque. As outliers to this district may be mentioned Teyjat, which lies north-west of Périgueux, near the little village of Javerlhac, not far from Nontron; and Pair-non-Pair, which lies close to the junction of the rivers Dordogne and Garonne near the little town of Bourg-sur-Gironde.

'The second centre is the Pyrenees. Starting from east to west, we find in the Ariège district the caves of Niaux, Bedeilhac, and Le Portel, the latter close to the station of Baulou on the railway line from Foix (Ariège) to St. Girons. Further westward, close to St. Girons itself, we have the famous Tuc d'Audoubert. Close to this is another cave, not yet described, called the Trois Frères, which contains a human figure, partly painted, partly engraved, which is represented as if wearing a mask of stag's horn on its head and a tail. There are also drawings of lions and owls. At the great cave of Mas d'Azil a few poor drawings of Palæolithic age are found. Further westward again, not far from the little town of Salies-du-Salat, is the cave of Marsoulas, at the entrance of which deposits containing Upper Aurignacian and Upper Magdalenian industries have been found. Another place further west where Palæolithic art occurs is the cave of Gargas before mentioned, which lies not far from Montréjeau, near the little hamlet of Aventignan. Still westwards at Isturitz there are said to be bas-reliefs of Solutrean age. These may well be a cultural survival from Upper Aurignacian times.

'The third centre is in North Spain, north of the Cordillera Cantabrica, which is really a continuation of the Pyrenees. Here we find a large number of paintings and engravings in caves.

'Amongst others may be mentioned Venta de la Perra, with its engraving of a bear; Covalanas, with its frieze of hinds made in the punctuation or dotted style; Castillo, famous not only for the many and varied manifestations of art that occur, but also for the extraordinary number of deposits found at the entrance of the cave, there being twenty-five layers, twelve of them containing archæological remains. Close by is the cave of Pasiega, specially rich in early styles of painting. Not very far from Pasiega there is Hornos de la Peña, which contains hardly anything but engravings, and those mostly of Aurignacian age. Nearer Santander is El Pendo, with its two engravings of birds, and Santian, with its frieze of conventionalised human hands. Still further westward we come to Altamira itself, not only justly famous for its wonderful painted ceiling, but also for the deeper galleries which show us a rich and varied art. Going still westward we have a very primitive form of art in the cave of La Clotilde, and varied styles in the cave of Pindal.

'Another example further west must be cited, Bolao Llanes, not because it contains anything of any great beauty, for it has nothing to show us but a single frieze of tectiforms. These tectiforms, however, are on the arched roof overhanging a subterranean lake, and they may have been made by old Stone Age Man, as an indication of the spot where he could get cool water, or in connection with some water magic.

'Finally the two decorated caves of Buxu (Asturias) and of Candamo (Asturias) must be mentioned. The former contains figures of horse (common), bison (one), stag (common), fallow-deer (one), ibex (three) and signs. There are three series of different ages. The latter cave contains stags (ten), ox (fifteen), bison (five), ibex (four), wild boar (one), horses (eleven), chamois (two), Anthropomorphic figures (two) and signs.'

THE CORPUS GLOSSARY.

The Professor of Humanity in the University of St. Andrews, Dr. W. M. Lindsay, has rendered a

notable service to the study of English in editing the Glossary which is preserved in the library of Corpus Christi College, Cambridge, and is known as *The Corpus Glossary* (Cambridge: at the University Press; 40s. net).

The editing of a Glossary is a work of quite extraordinary difficulty. Two things have to be done. First, each gloss has to be traced to its origin; and next, every word of each gloss has to be reproduced in the most accurate form attainable. It demands the exercise of unfaltering perseverance and unfailing judgment. No man could do the work alone. Professor Lindsay freely acknowledges assistance. Miss H. M. Buckhurst's name is given on the title-page as the compiler of the Anglo-Saxon Index, which occupies four-and-twenty pages in double column at the end of the book. And in the Preface Dr. Lindsay particularly names Dr. Henry Bradley, joint-editor of the Great Oxford English Dictionary, 'who kindly undertook to look through all the bilingual items and correct any error in an Anglo-Saxon form. To his painstaking in the discharge of this labour of kindness the accuracy of the Anglo-Saxon side of our edition is due. But further, being attracted by this research in his own field of lexicography, he subjected the Latin words too to a careful scrutiny, keeping our MS. for many months and writing in it a very large number of very valuable suggestions. *Nihil fere quod tetigit non emendavit.* His services to the book would be more adequately expressed by the mention of him (as co-editor) on the title-page than by a mere acknowledgement in the preface. If our readers will ascribe to him nearly everything that is good (and new) in the following pages, they will not be quite wrong.'

The Glossary itself is followed by notes. In one of these notes Professor Lindsay shows how incessant, and how insistent, was the demand for the exercise of judgment. The entry in the Glossary is, Ab(n)egato: venenato. How is that equation to be explained? 'If there were no clue,' says the Editor, 'we might give our imagination free scope. We might guess, *e.g.* Abigeiato (Imperative or Participle of the late Latin verb *abigeiare*): venenato, "Remove(d): kill(ed) by poison." Or (since plant-names often shew barbarous spelling) Apiatum: σελινᾶτον (a Philoxenus gloss, II. 19, 33). Or (a conceivable Philoxenus gloss) Ἀπ' ἀγαθοῦ: bene natus. Or Apic(ul)ato: venenato, "poisonous." And so on—ad infinitum. If the Corpus Glossary could be edited only in this happy-go-lucky fashion, an edition would not be worth printing.'

What clue, then, is there? The source must be discovered. Some of the words before and behind are taken from Orosius' *Histories.* A careful examination shows that this word must be looked for in Orosius, between 4, 16, 9 and 5, 15, 16. Now 'there are two mentions of poison in ch. xx. of Book IV (4, 20, 28 Demetrium . . . legatum . . . veneno necavit; 4, 20, 29 Hannibal apud Prusiam . . . veneno se necavit). Was the source of our item a marginal index-heading at 4, 20, 28 LEGATO VENENATO, or the like? That is a barely possible explanation and might almost get a place in the apparatus criticus, if for nothing else, to indicate Oros. 4, 20, 28 (or 29) as a possible source. But it is far from convincing and could never claim a place in the text. Far more convincing is the appearance of the phrase *abnegato cibo* at 5, 14, 6 (alli suspendio, alii abnegato cibo sese consumpserunt). In the English (?) MS. of Orosius *abnegato* has been miswritten *abegato.* The puzzled annotator conjectured the meaning to be "poisoned." (Or else, finding the true reading *abnegato,* he misunderstood it as "poisoned.")'

Besides Orosius' *Histories,* the original sources of the Latin words seem to have been Jerome's *De Viris Illustribus,* Rufinus' version of Eusebius' *Church History,* Phocas' *Grammar,* the Vulgate Bible, and Gildas' *De Excidio Britanniæ.* But the greater number of its entries come from four great storehouses which were already in existence—the Abstrusa Glossary, the Abolita Glossary, Hermeneumata, and the Philoxenus Glossary.

The Anglo-Saxon words are often of intense interest. To take an early example—'Anguens: breer.' In his Notes Dr. Lindsay says: 'This expressive name ("worrying," "the worrier") for the briar or bramble (W.W. 350, 16 Anguens: bremel) is wrongly doubted by the Thes Ling. Lat. (s.v.).' The word reminds us of Jotham's Parable, in which the point is that the bramble was to be the tormentor.

CROCE ON HISTORY.

Mr. Douglas Ainslie, B.A., M.R.A.S., has translated into English a volume of papers by Benedetto Croce, which appeared in the Proceedings of Italian Academies and in Italian journals between

1912 and 1913. They form part of a general scheme and are appropriately brought together into a single volume. Indeed, the volume is spoken of as the fourth in that series entitled 'The Philosophy of the Spirit' to which belong the 'Logic,' the 'Philosophy of the Practical,' and the 'Æsthetic'—all of which have been translated by Mr. Ainslie. Croce himself says: 'The description of the volume as forming the fourth of my *Philosophy of the Spirit* requires some explanation; for it does not really form a new systematic part of the philosophy, and is rather to be looked upon as a deepening and amplification of the theory of historiography, already outlined in certain chapters of the second part, namely the *Logic*. But the problem of historical comprehension is that toward which pointed all my investigations as to the modes of the spirit, their distinction and unity, their truly concrete life, which is development and history, and as to historical thought, which is the self-consciousness of this life. In a certain sense, therefore, this resumption of the treatment of historiography on the completion of the wide circle, this drawing forth of it from the limits of the first treatment of the subject, was the most natural conclusion that could be given to the whole work. The character of "conclusion" both explains and justifies the literary form of this last volume, which is more compressed and less didactic than that of the previous volumes.' The title is *Theory and History of Historiography* (Harrap; 15s. net).

The volume is concerned with answering the question, What is History? Well, what is it?

First of all, it is not Chronicle. 'Chronicle and history are not distinguishable as two forms of history, mutually complementary, or as one subordinate to the other, but as two different spiritual *attitudes*. History is living chronicle, chronicle is dead history; history is contemporary history, chronicle is past history; history is principally an act of thought, chronicle an act of will.' 'The discovery of the real distinction between chronicle and history, which is a formal distinction (that is to say, a truly real distinction), not only frees us from the sterile and fatiguing search after material distinctions (that is to say, imaginary distinctions), but it also enables us to reject a very common presupposition—namely, that of the *priority* of chronicle in respect to history. *Primo annales* [chronicles] *fuere, post historiæ factæ sunt*, the saying of the old grammarian, Mario Vittorino, has been repeated, generalized, and universalized. But precisely the opposite of this is the outcome of the inquiry into the character and therefore into the genesis of the two operations or attitudes: *first comes history, then chronicle.* First comes the living being, then the corpse; and to make history the child of chronicle is the same thing as to make the living be born from the corpse, which is the residue of life, as chronicle is the residue of history.'

Then there are pseudo-histories which are not history. First, 'the ingenuous belief cherished by the philologists that they have history locked up in their libraries, museums, and archives (something in the same manner as the genius of the *Arabian Nights*, who was shut up in a small vase in the form of compressed smoke) does not remain inactive, and gives rise to the idea of a history constructed with things, traditions, and documents (empty traditions and dead documents), and this affords an instance of what may be called *philological* history.' Next, there is that kind of history which may be called *poetical* history. Examples 'are afforded by the affectionate biographies of persons much beloved and venerated and by the satirical biographies of the detested; patriotic histories which vaunt the glory and lament the misadventures of the people to which the author belongs and with which he sympathizes, and those that shed a sinister light upon the enemy people, adversary of his own; universal history, illuminated with the ideals of liberalism or humanitarianism, that composed by a socialist, depicting the acts, as Marx said, of the "cavalier of the sorry countenance," in other words of the capitalist, that of the anti-Semite, who shows the Jew to be everywhere the source of human misfortune and of human turpitude and the persecution of the Jew to be the acme of human splendour and happiness.' Finally, there is *rhetorical* history. 'Its object was to teach philosophy by example, to incite to virtuous conduct, to impart instruction as to the best political and military institutions, or simply to delight, according to the various intentions of the rhetoricians. And even in our own day this type of history is demanded and supplied not only in the elementary schools (where it seems to be understood that the bitter of wisdom should be imbibed by youth mingled with the sweet of fable), but among grown men. It is closely linked up with politics, where it is a question of politics, or with

religion, philosophy, morality, and the like, where they are concerned, or with diversions, as in the case of anecdotes, of strange events, of scandalous and terrifying histories.'

What, then, is History? It is Philosophy. 'There is neither philosophy nor history, nor philosophy of history, but history which is philosophy and philosophy which is history and is intrinsic to history. For this reason, all the controversies—and foremost of all those concerned with *progress*—which philosophers, methodologists of history, and sociologists believe to belong to their especial providence, and flaunt at the beginning and the end of their treatises, are reduced for us to simple problems of philosophy, with historical motivation, all of them connected with the problems of which philosophy treats.'

The result is truly Crocean. What will Mr. Bertrand Russell say to it? For of Philosophy this is what he says: 'Philosophy has made greater claims and achieved fewer results than any other branch of learning.'

MATTHEW LEISHMAN.

Near the end of the Ten Years' Conflict in the Church of Scotland there was formed a party eager for conciliation and compromise, anxious to save the Church from disruption. They were known as the Middle Party, more familiarly as the Forty Thieves, though there were five and forty of them. The last name on the list was 'Norman Macleod,' who wrote: 'I will feel obliged by your adding, if possible, my name to the list of the "Forty Thieves" who are willing to take Sir George's Bill. I hope it is now a Rebellion of the *Forty-Five*. Many thanks for your wise policy at this critical juncture of affairs.' The leader of that party was the Rev. Matthew Leishman, D.D., Minister of the Parish of Govan, near Glasgow.

The parish of Govan is part of Glasgow now and has seen changes. 'To his sister Marion at Torquay, two years before his death, Matthew Leishman writes: "When you and I came to Govan in 1821, it did not contain over 1000 inhabitants; now (July, 1872) it contains over 26,000. There was then only one small chapel belonging to the 'Relief' body." To-day (1921) there are over thirty charges connected with the Church of Scotland alone, while the population of the civil parish of Govan exceeds that of the city of Edinburgh. A Cabinet Minister on visiting Govan in 1882, doubted "whether America or Australia could furnish a parallel for rapid increase."' To be parish minister in a parish which multiplied at that pace meant work enough for every hour of the day. Yet Dr. Matthew Leishman found time to write and edit books (he is the editor, for example, of Wodrow's *Analecta*) and to be, as we have said, a great ecclesiastical leader.

His biography has been written by James Fleming Leishman, M.A., the title, *Matthew Leishman of Govan and the Middle Party of 1843* (Paisley: Gardner; 10s. 6d. net). Why was it not written sooner? Dr. Leishman died in 1874. That it was worth the writing, the writing of it proves. His biographer is in keen sympathy with his grandfather (though in the conflict he would not have been of the Middle Party), and discovers to us a fine example of the faithful and true among the ministers of Scotland. Here and there a point might be discussed, but only one is serious enough for mention. Touching on 'the Men'—'that singular guild of lay preachers' in the Highlands, Mr. Leishman refers for information about them to the late Dr. K. M. Phin's book. That book is too unsympathetic. A reference to the judicial and most informing article by Mr. G. R. Macphail in the ENCYCLOPÆDIA OF RELIGION AND ETHICS would have been better.

There is no craving after wit and humour; Dr. Leishman was not a born humorist like Norman Macleod; but there are good new touches of Scottish character. 'Once when visiting at Hillhead, Leishman put the usual question to a collier's wife, in her husband's absence, whether he kept up family worship; the shamefaced answer was: "No; you see, Sir, he canna' sing ony, although there isna a better whistler in a' the raw."'

'At the accession of Queen Victoria, early in July, 1837, Leishman, along with Dr. Chalmers and Sir George Ballingall, Professor of Military Surgery at Edinburgh, set sail from Leith, one of a deputation of twelve sent by the General Assembly to present an Address from the Church of Scotland. The deputation was headed by Dr. Matthew Gardiner of Bothwell, described by Leishman—his fast friend—as "rather a sleepy Moderator." "We met at the 'Thatched House' Tavern near St. James' and walked thence to the Palace, with the Mace at our head. We all

admired, when admitted into the Throne Room, our youthful Queen. Dr. Muir of St. Stephen's was enchanted with her 'beautiful intonations' in reading her reply. After the address we approached to kiss the Queen's hand. Retiring from the Royal Presence, the Moderator's remark made in my ear was amusing and characteristic. 'Only think, Leishman, that growing lassie to be the Sovereign of these realms. Why! she is just like a modest manse bairn.' This in the broadest Scottish accent."'

IN DAYS TO COME.

To the question, Who is the most popular author in Germany? the answer is, Walther Rathenau, the Minister of Reconstruction. He has published seventeen volumes, and the least successful of them has passed through nine editions. Of them all the most successful is *Von Kommenden Dingen*, which has reached its sixty-fifth edition some months ago. That book has been translated into English by Eden and Cedar Paul, and published by Messrs. Allen & Unwin under the title of *In Days to Come* (12s. 6d. net).

It is not so easy to read as you expect so popular a book to be. You must reckon with the difference between you and a German reader. There are also outspokennesses that must arrest the German eye, and perhaps delight the German heart—the very popular heart. For example, there is denunciation of the German ruling class. 'There are moments when the sentiment of community is powerful. As we contemplate our armies marching and dying, a unifying love wells up in our hearts, and we are fascinated by the dream of a perfect union. It remains a dream, for the two nations do not unite. We are ruled by the nobility, by a nobility arrogant in its wealth, slowly decaying but to a large extent renewed, adulterated by intermarriage with industrial castes, so that while half its members bear historic names the other half are of bourgeois origin. This nobility monopolises the military and political powers of the state. A plutocratic order controls the great industries, exercising both secret and open influence; these plutocrats force their way into the fluctuating territorial nobility; they conserve their forces by admitting to their ranks able scions from the remnants of the middle class, and protect themselves against disintegration.'

Then there is much pleasant, sometimes profound, writing about the days to come—good to read by us all, very good by a defeated and disillusioned Germany. 'In days to come no one will be despised, for this sentiment is a crime against God's dignity. The people of those days will not despise backward persons, who are still slaves in body and in mind, will not torment them, but will lovingly endeavour to lift them upward. From earliest youth, anyone who is backward will be relieved of responsibility until sufficiently enlightened to bear responsibility; he will not be entrusted with responsibility until he has wrestled his way towards the truth. To the sallies and witticisms of the backward, to their indignant protests, to their cajoleries and attempts at persuasion, the more advanced will present an imperturbable front. Even in childhood, such poisons will be recognised and avoided, will be described by intelligible names. Occupations in which qualities of this order are requisite, modes of life, fashions in clothing, and methods of enjoyment, which display them, will no longer be considered honourable. The occupation of a sewerman will be more highly respected than that of a gossip or a pushing fellow; morbid aberrations will be less censured than luxury and display; sailors' brothels will not be so severely condemned as will be places where art is coarsely caricatured.'

THE FERNLEY LECTURE.

It is a sign of these hard times which we are trying to live through that a Fernley Lecture appears in a paper cover. And what is worse, it is one of the best of the Fernley Lectures (we possess the series complete to date), a volume which has to be read slowly, steadily, to the end, and then read over again.

The title is *Altar, Cross, and Community* (Epworth Press; 4s. net). The author is Mr. W. F. Lofthouse, M.A., Tutor in Old Testament Languages and Literature, and in Philosophy, in Handsworth College, Birmingham. We have heard Professor Lofthouse called the rising hope of scholarly Methodism: he has not disappointed those who expected him to rise. This is his best and greatest book.

And, first of all, it proves the necessity of such a work as the ENCYCLOPÆDIA OF RELIGION AND ETHICS. Professor Lofthouse is a preacher and a

teacher of preachers, yet his range, his absolutely necessary range of study, is the range of the Encyclopædia. Beyond the Encyclopædia he does not go. He does not need to go. But there is not an article in it that is irrelevant to his pulpit and class work.

Professor Lofthouse's subject is Sacrifice. The word is a challenge. In no easier or more accurate way can you characterize Modernism than by saying that it will have nothing to do with sacrifice. They have passed, say the Modernists (we use the word in the extreme application of it), from all sacrificial ideas as surely as from all sacrificial practices. And besides being a challenge, it is a call. To the idea of sacrifice we have to be called as something that is fundamental—no husk that can be cracked and cast aside, but the very kernel of our religion itself—the very kernel of all religion indeed, but of the Christian religion the essential meaning and triumphing power. 'Except a corn of wheat fall into the ground and die, it abideth alone'—the Modernist has no room for such a text; with the follower of Christ it fills all the room. Now this subject has not been handled in our time with more learning or ability than it is here handled by Professor Lofthouse. The treatment of it is modern enough—on that score have you no fear. But modernist it is not; and you will find it is not when you go through the book. But great as sacrifice is, it is not the end. The end is Reconciliation. If that word could be severed from sacrifice, Professor Lofthouse would claim it as greater and his own. It cannot be separated. One thing only has to be observed, that sacrifice as the end, sacrifice for its own sake, though it cost everything, is worth nothing.

Return to the range of study. And let us quote: 'Such an inquiry demands more than theology by itself can give. It must call in the aid, not only of ethnology, but of psychology. Both theologians and ethnologists have suffered from the absence of psychological imagination. We cannot blame theology if, criticising the various theories to which she has given birth, she maintains the studious aloofness of an abstract science. But she must recognize that, in so doing, she cannot satisfy souls which know the yearnings, the hopes and the despairs of the search for God, or heal a society heaving in the throes of volcanic convulsions. And all workers in the field of ethnology, whether as observers or collators, deserve our gratitude for noting the externals of the rites of forest or bush or prairie, as a musician might jot down the notes of a negro slave-song, without a hint of the hope or terror or bewilderment of the savage in the moonlit clearing or the slave in the mud swamp. But the first requisite in dealing with men, whether to influence them or only to understand, is to know their needs and aims and instincts, and to sympathize with every passing but often tyrannous mood. If philosophy begins with wonder, sympathy is the source of any useful and fruitful psychology, and hence of any real knowledge of the profound laws which are manifested in human action. If, then, reconciliation lies at the centre of the Church's preaching—at the heart of the "good news" with which the Church has been entrusted—it will be necessary to understand both the laws according to which that reconciliation acts, and the need which it has to fulfil. Should the study in the following pages assist this understanding, it will be enough.'

CROCE AS A CRITIC.

We are only at the beginning of the study of Shakespeare. The text is under process of transformation—see the new edition which the Cambridge Press has begun to issue. The meaning is under process of revolution—see the critical essay on 'William Shakespeare' in *Ariosto, Shakespeare, and Corneille*, by Benedetto Croce, translated by Douglas Ainslie, and published at the Ruskin House of Messrs. Allen & Unwin (10s. 6d. net).

'The first observation leaps to the eye and is generally admitted: namely, that no particular feeling or order of feelings prevails in him; it cannot be said of him that he is an amorous poet, like Petrarch, a desperately sad poet like Leopardi, or heroic, as Homer.'

'Nor is he a poet of *ideals*, as they are called, whether they be religious, ethical, political, or social. This explains the antipathy frequently manifested towards him by apostles of various sorts, of whom the last was Tolstoi, and the unsatisfied desires that take fire in the minds of the right thinking, urging them always to ask of any very great man for something more, for a supplement. They conclude their admiration with a sigh that there should really be something missing in him—he is not to be numbered along those who strive for more liberal political forms and for a more equable social balance, nor has he had

bowels of compassion for the humble and the plebeian. A certain school of German critics (Ulrici, Gervinus, Kreyssig, Vischer, etc.), perhaps as an act of opposition to such apparent accusations (I would not recommend the reading of these authors, whom I have felt obliged to peruse owing to the nature of my task) began to represent Shakespeare as a lofty master of morality, a casuist most acute and reliable, who never fails to solve an ethical problem in the correct way, a prudent and austere counsellor in politics, and above all, an infallible judge of actions, a distributor of rewards and punishments, graduated according to merit and demerit, paying special attention that not even the slightest fault should go unpunished. Now setting aside the fact that the ends attributed to him were not in accordance with his character as a poet and bore evidence only to the lack of taste of those critics; setting aside that the design of distributing rewards and punishments according to a moral scale, which they imagine to exist and praise in him, was altogether impossible of accomplishment by any man or even by any God, since rewards and punishments are thoughts altogether foreign to the moral consciousness and of a purely practical and judicial nature; setting aside these facts, which are generally considered unworthy of discussion and jeered at in the most recent criticism, as the ridiculous survivals of a bygone age, even if we make the attempt to translate these statements into a less illogical form, and assume that there really existed in Shakespeare an inclination for problems of that sort, they shew themselves to be at variance with simple reality. Shakespeare caressed no ideals of any sort and least of all political ideals; and although he magnificently represents political struggles also, he always went beyond their specific character and object, attaining through them to the only thing that really attracted him; life.'

So it is as an observer of life that Shakespeare is regarded by Croce, and only as an observer of life. What the man himself thought, felt, believed, or was, we simply do not know. He observed life and made it into poetry. 'He may have been impious and profane in active practical life as a Greene or a Marlowe, or a devout papist, worshipping with secret superstition, like an adept of Mary Stuart, and nevertheless he may have composed poetry with different presuppositions, upon thoughts that had entered his mind and had there become formed and dominated in his spirit, without for that reason having changed the faith previously selected and observed.'

THE TALMUD.

'The laws of the Pentateuch do not embrace all the affairs of life, nor are they complete in themselves. They usually lay down general principles, and make no mention of the details which would be required in actual practice. For instance, Exod. xx. 10 declares: "The seventh day is a Sabbath unto the Lord thy God; in it thou shalt not do any manner of work"; but there is no attempt to define what is to be understood by "work." From Jeremiah xvii. 21 f. it is seen that the carrying of a burden was regarded a breach of the Sabbath, though there is no mention of this in the Mosaic code. Moreover, the penalty for the desecration of the day of rest was omitted from the enactment; and when a case occurred, a difficulty arose "because it had not been declared what should be done to him" (Num. xv. 34). It cannot be doubted that complicated questions must soon have presented themselves for consideration as to what kind of work constituted a breach of the Sabbath, and the decisions became part of the traditional teaching. This is one of many examples which might be cited to show the necessity for an Oral Law to make the Written Law workable.'

The Oral Law came into existence gradually. By and by it was 'found necessary for the purpose of study to have the mass of traditional lore reduced to a systematic arrangement. The first attempt to do this was made by Hillel, who formulated six main divisions. His work was continued by R. 'Aḳiba and R. Meïr; but their classification did not meet with general approval. It was R. Judah the Prince who, about the end of the second century, finally succeeded in preparing a code which commanded universal acceptance by the Rabbis. His codification is known as the *Mishnāh*. It consists of six Orders, subdivided into sixty-three Tractates.'

The Mishnāh became the subject of critical study in the Schools of Palestine and Babylon. The discussions of these schools were called Gĕmārā. The Talmud is the name given to the combined Mishnāh and Gĕmārā.

'The proceedings of the Palestinian Schools

were probably first collected by R. Johanan, the famous *Amōrā* of the third century; but the Palestinian (usually, but less correctly, called Jerusalem) Talmūd as we now possess it belongs to the end of the fourth, or the beginning of the fifth, century. Who was its later Redactor is not known. The main work of compiling the proceedings of the Babylonian Schools was undertaken by Rab Ashē, the Principal of the renowned Academy in Sura, who is said to have spent thirty years on the task. He died in 427, leaving the work unfinished. It was resumed by Rabina II., who presided over the same Seminary from 488 to 499, and apart from some later additions, he left the Babylonian Talmūd substantially as we now have it. Neither Talmūd is a complete work, in the sense that it covers the whole of the *Mishnāh*. The Palestinian extends over thirty-nine Tractates, and of these some are defective, while the Babylonian extends only over thirty-seven; but the *Gᶜmārā* of the latter is both longer and of greater importance than that of its Palestinian rival.'

The Rev. A. Cohen, M.A., sometime Scholar of Emmanuel College, Cambridge, has translated into English for the first time *The Babylonian Talmūd: Tractate Bᶜrākōt*, with Introduction, Commentary, Glossary, and Indices (Cambridge: at the University Press; 31s. 6d. net).

'*Bᶜrākōt*, that is "Benedictions," is the first Tractate of the first Order. It is thus the opening Tractate of the Talmūd. Maimonides, in his Commentary on the *Mishnāh*, attempts an explanation of the sequence of the Orders and Tractates, and gives the following reason why the Talmūd opens with this Tractate: "[The Redactor of the *Mishnāh*] commences with the Order *Zᶜrāʿīm* ['Seeds'], because it contains the precepts that apply to the cultivation of the land, upon which depends the living of all creatures. . . . The reason which induced him to open with the Tractate *Bᶜrākōt* is this: The expert physician who wishes to preserve a healthy person in good health first arranges his diet. Therefore the Sage [R. Judah the Prince] thought it proper to begin with the subject of 'Benedictions' because nobody is allowed to eat without first pronouncing a benediction. . . . On that account he deals with the various benedictions which a person is obliged to say with different articles of food and the commandments relating thereto."'

Can any idea be given of the contents of the Tractate? At random this:

'Rab Judah said in the name of Rab: Four classes of people must offer thanksgiving: They who go down to the sea, who journey in the desert, the invalid who recovers and the prisoner who has been set free. "They who go down to the sea"—whence have we this? For it is written, "They that go down to the sea in ships . . . these saw the works of the Lord . . . He raised the stormy wind . . . They mounted up to the heaven, they went down to the deeps . . . They reeled to and fro, and staggered like a drunken man . . . They cried unto the Lord in their trouble, and He brought them out of their distresses. He made the storm a calm . . . Then were they glad because they were quiet . . . Let them give thanks unto the Lord for His mercy, and for His wonderful works to the children of men" (Ps. cvii. 23–31). "They who journey in the desert"—whence have we this? For it is written, "They wandered in the wilderness in a desert way; they found no city of habitation . . . Then they cried unto the Lord . . . and He led them by a straight way . . . Let them give thanks unto the Lord for His mercy" (*ibid. vv.* 4–8). "The invalid who recovers"—whence have we this? For it is written, "Crazed because of the way of their transgression, and afflicted because of their iniquities, their soul abhorred all manner of food . . . They cried unto the Lord in their trouble . . . He sent His word and healed them . . . Let them give thanks unto the Lord of His mercy" (Ps. cvii. 17–21). "The prisoner who has been set free"—whence have we this? For it is written, "Such as sat in darkness and in the shadow of death . . . because they rebelled against the words of God . . . Therefore He humbled their heart with travail . . . They cried unto the Lord in their trouble . . . He brought them out of darkness and the shadow of death . . . Let them give thanks unto the Lord for His mercy" (*ibid. vv.* 10–15).'

The Rev. Charles Hart, B.A., has written *A Shorter Bible History* for the use of Catholic Students (Burns, Oates & Washbourne; 3s. 6d. net). It does not appear to be an abbreviation of his Manual in two volumes, but to be written independently. He hopes to see it adopted as a

text-book in Schools and Colleges and read by laymen.

Master Gerlac Petersen, of Deventer, was a friend of Thomas à Kempis, and so akin was he in spirit to the reputed author of *De Imitatione Christi* that in old times he was known as 'Alter Thomas de Kempis.' His chief work is *The Fiery Soliloquy of God*. And of this work a new edition in English has been published by Messrs. Burns, Oates & Washbourne (3s. 6d. net). 'The present edition,' we are told, 'is little else than a transcription of an old English translation.' We shall quote a short chapter. It will give a fair idea of the value of the book.

'With love and affection our Lord Jesus Christ chose to become Man for our sakes, and to converse here amongst us in this wretched state of pilgrimage as the least and the poorest of all.

'He was in want, in sighs, and labours all the days of His Life; in persecutions, in most exceeding humble tolerance of evils and of proud adversaries; spending His whole Self for us both in body and soul; and even with such a love and not less, doth He offer Himself for us day by day without ceasing, and above all, upon the Altar.

'Yea, "even unto the end" He loves "His own that are in the world" with a love like unto that incomprehensible love which He bore towards us when He offered Himself upon the Cross to the Eternal Father, a Living Victim, holy and without spot, in order that He might bring back upon His shoulders with joy the sheep which He had lost.

'And although the aforesaid proofs of love were shown forth once for all from without, yet every moment are they as newly given in the Father by the Son together with the Holy Ghost, as when they were shown forth from without.

'So also ought all the proofs of love which our Lord Jesus condescended to show forth in His own time for our salvation, to be daily received by us, as if now at this very instant they were being done for the first time.'

From the Cambridge University Press comes the second volume of the new Cambridge Shakespeare, edited by Sir Arthur Quiller-Couch and Mr. John Dover Wilson. It is *The Two Gentlemen of Verona* (6s. net).

Let it be understood that this Shakespeare is a new departure. In the Shakespeare studies of the future it will certainly be so recognized. Why? Partly because of Sir Arthur Quiller-Couch's introductions, but chiefly because of Mr. Dover Wilson's work on the text. In this play there is a good example of the courage of the editors in handling the difficulties of Shakespeare's text. Says Sir A. Quiller-Couch: 'The final scene of the *Two Gentlemen* is vitiated (as we hope to show) by a flaw too unnatural to be charged upon Shakespeare.' You turn to the scene: 'This scene is running agley, some interposing hand is murdering the verse along with dramatic consistency. Amid lines that have Shakespeare's trick and cadence are thrust strange ones that no ear can accept for his. Suddenly, with the crisis, we come upon the doggerel:

> And that my love may appear plain and free,
> All that was mine in Silvia I give thee.

Having noted the jingle which follows on the rhyme of "pleased" and "appeased," we note further that there is only one other instance in this melodiously written play of an unrhymed speech finished off with two rhymed couplets; and that is the very speech (uttered by Proteus) which, if it have any meaning at all, improves in caddishness upon Valentine's offence:

> O heaven, were man
> But constant, he were perfect; that one error
> Fills him with faults . . .

—so far Shakespeare, perhaps: now for cacophony followed by nonsense:

> makes him run through all th' sins;
> Inconstancy falls off ere it begins:
> What is in Silvia's face, but I may spy
> More fresh in Julia's *with a constant eye*?

'Can anyone believe Shakespeare guilty of this pair of tags: the first lame in scansion and unmeaning, the second balanced for our choice between nonsense and rascality?' And further—but the whole clever criticism is in the book, it cannot be quoted here.

Is it not time to look for another Barrie—another and a better? Where are we to look for him? Where more likely than in Ireland? The strange thing is that he has been with us for some time. He has written about *My Lady of the Chimney Corner*, and the humour and the pathos

of it have swept its readers off their feet. Now he has written about *The Souls of Poor Folk* (Collins; 7s. 6d. net), and again the humour and the pathos are irresistible. The new Barrie is Alexander Irvine; and Antrim is his Thrums.

One of the surprises is the range of interest. No character is touched to finer issues than the Mother, yet the Father is not far away. The neighbours are thrown in inimitably. There were three of them in the Entry: McGrath, the rag man, O'Hare, the chimney-sweep, and Mary McConaghy. And the lad himself is there to see and hear and suffer and tell the whole human story to a world that will always wonder where he fell upon his glorious English-Irish style.

Mr. Gilbert T. Sadler, M.A., LL.B., has completed his exposition of the World Religion. The fourth and last volume is entitled *The Social Expression of the Spiritual Life* (Daniel; 3s. 6d. net). Mr. Sadler is as radical in his social as in his Biblical writings. In order to bring things round to what, in his thought, they ought to be, he advocates what he calls 'the Great Refusal,' which seems to be very like a general strike. 'Notice should be given to all freeholders, shareholders, and to the Government that after a certain date, no more rent will be paid, nor will men work in factories unless they share control and profits as a Group, nor will men serve as soldiers, nor pay taxes for the upkeep of the army and navy and War Office and Law Courts.'

The Epworth Press, under Mr. J. Alfred Sharp's management very much alive to the needs of the day, has begun the issue of a series of small books to be called 'Watchwords of Methodism.' One of the series is an exposition of *Salvation by Faith* by Dr. J. Agar Beet (3d.).

A new and revised edition has been published of *The Place of Methodism in the Catholic Church*, by Herbert B. Workman, D.Litt., D.D., Principal of the Westminster Training College and Senator of London University (Epworth Press; 3s. 6d. net).

A readable history of the English language has been written by James C. Fernald, L.H.D. The title is *Historic English* (Funk & Wagnalls). Emphasize 'readable.' The Publishers, in a Foreword, tell us that 'more than ten years before his death, the author began this book. He did not hasten its publication; it was to be a more personal thing than any of the other twenty-five works that bear his name, and he wanted constantly to enrich and perfect it. He let "Historic English" benefit by all the ideas created in the most mature, yet active, years of his literary life.' But above all else, he resolved that his book should be read.

We turn to the story of the English Bible. 'The New Testament of Tyndale (1526) is the first live thing in the new literature after Chaucer's day,—the first that rises above the level of the commonplace. Spenser and Sidney were not yet born. More's "Utopia," written in Latin in 1516, was not put into English until 1551. The commonplace had, indeed, done valuable service. Through the various publications of Caxton's press; through translations from the French and Italian by men who had no originality; through the communication of trade, statesmanship and war; through the sermons of faithful divines, and through the widely circulated controversial tracts, often bitter, but always vigorous, had been evolved a new type of English speech, strong, vigorous, simple and above all things practical, ready for noble use whenever a genius should appear to test its power. William Tyndale was a linguistic genius.' That is the manner of it. Before the chapter ends we find the story of the Authorized Version with many quotations, showing how 'the flexible abundant English' of it can depict joy and trust (Ps 18), triumph (Ex 15), grief (2 S $1^{19.26}$), and many other emotions.

Commentarius in Epistolam ad Ephesios, auctore Fr. Jacobo-Maria Vosté, O.P., Professore Exegeseos Novi Testamenti in Collegio Angelico de Urbe (Romae: Libreria del 'Collegio Angelico'; Parisiis: J. Gabalda).

This is the second volume on the Pauline epistles which Professor Vosté has published, although he is still a young man and is much occupied with class work. An attractive lecturer with a fine voice, he is also a lucid expositor. He has the command of a simple Latin vocabulary, which serves to express without effort his very accurate and extensive scholarship. We have not seen the commentary on the Thessalonians, but we have heard him lecture on the Romans,

and we have read with pleasure this excellent student's manual on the Epistle to the Ephesians.

One striking thing is his familiarity with English and English editors. He has the list of English commentators without an omission in his bibliography, and he shows throughout the commentary that he knows both how to use and how to criticise them.

The antiquarian bookseller is not for the moment on friendly terms with Mr. A. J. Balfour or Messrs. Hodder & Stoughton. For Mr. Balfour has made a few alterations on his book *A Defence of Philosophic Doubt*, and Messrs. Hodder & Stoughton have issued it in a new edition at 12s. 6d. net. Now the bookseller was charging as much as three guineas for a good copy of the book, always announcing it as 'out of print and very scarce.' Matters are made worse for the bookseller in that the new edition is a handsomer book than the old.

Messrs. Lippincott are the publishers of *Princess Salome:* A Tale of the Days of Camel-Bells, by Burris Jenkins (7s. net). It has the Christ as its centre, and seeks to create an interest in Him by making us interested in the people who surrounded Him.

Messrs. Longmans have issued a cheap edition of Abbé Constant Fouard's *The Christ, the Son of God* (2s. 6d. net). It is a popular picturesque Life of Christ.

Keswick is more than 'Keswick teaching.' With the Rev. J. Stuart Holden it is the fulness of Christ. Mr. Holden has published twelve addresses delivered at the Keswick Convention with the title of *Your Reasonable Service* (Marshall Brothers; 3s. 6d. net). It is a descriptive title. The whole series says to us: 'This is the Way, walk ye in it.' Without the opportunity or the purpose of a system of Christian living, the addresses cover most of the Christian life, and always with fidelity to the mind of Christ. But better than much commendation will be an abbreviated address. Look for it 'In the Study.'

The Betrayal of Labour is the title which the author of *The Mirrors of Downing Street* has given to an open letter to the Right Hon. J. R. Clynes, M.P. (Mills & Boon; 1s. net). 'Forgive me,' he says, 'if I say that your moral responsibility seems to me enormous. I do not think there is any man in the land, not even the Prime Minister, who now carries a greater burden of responsibility. I think the future of this country is largely in your hands, and that what you sow to-day England is like to reap to-morrow.'

Is this extravagant? he asks; and then goes on to tell Mr. Clynes and us why he looks upon it as the sober truth.

Bishop Charles Gore is the steward, instructed of God, who brings out of his treasury things new and old. In the volume of sermons preached in Grosvenor Chapel as a Lenten Course in 1921, and published by Messrs. Mowbray with the title of *Christian Moral Principles* (4s. net), there is just the right combination of the two. But for once the outlook into the future is more to him than the remembrance of the past. He is much concerned, as he well may be, about the neglect of the commandments of God—even the Ten Commandments themselves, which he finds still appropriate and imperative. But it is not their outward observance that would satisfy him. There are principles of moral conduct—take care of them and the moral acts will take care of themselves. Right necessary is the strong sermon on the use of money, and right impressive.

When we find a Doctor of Medicine in charge of a Sunday school we rejoice. When we find him making a success of it we rejoice greatly. When we find him making it an instrument for the progress of the Kingdom, the entrance on a habit of Worship, the incentive to a self-denying life for Christ, we rejoice with joy unspeakable. Mr. Charles W. Budden, M.D., of whom all this is true, has published *Worship in the Sunday School* (National Sunday School Union; 9d. net), in which he gives us all the information about his method that can be given, and a full account of the musical part of his service, with words and music. The musical part is the most important part. It includes Prayer along with Praise. *Orders of Worship for the Intermediate Department* are issued on separate slips (2s. 9d. net for 50; 5s. for 100).

Father Time Stories, by J. G. Stevenson, B.A.,

illustrated by Charles Robinson (R.T.S.; 5s. net). Father Time is much concerned with the behaviour of little boys and girls. Now behaviour is not to be picked up all at once, it has to be learned slowly, painfully even. And so Father Time tells stories, each story having some part of a good boy or girl's behaviour hidden cunningly within it. Sometimes it is politeness, sometimes generosity, sometimes good temper—but whatever it is the story makes it worth practising. And whatever the stories do for good conduct, the illustrations are sure to do something in the way of pleasure, for the pen and ink sketches are full of character and the coloured pictures of beauty.

William Miller, M.A., LL.D., has written the story of *The Turkish Restoration in Greece, 1718–1797*, for the S.P.C.K. series of 'Helps for Students of History' (1s. 3d. net).

A little book, full of instruction on the subject of divorce, has been written by Canon G. H. Box and Bishop Charles Gore. Its title is *Divorce in the New Testament* (S.P.C.K.; 2s. net), but it covers more ground than the New Testament, the Jewish practice being fully explained by Canon Box. The immediate object of the book is to reply to Archdeacon Charles.

The 'Jewish Studies,' edited by Dr. Lukyn Williams and published by the S.P.C.K., are to contain a history of the Jews since the Fall of Jerusalem. That is good news. Two volumes have been published—*The Jews of Eastern Europe*, by the Rev. J. H. Adeney, M.A. (3s. 6d. net); and *A Short History of the Jews in England*, by the Rev. H. P. Stokes, LL.D., Litt.D., F.S.A. (5s. 6d. net).

Mr. Adeney writes more popularly than his colleague, and will probably serve a larger audience. He gives some useful and some astonishing facts and figures. He tells us that before the War there were just over ten million Jews in the world. The War must have reduced that number considerably. In Bulgaria the number fell from sixty-seven thousand to thirty thousand. In the British Isles in 1918 there were two hundred and seventy-five thousand seven hundred. One astonishing fact recorded is this: 'Since the Bolshevist upheaval in 1919 in Budapest, it is said that no less than 30,000 Jews have been baptised into the Christian faith.' Mr. Adeney suggests that 'political motives are responsible for some part of this, but still the large number of baptisms in the Protestant churches goes to prove that very many are really in earnest, as membership of those churches does not confer the same social and political advantages as that of the predominant State church.'

Dr. Stokes writes more deliberately for the scholar and discusses some thorny questions, such as the question whether the expulsion of the Jews from England by Edward I. was complete and remained complete till their return under Cromwell. He argues for its completeness and looks as if he had proved his case. Then Shakespeare never saw a Jew! Says Dr. Stokes: 'Marlowe's Barabbas and Shakespeare's Shylock were probably drawn from hearsay.' The book contains some illustrations, among the rest a reproduction from Skelton of the Domus Conversorum at Oxford. An interesting chapter is written on the Domus Conversorum, dealing especially with the D.C. in London, of which the Master of the Rolls had nominally the custody as late as 1873. When in that year Sir George Jessel became Master of the Rolls the other title was dropped, else 'we should have had the remarkable paradox of a Jew holding the position of Keeper of the House of Converted Jews.'

Mr. Joseph S. Johnston, finding publishers' charges in the United States prohibitive, has published his book *Christ Victorious Over All* himself. It may be obtained in Great Britain from Mr. E. A. Sutton, 131 Brookbank Road, London, S.E. 13 (8s. 6d. net).

What is the book? It is a strong plea for the victory of Christ over every form of evil in the world, including man's sin. We used to call the author's belief 'Conditional immortality.' But the old wine does not always do well in the new bottles. Mr. Johnston is convinced that there is no immortality except in Christ, but he is less concerned about that negation than about the positive results of Christ's incarnation, atonement, and resurrection. That all things whatsoever shall be subjected to Him, in order that He may cast them all at the Father's feet—that is his concern, that is his faith and his rejoicing.