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the student of cuneiform writing. Strange tongues were being spoken in the mountain-fringes of the River-lands throughout their history; from the Elamites in the south-east, through Kassites, Gutians, Medes, and Urartians, up to Mitanni and the Hittites on the north-west, the cuneiform script penetrated on every hand, and wrote every language that those regions knew. In all cases we know a little, and in none are we much beyond the stage of intelligent guessing. In the Hittite documents, for example, we can piece together a good deal owing to their queer practice of using Akkadian phrases as logograms, in precisely the same way as the Semites themselves used Sumerian. But in the native language, or languages,—for we are now faced with the suggestion of no less than eight in eastern Asia Minor alone,—we are still only at our first gropings.

Literature.

THE EARLY CHURCH.

The Rev. B. J. Kidd, D.D., Warden of Keble College, Oxford, has written *A History of the Church to A.D. 461* (Oxford: at the Clarendon Press; 3 vols., 58s. net, or 21s. net each vol.). In a Prefatory Note he says: 'It is a rash thing to venture another Church History. But, after studying the subject since 1886, and lecturing on it, for the Honour School of Theology, since 1902, I feel there is room for it. There are books of first-rate merit in the field by Dr. Gwatkin, Dr. Bigg, Dr. Bright, and Mgr. Duchesne. But none of them cover the whole field, in English; and none give references in any fullness. It was Dr. Bright who, in his lectures, taught me the value of references; but he ruled them out of his *Age of the Fathers*. Such references it has been my object to supply; and so to do for others what he did for me, by putting students into direct contact with the sources and enabling them to use the originals for themselves.'

That then is the differentiation. Gwatkin—to take the undoubtedly best of the books named by Dr. Kidd—Gwatkin wrote glorious English and was unsurpassable in scholarship, but he did not go so far down the history, and he did not give the references in any fullness. Dr. Kidd makes no statement without adding a footnote. And the footnotes are as accurate as the statements. We cannot read the book with the abandonment that was ours in reading Gwatkin, even if in reading we ignore the footnotes; but the great majority of those who read Church History read it for scientific not for emotional ends. This book is likely to become the Student's Standard History of the Early Church.

Is it necessary to show by example what this historian's manner is? Then take the following paragraph from the third volume. Take it notes and all, for that is essential. The time is that of Innocent I., and the controversy is with Donatism; but the immediate topic is persecution.

'Repression has been proved to be the only method so far successful in the cause of peace and good order; and we cannot wonder, though we must profoundly regret, that Augustine was at last won over to give it his countenance. It was a step not less disastrous in the after-history of the Church than the conversion of Constantine. The Fathers, as a whole, were on the side of toleration.[1] Some, indeed, had condemned persecution when they were themselves its victims, as Hilary of Poitiers.[2] Others condemned it on principle, *e.g.* Athanasius[3] and Chrysostom.[4] Others again, as Martin, Ambrose, and Siricius, raised loud protests against it when they were neither in doctrinal sympathy with Priscillian, its victim, nor in any danger themselves. And Augustine, as we have seen, was averse to it, and all for persuasion only, at first. "No one should be forced into union with Christ," he had said; "the result would only be that, instead of open heretics, we should have sham Catholics."[5] But he yielded before the practical good that came,

[1] The ante-Nicenes (*e.g.* Tert. *Apol.* xxiv.; Cyprian, *Ep.* liv, § 3), as might be expected, denounced persecution: see M. Creighton, *Persecution and Tolerance*, 72 sq.

[2] Hilary, *Ad. Const. Aug.* i. § 6 (*Op.* ii. 538 sq.; *P.L.* x. 561 *a*).

[3] Ath. *Apol. de fuga*, § 23 (*Op.* i. 264; *P.G.* xxv. 673).

[4] Chr. *De Sacerdotio*, ii. § 4 (*Op.* i. 375 *c*; *P.G.* xlviii. 635).

[5] *Ep.* xciii. § 17 (*Op.* ii. 237; *P.L.* xxxiii. 329 sq.), and Document No. 175.

as he could not but see, from the penal legislation of Honorius. About 408 we find him writing that, while he disliked extreme severities, he thought moderate measures were good.[1] He yielded to a fatal principle. It was fatal to Augustine himself: for he misuses "Compel them to come in"[2]; and, in his defence of penal laws, becomes involved in a strange confusion between providential and merely human penalties, and between moral and physical pressure.[3] It was no less fatal to the honour of his name. The name of Augustine was, in after days, of great, and almost final, authority. "A sermon without Augustine," ran the Spanish proverb, "is as a stew without bacon."[4] To think then that that great name could be pleaded in so bad a cause! and that the question between Augustine and later persecutors was not one of principle but only of its application. The severities used towards the Huguenots in the dragonnades of Louis XIV, 1643–1715, were justified simply by reference to Augustine.[5] The other Augustine, 597–601, gave better expression to the fundamental principle of the Gospel, when he advised Ethelbert, after his baptism, to "compel" none of his subjects "to become a Christian: the service of Christ ought to be voluntary, not compulsory."[6] And Innocent XI, 1676–89, reaffirmed this principle when he remonstrated with Louis and told him that "a man ought to be drawn and not dragged to the temple of the Lord."'[7]

THE CAMBRIDGE HISTORY OF INDIA.

The first volume is now published of *The Cambridge History of India* (Cambridge: at the University Press; 42s. net). In form and in method it is like the 'Cambridge Modern History,' the 'Cambridge History of English Literature,' and the 'Cambridge Medieval History.' The general editor of this volume and the next is Professor E. J. Rapson. The History will be completed in six volumes. The editor of the third and fourth volumes will be Colonel Haig, and of the fifth and sixth Sir Theodore Morison.

This first volume deals with Ancient India. Fourteen authors have contributed twenty-six chapters. To each chapter there is a bibliography. These bibliographies are thrown together at the end as in the similar Cambridge books. There are also in this volume six maps and thirty-four plates.

Going steadily through the volume, we are struck with one thing. The history of religion in India is the history of India, yet the amount of direct reference to religion is not very large. No country in the world demanded more space in the ENCYCLOPÆDIA OF RELIGION AND ETHICS, and no country received it. It may be that the Editor considered that that work, to which reference is occasionally made, has done all that was necessary for our time. And no doubt he found it a very difficult task to bring the History of Ancient India within the scope of a single volume. It is enough to add that all that *is* said on the religious life of India is said with knowledge and understanding.

In such a book, the work of experts, new points of view and even new discoveries, were sure to appear. It is so even in so unexpected a chapter as that on the Aryans. In that chapter Dr. Peter Giles calls for a clear distinction between language and the people who speak it. If the proper title for the group of kindred tongues with which he has to do is Indo-European, do not imagine that the proper title for those who spoke them is the same. 'It is hardly necessary,' he says, 'to point out that in many parts of the world the speaker of a particular language at a given time was not by lineal descent the representative of its speakers at an earlier period. In the island of Britain many persons of Welsh blood, many persons of Irish Celtic and Scottish Celtic origin speak English. It is many centuries since it was observed that Normans and English who had settled in Ireland had learned to speak the Irish language and had become more Irish than the Irish themselves. It is well known that by descent the Bulgarians are of Asiatic origin, and of an entirely different stock from the Slavs, a branch of whose language is now their mother tongue. It is therefore clear that it is impossible, without historical evidence, to be certain that the language spoken by any particular people was the language of their ancestors at a remote period. The name Indo-Germanic there-

[1] 'Corrigi eos cupimus, non necari,' *Ep.* c, § 1 (*Op.* ii. 270 *b*; *P.L.* xxxiii. 366).

[2] Luke xiv. 23; for the argument built on it, see W. H. Lecky, *Hist. of Rationalism in Europe*, c. iv.

[3] *Ep.* xciii. § 5 (*Op.* ii. 233; *P.L.* xxxiii. 323); clxxxv. § 24 (*Op.* ii. 653; *P.L.* xxxiii. 804).

[4] R. C. Trench, *Proverbs and their Lessons*[10], 65.

[5] W. H. Jervis, *Hist. Ch. France*, ii. 64 sqq.; E. Lavisse et A. Rambaud, *Hist. Générale*, vi. c. 7.

[6] Bede, *H.E.* i. 26.

[7] L. von Ranke, *Hist. Popes*, ii. 422 (ed. Bohn).

fore suffers from the ambiguity that it characterises not only languages but also peoples. As has been suggested elsewhere, it would be well to abandon both the term Indo-European and the term Indo-Germanic and adopt some entirely colourless word which would indicate only the speakers of such languages. A convenient term for the speakers of the Indo-European or Indo-Germanic languages would be the *Wiros*, this being the word for "men" in the great majority of the languages in question.'

Where did the Wiros come from? Dr. Giles discusses the question once more. He concludes that their original home was 'that area of Europe which we now call Hungary, Austria, and Bohemia.'

An extremely useful chapter has been written by Mr. E. R. Bevan on 'India in Early Greek and Latin Literature.' Once more he brings out the sanity and sincerity of the Father of History. But after Herodotus comes Ctesias, who ought to have known India, but 'was a deliberate liar.' That is to say, he told the truth only when he was too lazy to invent an untruth. 'One of his most monstrous animals, the creature as large as a lion, with a human face, which shoots stings out of the end of its tail, called in the Indian language, says Ctesias, *martikhora*—as a matter of fact the word is Persian—Ctesias affirms that he had himself seen, as one was sent as a present to the Persian king! This gives the measure of the man. No doubt, his wildest statements about the *fauna* and *flora* of India can, if sufficiently trimmed, be made to bear a sort of resemblance to something real, but it seems ingenuity wasted to attempt to establish these connexions. The influence of Ctesias upon the Greek conception of India was probably great. It confirmed for ever in the West the idea that India was a land where nothing was impossible—a land of nightmare monsters and strange poisons, of gold and gems.'

More reliable was Megasthenes, but he could make mistakes. 'Among the mineral wonders of the land Megasthenes seems also to have reckoned sugar-candy, which he took to be a sort of crystal; a strange sort which, on being ground between the teeth, proved to be "sweeter than figs or honey."' Other wonders are perhaps not so wonderful. 'The forests on the upper Jhelum (Hydaspes, Vitastā), one of the companions of Alexander recorded, were full of apes, and he was told that they were caught by the huntsmen putting on trousers in view of the apes, and leaving other pairs of trousers behind, smeared on the inside with birdlime, which the imitative animals would not fail to put on in their turn!'

Professor Rapson's own work is admirably done. So is Dr. Barnett's, Dr. F. W. Thomas's, and Professor Berriedale Keith's. The last chapter on the Monuments of Ancient India is written by Sir J. H. Marshall. It is of exceeding value and interest.

PELAGIUS.

Since the War began many patriotic attempts have been made to deny the inferiority of British to German scholarship, whether in industry or in attainment. The best denial is the evidence of the fact. And we have that. We have it now undeniably and even staringly in the latest volume of the 'Cambridge Texts and Studies.' That volume is an Introduction to *Pelagius's Expositions of Thirteen Epistles of St. Paul*, edited by Alexander Souter, B.A., M.A. (Oxon.), D.Litt. (Aberd.), Regius Professor of Humanity and Lecturer in Mediæval Palaeography in the University of Aberdeen (Cambridge: at the University Press; 40s. net). This, we say, is the Introduction. The second volume, containing the text, critical apparatus, and indexes, is to be expected a year hence. The third volume, containing the interpolations, 'is postponed till the arrival of better economic conditions.'

Now listen to this. Dr. Souter himself speaks:

'It is obvious that the preparation of an edition like the present, in which an endeavour has been made to repair the undeserved neglect of four centuries, has cost much money, time and trouble. I cannot sufficiently express my gratitude to the Trustees or Managers of the following institutions or funds for the ungrudging confidence and lavish help extended to the researcher from 1906 to 1915: the Hort Fund at Cambridge; the Revision Surplus Fund at Oxford; the Schweich Fund of the British Academy; Magdalen College, Oxford; and the Carnegie Trust for the Universities of Scotland. The work has entailed nine journeys on the Continent, which occupied fourteen months in all. The collations were made with the utmost fullness I could attain, in order that I might learn the exact relationship between the manuscripts, and represent in my critical apparatus the readings of archetypes rather than those of individual

codices. I was desirous also to write part of the extraordinary history of Pelagius's commentary in the Middle Ages, and to do this properly required the preparation of a critical edition of the interpolations foisted on it.

'The book could never have been completed without the generous help of many scholars at home and abroad. It would not be fitting to record here the names of leading biblical, patristic and palaeographical authorities of our time, to whom I have submitted my various difficulties as they arose. I have tried to specify each obligation in its proper place in the body of the work. To the librarians and officials at the libraries of Aberdeen, Arras, Bamberg, Basle, Berlin, Cambridge (University, Corpus, St. John's), Dublin (Trinity College), Einsiedeln, Florence (Laurentian), Gotha, Grenoble, The Hague (Royal Library, Museum Meermanno-Westreenianum), Karlsruhe, London (British Museum), Luxemburg, Manchester (John Rylands), Milan, Munich (State and University), Nürnberg (Stadtbibliothek, Germanisches Museum), Oxford (Bodleian, Balliol, Magdalen, Mansfield, Merton), Paris (Bibliothèque Nationale, Mazarine, Ste. Geneviève), Rome (Vatican, Basilicana, Angelica, Casanatense, Vallicelliana, Vittorio-Emmanuele), St. Gall (Stiftsbibliothek, Stadtbibliothek), Salisbury, Troyes, and Zürich (Kantonsbibliothek, Stadtbibliothek) my heartiest thanks are due. Nor must I forget the friends in various countries whose gracious hospitality cheered the exile's loneliness.'

German industry? It is more like the story of a scholar's life and labours in the Middle Ages.

OTHER FAITHS.

A mighty change has come over the spirit of the times when a missionary can write in utter appreciation, without one word of disparagement, and without one thought of contempt, of the religions and religious denominations that are not his own. The Rev. Gilbert Reid, D.D., is Director-in-Chief of the International Institute of China. He has passed his apprenticeship to authorship. His latest book is the work of a fully furnished mind and the outcome of a large experience of life. He calls it *A Christian's Appreciation of Other Faiths* (Open Court Pub. Co.; 12s. 6d. net).

One of the 'other faiths' is Unitarianism. And at first it must seem anything but liberality for a Christian to call Unitarianism another faith. But the chapter on Unitarianism is one of the most appreciative in the book. Thus: 'With this dominating characteristic of independence, the Unitarian also deserves appreciation for the emphasis he places on the Unity of God. Unitarianism is thus not the product of negative and destructive criticism, but of belief that is positive and of thinking that is constructive. Its essence is the central thought of all religions. It lays a foundation for all religious doctrine in pure Theism. It directs humanity to uprightness of character by directing him to a clear, unequivocal worship of the one living and true God, and of implicit trust in His love and allegiance to His commands. Like Judaism, like Islam, like the purest form of all Religions, whether Confucian, Buddhist, Taoist, Brahman, Zoroastrian or any other, it teaches monotheism with no reservation, modification or limitation. The greatest of all religious beliefs, as affirmed by the experience of the ages, is made, it might almost be said, the one belief of the Unitarian.

'As a matter of fact the interpretation given to the doctrine of God by Unitarians has entered into the thought and phraseology of Christians in orthodox Churches. The language of William E. Channing and James Freeman Clarke is not much different from that of many evangelical preachers. The explanation of the doctrine of the Trinity given by Joseph Cook can hardly give offence to a Unitarian, and yet this distinguished lecturer was regarded as a strong defender of orthodoxy. Without some protest from Unitarians, there would be a danger that the Trinitarian conception of God would break the bonds of orthodoxy and become a dangerous heresy. Unitarianism has, on the one side, been a stimulus to the truth that God is One, and on the other it has prevented the false thinking that there are three personalities each called God. The Trinitarian is thus warned that as the essential and indispensable truth is that God is One, so there must be no conception of the mind and no form of phraseology that would leave the impression that there are three Gods.'

SOCIALISM.

No account of Socialism, big or little, for or against, can be compared for intelligibility and

acceptability with the admirable book which Mr. Henry Sturt has written, and Messrs. Allen & Unwin have published under the title of *Socialism and Character* (7s. 6d. net). Mr. Sturt is a Socialist. There is no mistake about that. And his Socialism means something. It means much more than the slow process of evolution which some Socialists are content with. It means something like a revolution. Yet we call him sane. He has an even painful sense of the evils that must be attended to; he has a sense also of the difficulty of dealing with them so as not to do more harm than good; he has a horror of mere experimentalism; he has a clear vision of the future that ought to be; and, above all, a workable way (or at least it seems generally workable) of attaining it.

'I think,' he says, 'that a judicious advocate of socialism will recognize that the private adventurer is not likely to be superseded entirely. Many articles which we require—clothes to some extent, ornaments and literature—are satisfactory only when they are exactly suited to the user's taste, and therefore should be produced by those who can give the closest personal attention to the making. And the same is true of persons who render services, such as dentists, and to some extent physicians. So there will always be little shops where clever workmen make boots to suit oddly shaped feet, and jewellers and goldsmiths, and studios where pictures are painted; and there will be periodicals, no doubt, and authors and publishers with nothing socialistic about them.

'Nor is socialist management well adapted to new and hazardous enterprises where fresh sources of wealth have to be exploited with no assurance of safe returns. Public authorities are not well suited for discovering and working gold-mines in Brazil or for developing commercial aviation. What they ought to undertake is work, the methods of which are well understood, and where a good market is assured so long as the articles produced are of standard quality. There can be no objection to entrusting socialist bodies with the manufacture of bread and cheese, or with the production of coal, or with transport by road, rail or canal. And yet even there we should always allow for the possibility that improvements may be discovered, and should therefore tolerate some private adventurers who may introduce novelties at their own risk.'

And again, 'It is one of the scares—a vain scare—of the enemies of socialism that it will involve a dead uniformity which will impoverish character and depress all enthusiasm. In regard to industry, at least, this should not be true. The industrial organization of the future will always be diversified by some admixture of individualism; and even definitely collectivist systems will show great variety of character. The aims of socialism can be secured in various ways, and there will probably be many theorists and many warm advocates of the various systems. In these matters it is most desirable that experiment should have a free hand, so that men may learn what system works best. Probably there will be good points in every system and none will be perfect; probably one worker will be better suited by one system and another by another. Perhaps the various systems will be advocated by preachers and writers no less fervid than those who contend for articles of faith; and there will be fanatics and missionaries of guilds and of co-operation and of semi-philanthropic trusts and of municipal agency. The multiplicity of systems will doubtless lead to some overlapping and waste of effort. But it will produce a healthy rivalry and competition: not the cut-throat competition which makes men malignant and deceitful; but the competition of gentlemen who have public spirit and are working in a public service, and feel a proper respect for the opponents against whom they are contending.'

What is his attitude to alcohol? That is the article of a standing or falling Socialism, as will yet be seen. Mr. Sturt is at least on the right side. 'There are many things in drunkenness that disgust women: the stinking breath, the vomiting, the loud, coarse, blethering talk, the clumsy, ineffective movements, the mental and moral obtuseness and selfishness. It is mainly through the increased influence of women that drinking habits are regarded with less indulgence now than formerly. In *Pickwick* they are treated as amiable and amusing, a trifling infirmity of excellent men—like taking snuff. In one of Lever's novels there is a phrase in which the hero speaks with admiration of some squires in an Irish county as "the hardest-drinking set of gentlemen it was ever my fortune to meet." In my own boyhood I remember that the sight of a notorious drunkard being trundled home through

the village on a wheelbarrow was regarded as eminently funny; I understand that the standard in English country life has now changed.'

And still better: 'The secondary comic relief of the play is given by the drinking scenes between Sir Toby Belch, Olivia's uncle, his half-baked friend Sir Andrew Aguecheek, Olivia's domestic clown or jester and other servants. Now to thoughtful persons such scenes are altogether painful. These wretched drunken men reeling about the stage, blethering and bawling their senseless tavern catches, are revolting to those who know what alcoholism really means. In the days of Elizabeth the feeling was different; "drunk as a lord" was not a merely humorous phrase, it represented a recognized privilege of the nobility. In a proper state of society Sir Toby Belch would be secluded in a retreat for dipsomaniacs. At any rate, he and his friend would not be allowed to parade their beastly vices; and, if they did, no one would laugh at them.'

Mr. G. K. Chesterton has contributed a preface to Mr. Arthur J. Penty's *Post-Industrialism* (Allen & Unwin; 6s. net). Mr. Chesterton's chief desire is to rescue Mr. Penty from the charge of Mediævalism. But Mr. Penty himself glories in it. 'Back to the Middle Ages' is his cry. Not certainly in any obscurantist sense—therein Mr. Chesterton is right—but still, back. And why? *Because in the Middle Ages there was no machinery.*

It is the introduction of machinery that has brought all the woe into the world of modern industry. Mr. Penty would have us scrap, not it all, but a great part of it. He would not set up hand-looms everywhere again, but he would—well, he would see to it that Adam Smith's famous example of the triumph of machinery, twenty men occupied in making a pin, should henceforth be impossible. But how? how? how? Ah, that's the difficulty. We see the evil; Mr. Penty makes us see it. He is in dead earnest and he knows his business. But he does not, and we fear he cannot, tell us where to begin.

Mr. August Schvan makes his contribution *Towards a New Social Order* in a small book with that title (Allen & Unwin; 3s. 6d. net). The old order changeth—has changed indeed, is gone and done with, and (in Mr. Schvan's belief) none too soon. He says: 'The shibboleth of the nineteenth century, Democracy, has been the worst failure of all.' Again: 'So-called popular government has turned out to be a great lie, and nothing illustrates the fraudulent character of the whole business better than the urbanity with which it is carried on.' And again he says: 'When the whole practice of public life and all its institutions are founded upon true morality, not even the slyest of hypocrites will need to think it advisable to keep up that preaching from the pulpit which endeavours to comfort the poor sufferers from the injustices of this life, with the radiant hope of an unearthly paradise. The property of the Church, which, after all, was not got together for the mere benefit of its dignitaries, but because the Church was at one time identical with the community at large, can either be sold or devoted to more practical aims than to teach the congregation to take off their hats to a passing coffin.' The new order is to be Right triumphant at last over Might.

The Rev. R. C. Gillie, M.A., has contributed an introduction to *Rough Diamonds among the Lads* (Allenson; 5s. net). It is a narrative, written up a little, but resting in even its details on actual experience, of Mr. Robert Brymer's own experience among the young scoundrels of the Metropolis. There is not all the felicity of style of Harold Begbie's *Broken Earthenware*, but there is certainly not less emotional appeal.

The Rev. E. W. Shepheard-Walwyn, B.A., has written an account of what he considers and calls *Sensible Religion* (Allenson; 2s. net). What do you think of this as a commendation of the doctrine of the Atonement?

'I read of a French reformatory where it was the custom, when a boy was sentenced to solitary confinement in the cells for insubordination, for the Director to invite someone else to take his place. You know what a power old school customs, silly or otherwise, have upon boys. Some boy always offered to take the place of the culprit. The latter was then compelled to carry the daily ration of bread and water to the boy who was suffering for him. It soon became more than human nature could bear—the daily glimpse of that whitening face and those tear-reddened eyes,

and the echo of the boy's piteous entreaty that he would surrender, and so set *him* free. This haunted the other day and night till it became intolerable. In every case the culprit was broken, and rushed into the Director's presence in floods of tears, asking for forgiveness.

'That was the effect of one who *saw with his eyes* an innocent victim suffering for him, and therefore was forced to *realise* it. If we only *realised* what Christ bore on the Cross for us, willingly, and impelled by His unutterable love for us, it would have the same effect. We should fall down like ruins to repent at His Divine Feet, and confess to God our obstinacy and our sin.

'The point about that reformatory method of bringing a boy to penitence is that it *works*. Every reader will see that it is a supremely sensible, clever, and irresistible method.'

The Roman Church has saints, but she has not them all. Where can she, at least in these last days, offer a saint like *Vijaya Dharma Sūri*? The life of that wonderful man has been written by Mr. A. J. Sunavala, B.A., LL.B., and it has been published at the Cambridge University Press, with a preface by Dr. F. W. Thomas (5s. net). Dharma Vijaya (to give his name as it was first given to him) is a Jain. And it must be admitted that the biographer makes out a case for Jainism, when it can bring forth so fine a character as this.

There is a charm about the 'Cambridge Studies in Medieval Life and Thought,' edited by Mr. G. G. Coulton, which is not easily explained. Several things contribute to it: one, the beauty of the book—the best Cambridge Press workmanship: one, the interest of the Middle Ages—Medievalism is becoming something of a religious cult; one, the excellent English in which the books are written.

The latest volume is a description of *Social Life in the Days of Piers Plowman*, by D. Chadwick (Cambridge: at the University Press; 10s. 6d. net). The short introduction tells us pretty well all we can be told about the authorship and origin of the poem. The dreamer's name was Wille, more frequently Longe Wille, from his height. His wife's name Kitte and his daughter's Kalote. His life was 'a hard one. His happiest recollections were of the cloister to which he had been sent in his boyhood by father and friends. As he seems to have accepted woollen clothes in payment for copying he did for the merchants, he cannot have risen very high (which possibly accounts for his lenient treatment of the poor clerks). His marriage with Kitte would hamper his career.'

Longe Wille had the seeing eye. It is only when the poem is scrutinized closely that one recognizes the extent and intimacy of his vision. The author of this book has so scrutinized it. There is an account of the Clergy, Secular and Regular, of Secular Government, of Country Life, of Town Life, of the Wealth and Poverty of Society, of the Layman's Religion, and of Medieval Women.

Will Langland (if that was his full name) had an independent mind as well as a seeing eye. He was much perplexed with the problem of destiny and freewill. 'He could not definitely set aside the thought that

> how I werche in this world · wrong other ellis,
> I was markid, withoute mercy · and myn name entrid
> In the legende of lif · longe er I were;
> Or ellis undir-writen for wykkid · as witnessith the gospel.'

Dr. J. M. Powis Smith, Professor of Old Testament Language and Literature in the University of Chicago, is one of the surest-footed scholars and most acceptable writers on the Old Testament at the present time. His new little book *The Religion of the Psalms* (University of Chicago Press; $1.75 net) is almost as devotionally delightful as the best of the Psalms themselves. But more to the purpose than its devotional atmosphere is the searching inquiry into such a serious matter as the Davidic origin of Psalms. The conclusion is that David had not the religion to write any of the Psalms as we have them now. Here is a paragraph: 'The situation does not improve when we move over into the theological aspect of David's religion. We begin with the bringing up of the ark into Jerusalem (II Sam. 6: 12–23). Here David is at great pains to do Yahweh honour. Nothing irreverent or unseemly would be tolerated for a moment. Yet David danced along the highway in such a state of nudity and abandon that his wife Michal observing him from a window was scandalized. Nor is there any reason to suppose that Michal, after a somewhat exciting marital

career, was in any sense a prude. But David verily thought that he was pleasing Yahweh. What sort of a conception of God did he have?'

If David wrote any of the Psalms 'they have undergone so great a metamorphosis that David himself would have great difficulty in identifying his literary offspring.'

Mr. Humphrey Milford has published handsomely a volume which will be eagerly sought after by students of Egyptian religion, and will be found very profitable to them, if they know how to read Egyptian hieroglyphics. Its title is *Thoth, the Hermes of Egypt*, and its author, Patrick Boylan, M.A., Professor of Eastern Languages, University College, Dublin (10s. 6d. net).

The title has been chosen, Professor Boylan tells us, 'partly to suggest from the beginning an important and intelligible aspect of Thoth to the general reader, and partly to remind the student that a god who, at first sight, might seem to be a divinity of purely Egyptian importance, was, nevertheless, associated with such a widely flowing current of ancient thought as the speculation of the Hermetic writings.' It is, however, more limited than the book, which ranges over a very large part of the religion of Egypt and introduces not a few of the gods, in every case to throw some new light on their character and relationship.

Throughout there are ideas which have an immediate interest for the Christian. 'The word of the thinker gives being to his thought, and, hence, the creative power of Thoth is exercised in the utterance of command. Whatever exists, then, is a creation of Thoth's heart projected by utterance into the physical reality of experience. The oldest Egyptian texts are familiar with the productive and creative power of certain spoken words. That idea underlies the magical formulae of the Pyramids. It gives a very real meaning to the votive tablets, and to the stelae of the Old and Middle Kingdoms. It is an idea which comes to expression frequently in Egyptian funerary literature. The creative power of utterance is implied in all passages which speak of magical and mysterious names of kings and gods. That speech possesses creative efficiency is a genuinely oriental notion. Among the Semites the far-reaching power of the formula of blessing or of cursing, and the deep importance of the name, are well-known. It is therefore quite oriental and Egyptian to suppose that a word can summon a thing into being, or banish it into nothingness. The writer of the Shabaka text gives us clearly enough to understand how he conceives of creation through speech or utterance. He says: "When the eyes see, the ears hear, and the nose inspires breath, they convey that to the heart: that (viz. the heart) it is which causes every decision to go forth, and the tongue it is which pronounces what the heart has thought. It (the tongue) fashioned (thus) all the gods, and the Ennead: and every divine word also came into being through what the heart conceived, and the tongue commanded." Thus, even the ancient period associated with Thoth's creative action, the idea of a production by thought and utterance,—by Sia, if we wish to express it so, and Ḥu. It is important to note how, in the Shabaka text, the gods are first produced in this way, and then the "divine words," *i.e.* probably all such formulae as were themselves endowed with a productive or creative power.'

Messrs. Constable have issued a new and revised edition of Professor F. Crawford Burkitt's *The Earliest Sources for the Life of Jesus* (3s. 6d. net).

The Rev. Frederick D. Kershner, M.A., LL.D., Professor of Christian Doctrine in Drake University, calls all the arts and sciences into the pulpit with him. Preaching *Sermons for Special Days* (Doran: $1.50 net), he illustrates them from the painters and the poets, and he has the trained scientific mind at work in the construction of them. They are not to be repeated in this country; but they may be read by any person here or elsewhere with profit, and certainly with active interest.

The study of beauty should do one good. It has done good to the Rev. Samuel Judson Porter, D.D. It does good to us who read his book of *The Gospel of Beauty* (Doran; $1.25 net). Just to keep one's mind on the thought of beauty, to let it rise to the thought of the God of Beauty, and then to the Beautiful God—that does good. And Dr. Porter does not expect us to be content with æsthetics.

The Rev. L. R. Scarborough, B.A., D.D., President of the Southwestern Baptist Theological Seminary, has published two volumes of sermons—

red-hot evangelistic sermons (Doran; $1.25 net each). One volume, *The Tears of Jesus*, is addressed to evangelists; the other, *Prepare to meet God*, is directly addressed to sinners. On some subjects, handled gingerly by most evangelists now, President Scarborough speaks out. 'That great deceiver of the people, Russell, went up and down the land, got the newspapers to carry his damnable lies and moving picture shows to put them on the screen, and in pulpit and on platform he tried to put out the fires of hell. But that morning a few years ago when he fell dead in Texas on a flying train, and I saw the telegram that brought the news, I said, "Oh, that man who tried to put out the fires of hell, my fear is that he has a different story to tell now."'

Dr. Frank Ballard's *Why not Mormonism?* (Epworth Press; 1s. 6d. net) is somewhat timely. For we read in the Aberdeen newspapers (of all unexpected places) that on such a morning (cold as it can be in the heart of the Grampians) so many women were baptized into Mormonism in the open water.

Mr. Frank Boreham's new book is another volume on 'Texts that moved Great Minds.' The title is *A Handful of Stars* (Epworth Press; 6s. net). William Penn's text is here, and Robinson Crusoe's (for fiction is as good as biography for this purpose), and Hudson Taylor's, and Thomas Huxley's, and Janet Dempster's, and Uncle Tom's, and many more. Mr. Boreham is a large-hearted man and liberal-minded. He is very kind to Professor Huxley, whose text was 'What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?' The book ends with Everybody's Text, and you know what that is.

'The intention of the present work is to take one main type—perhaps the most characteristic type—of Christian experience, as exhibited in three of its most illustrious representatives, namely, Paul, Luther, and Wesley, whose earlier struggles, and way of release, and wondering rebound of triumphant joy, were remarkably similar; to examine each case in detail, by way of comparison, largely of contrast, with prevalent types of contemporary ethics, or of systems of ethic still widely influential at the time; to make further, and supporting, comparison with the thought and teaching of certain associates and fellow-helpers of these spiritual chiefs; and thus to determine the leading truths and principles of Christian experience and character, as illustrated by their names.'

Thus does the Rev. T. F. Lockyer, B.A., declare his aim in writing *Paul: Luther: Wesley*—a Study in Religious Experience as illustrative of the Ethic of Christianity (Epworth Press; 7s. 6d. net). What the Ethic of Christianity is, in Mr. Lockyer's thinking, may be known to any one who will turn to 'In the Study.' For there have been quoted the paragraphs of the book which describe the Ethic of Christianity, and declare the heart of the book itself. Beyond that, what need be said? This only, that with all his writing Mr. Lockyer never wrote so aptly to the mind of his time and never so faithfully to the mind of Christ.

Mr. James Harvey Robinson, Lecturer in the New School for Social Research, sometime Professor of History in Columbia University, has written a book on *The Mind in the Making* (Harper; 8s. 6d. net). Its sub-title is 'The Relation of Intelligence to Social Reform.' But neither title nor sub-title gives any idea of the purpose or contents of the book.

Its purpose is to persuade us to change our minds. It is a good purpose. It is the very Gospel itself—or at least the clearing of the ground for the Gospel. John the Baptist came saying, 'Change your minds, for the kingdom of God is at hand.' Jesus followed saying the very same thing. Professor Robinson is in a good succession. He, too, preaches repentance, change of mind. With this difference, however, that it is not the Kingdom of God that he hopes to see coming, it is the kingdom of man. In God or His Kingdom he is not deeply interested. Change your minds—see as I see—and all will be well with society—that is his gospel. His deep distress with men is that they will not stand to be criticized. It is so unreasonable of them. Professor Robinson wants to criticize their social customs, their religious beliefs, and all else that they now think or say or do; and they resent it. 'At the outset of this volume the statement was hazarded that if only men could come to look at things differently from the way they now generally do, a number of our most shocking evils would either remedy themselves or show themselves subject to gradual elimination

or hopeful reduction. Among these evils a very fundamental one is the defensive attitude toward the criticism of our existing order and the naïve tendency to class critics as enemies of society.' It is certainly an evil, a serious evil, from the critic's point of view. Professor Robinson criticizes all round. Science and Philosophy are not let off. 'At the opening of the twentieth century the so-called sciences of man, despite some progress, are, as has been pointed out, in much the same position that the natural sciences were some centuries earlier. Hobbes says of the scholastic philosophy that it went on one brazen leg and one of an ass. This seems to be our plight to-day.'

How is Wyclif's name to be spelt? The Colleges called after him say Wycliffe. And there is this for it, that his property was so spelt. But not his name. The Rev. G. T. Shettle was Rector of Wycliffe-on-Tees for some years and investigated the point. He concludes that the proper form is John Wiclif of Wycliffe.

And with that there is the fact, also well attested, that John Wiclif was a landed proprietor, and looked well after his estate. Mr. Shettle's essay in the volume *John Wiclif, of Wycliffe, and other Essays* (Leeds: Jackson; 2s.), is a really valuable contribution to Church History. The rest of the essays are less informing perhaps but not less interesting. The essay on Warren Hastings is a fine appreciation of a very great man. The private letters here used for the first time add to the greatness.

The Rev. T. W. Gilbert, B.D., Rector of Bradfield, Berks, finds that the author of the Fourth Gospel selected seven (the perfect number) miracles out of all the miracles of Jesus, in order to use them towards the purpose for which he wrote his Gospel. That purpose was to commend that eternal life which is found in the Son of God and is offered to all who believe in His name. In *The Miracles in St. John's Gospel and their Teaching on Eternal Life* (Longmans; 2s. 6d. net), Mr. Gilbert explains each of the seven with this end in view. It is the work of a scholar and of an original, careful thinker.

Who are the *Heroines of Modern Progress*? According to Elmer C. Adams and Warren Dunham Foster they are Elizabeth Fry, Mary Lyon, Elizabeth Cady Stanton, Harriet Beecher Stowe, Florence Nightingale, Clara Burton, Julia Ward Howe, Frances E. Willard, J. Ellen Foster, and Jane Addams—two English and eight American women. It is a patriotic but not an exhaustive list. In a volume with the title named above, those ten are enthusiastically offered for our 'Go, and do thou likewise.' Their portraits are given; and very good portraits they are (Macmillan; $2).

Asian Cristology and the Mahāyāna: A Reprint of the Century-old 'Indian Church History' by Thomas Yeates, and the further Investigation of the Religion of the Orient as influenced by the Apostle of the Hindus and Chinese by E. A. Gordon, Member of the Japan Society, London, and of the Royal Asiatic Society, Korea Branch; with Sketch Map and Illustrations (Kyoto: Maruzen & Company Ltd.; 10 yen).

Such is the title page of Mrs. Gordon's new book. We are not sure why 'Cristology' is so spelt, but it cannot be a slip, for it is so spelt also on the back of the book. It is a small matter: the book is a great matter. Mrs. Gordon is a scholar, an enthusiastic, indefatigable scholar. The world owes more to her scholarship than it has known yet or acknowledged.

This is an astonishing work for a woman single-handed to produce. For the reprint of honest Thomas Yeates is the least of it. Every chapter is annotated, sometimes very curiously, always minutely and learnedly. Then the book is illustrated, sometimes by line drawing, sometimes by photographic plate, sometimes by exquisite reproduction in colour. It is a book to have whether we read it or not. But if we read it we shall possess it, and it is worth possessing.

Mr. Melrose has added to his 'Pocket Series' *Shaded Lights on Men and Books* (3s. 6d. net), being essays selected from *Peace of Mind* and *Serenity*. They are very pleasant. They remind one of the old days when essays were read as novels are now, so easily conversational are they and so innocent. The writer knows his craft. The best in the book is the essay on the Writing of Essays.

To gain a good English style read *Letters to my Grandson on the Glory of English Prose*, by the Hon. Stephen Coleridge (Mills & Boon; 4s. net).

Read it again, and yet again. The selection of passages is not to be surpassed, and Mr. Coleridge's own writing is fitting. He says: 'I alluded, in my first letter to you about English literature, to the necessity of your learning from the beginning the wide distinction between what is good and what is bad style.

'I do not know a better instance of a display of the difference between what is fine style and what is not, than may be made by putting side by side almost any sentence from the authorised translation of the Bible and the same sentence from *The Bible in Modern Speech.*

'I will just put two quotations side by side:—

'"Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

'"Learn a lesson from the wild lilies. Watch their growth. They neither toil nor spin, and yet I tell you that not even Solomon in all his magnificence could array himself like one of these."

'Here you can feel the perfect harmony and balance of the old version and the miserable commonplaceness of the effort of these misguided modern men.

'Again:—

'"Repent ye: for the kingdom of heaven is at hand."

'This is mauled into:—

'"Repent, he said, for the kingdom of the heavens is now close at hand."

'These examples are perfectly suited to illustrate the immense difference that separates what is noble and fine in style and what is poor and third rate.

'If you recite the old version aloud you cannot escape the harmony and balance of the sentences, and nothing dignified or distinguished can be made of the wretched paraphrases of the two desecrators of the splendid old text.'

'Theophagy' is a terrible word. But it has to be accepted. For the terrible fact is undeniable, and even widespread—widespread through all the ages, right up to the present hour. Theophagy is the eating of your god. Let us, for decency's sake, spell god with a small letter. But Professor Preserved Smith, who has investigated the whole subject, has no squeamishness. He lays the religious festival of the Aztecs, of which the very name was 'god is eaten,' down squarely beside the Eucharist of the Christian Church, in which we sacramentally eat the flesh and drink the blood of the Son of God. He calls his book *A Short History of Christian Theophagy* (Open Court Pub. Co.; 10s. net).

Introducing *Christ the Life of the Soul* (Sands), by the Right Rev. D. Columba Marmion, to English readers, Cardinal Bourne says: '"Le Christ, Vie de l'Ame," has received in its original form such ample commendation both from our Holy Father the Pope and from the learned and much venerated Cardinal Archbishop of Malines that any further praise seems almost out of place. Yet very willingly indeed I add my less authoritative tribute to the more important words that they have written, and I very gladly advise all those who seek in the English language a work that will surely help and guide them on the path of closer union with their Maker, to read and study this translation of the extremely valuable treatise which is the outcome of long thought and labour on the part of the Abbot of Maredsous.'

You will agree with Cardinal Bourne when you read the book—even when you have read but a few pages of it. If never before or after, you will agree for once. One thing you will rejoice in: Abbot Marmion sees more in the things that are spiritual than in material things—sees everything there indeed. This for a typical example:

'What is it to feel oneself eternally drawn with all the natural energy of one's being towards the enjoyment of God, and to see oneself eternally thrust back? The essence of hell is this inextinguishable thirst for God which tortures the soul created by Him, for Him. Here below, it is possible for the sinner to avert his thoughts from God by occupying himself with creatures, but, once entered into eternity, he finds himself alone with God. And it is to lose Him for ever. Only those who know what the love of God is can understand what it is to lose the Infinite. To hunger and thirst for infinite beatitude, and never to possess it!'

'A purified and enlarged Christianity is destined to be the religion of humanity.'

That anonymous quotation is placed by the Rev. F. W. Butler at the very beginning of his book, *Can we dispense with Christianity?* (S.C.M.;

5s. net); and the book is written to prove it true.

But what is Christianity? It is that religion which Jesus Christ taught; it is that religion which He lived; it is that religion which He died for. And the death is essential. It is that religion, in short, which is Jesus Christ and Him crucified. For Mr. Butler feels no call to discover a new religion, or to drop out of the old religion any important element.

Yet he is quite modern. His thought is modern and his language. His world is a larger world than the world of St. John. His mind has had another discipline. The Christian religion he finds good for the modern mind, and the only good.

From the Publishing Office of the Student Christian Movement comes *A Programme for the Revolution* (1s. 6d. net). It is offered to 'Christians everywhere' by an Anglican Priest in China. The revolution is not bloodless. This is the programme for the individual:

'Every man is my brother.

'I will know no class distinctions: *e.g.* when I meet my friends I will salute them without restraint of class or prejudice.

'I will not be ashamed to do, and to be seen doing, what I expect others to do—the simple, serviceable things of life, or any menial jobs.

'I will follow the King's example and precept in matters of hospitality, sitting down with people hitherto regarded by my set as "publicans and sinners," and inviting those whom class distinctions have hitherto prevented me from inviting.

'I will secure a proper school environment for my children, not by paying fees which other parents cannot afford, but by throwing my whole energies, in union with my fellow-Christians, into making any and every school in this or any locality fit in manners and morals, refinement and efficiency, for every son and daughter of the Most High.

'I will belong to no party in Church or State.

'As opportunity offers, I will go to any Church or Chapel other than my own (without withdrawing my loyalty to my own), in order to worship with my fellows, in reverent acknowledgment of the King's Presence among them.

'I will do what in me lies to put an end to Christian division and dissension, not so much by argument as by union in the King's service.

'I will teach my children little by little as they can understand, the simple mysteries of birth and life. I will do all I can to throw off the blighting control of prudery from myself and others, and substitute a single-hearted reverence towards the Lord, the Giver of life.

'I will wear no mourning for "departed" friends; but seek to remember them daily, and to realize their presence with me, my presence with them, in the Presence and Service of the King.'

A book with the title of *Lives of Famous Orators* has been written by Mr. J. N. Ruffin, B.A., and published by Messrs. Taylor & Francis (3s. 6d. net). It contains extracts from the orators, and portraits of a great number of them, from Demosthenes to Lloyd George. It contains also extracts from the estimates of their oratory made by writers, whether of their own time or later. Here is—

Henry Ward Beecher's Peroration Prophesying Union of England and America in a Future War.

'And now in the future it is the work of every good man and patriot not to create divisions, but to do the things that will make for peace. On our part it shall be done. On your part it ought to be done; and when, in any of the convulsions that come upon the world, Great Britain finds herself struggling single-handed against the gigantic powers that spread oppression and darkness, there ought to be such cordiality that she can turn and say to her first-born and most illustrious child, "Come! I will not say England cannot again, as hitherto, single-handed manage any power; but I will say that England and America together for religion and liberty are a match for the world."'

In *The Graded School in Principle and Practice*, by Verona Doris Lester (Teachers and Taught; 1s. 6d.), an urgent appeal is made for the recognition of modern ideas, modern scientific ideas, in Sunday school teaching. 'One child having been told some of the earlier Old Testament stories with no suggestion of their being records of a time before people had come to know a great deal about the nature of God, suddenly said with a relieved sigh,

'"Hasn't God improved since then, Mother?"'

By the same author is a pamphlet on *Some Problems and Needs of the Intermediate Boy and Girl* (6d. net).