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The Rev. S. Baring-Gould has written a fascinating book on the rock-dwellers and troglodites of Europe, under the title of "Cliff Castles and Cave Dwellings of Europe." In his well-known interesting style the author opens up a comparatively little-known subject, describing the purpose for which these dwellings were used, and giving the history of many of them. The book contains many illustrations and diagrams, and will be published immediately by Messrs. Seeley and Co., Ltd.



Notices of Books.

RITUAL: ITS USE AND MISUSE. By the Rev. N. Dimock, M.A. London: *Longmans, Green and Co.* Price 2s. net each.

The Bishop of Durham remarks in his preface to this memorial edition that in Mr. Dimock "the grace of God combined in perfect harmony a noble force and range of mental power, an unshaken fidelity to conscience and revelation, and a spirit beautiful with humility, peace, and love." This is well seen in the calm and dignified way in which Mr. Dimock expounded the principle underlying all ritual in worship. "The true use of ritual is to assist in raising earth to heaven. The abuse or misuse of ritual is the giving it over to the service of a vain attempt to bring heaven to earth." The greater part of the present volume, however, is taken up by three papers on "Some Curiosities of Patristic and Mediæval Literature." The curiosities consist of some striking illustrations of the way in which the Scriptural and early Patristic "antitypal" view of Holy Communion passed through the augmentation theory of Joannes Damascenus and the gross materialism of the "Ego Berengarius" to the scholastic doctrine of Transubstantiation. Mr. Dimock has, of course, worked the same field in his other publications; but, nevertheless, the interest of these three papers makes them well worth reading.

THE SACERDOTIUM OF CHRIST. By the Rev. N. Dimock. London: *Longmans, Green and Co.* Price 2s. net.

It was Archdeacon Manning who, in 1850, really started the modern doctrine that "the sacrifice of the Cross is continuous," and who urged that "His passion is still before the mercy seat." The present book is devoted to a thorough examination of this doctrine. Though there are two texts which, if isolated, seem to affirm it, yet the main teaching of the Epistle to the Hebrews, as well as the significant silence of the rest of the New Testament, is altogether against it. The fact has an important bearing upon the work of the ministry. So far as Christian priests can now offer the sacrifice of their redemption, "it is only as offering to the Divine view the finished work of the Redeemer, pleading, by the symbols ordained for a remembrance, the once sacrificially offered—never to be offered again in heaven or on earth—the one Sacrifice made, offered, and accepted on the Cross for the sins of the whole world" (p. 94). Mr. Dimock's masterly survey of the evidence should be carefully studied.

- THE SCIENCE OF THE LARGER HOPE. By J. E. Mercer, D.D., Bishop of Tasmania. London: *Longmans and Co.* Price 3s. 6d. net.
- EXISTENCE AFTER DEATH IMPLIED BY SCIENCE. By J. B. Hunt, M.A., B.D. London: *H. R. Allenson.* Price 5s. net.
- THE LIFE OF THE WORLD TO COME. By the Rev. P. A. Ellis, Vicar of St. Mary's, Westminster. London: *The Pilgrim Press.* Price 3s. 6d. net.

These books are very different alike in thought and texture; but there is this common thread running through them—they all deal with that supreme fact of man's existence which we call "death." And each has a value of its own, because it reflects not merely the writer's individual thinking on this and kindred subjects, but also because it catches a good deal of the rather vague doctrine floating about in the theological expanse, and "fixes," as it were, or crystallizes, that doctrine, thus enabling us to examine it and weigh its possibilities (or the reverse).

Perhaps Archdeacon Hunt's book offers the most closely reasoned contribution to the study of death on its ethical and scientific side; while Mr. Ellis's book is the more attractive and, perhaps, persuasive volume. Indeed, about these essays there hangs a literary and artistic flavour which helps the reader onward in no slight degree. Archdeacon Hunt's pages are not touched in like fashion, but they form a really important contribution to the great problem—we dare not say "the *solution*" of that problem—because, apart from direct revelation, the problem of the after-life is unsolved, and probably unsolvable. The Bishop of Tasmania's book, though often interesting, is of slighter value; it is useful in clearing up certain misconceptions as regards the meaning of terms (*e.g.*, creation, evolution, and the like). Archdeacon Hunt has evidently travelled over the field of thought he proposes to discuss with immense care; he is familiar with the literature of the subject, and has a power of acute analysis which often enables the reader to get really clear notions of the trend of modern thought. For these reasons his book should be studied. Mr. Ellis's book is less severely scientific, and approaches the questions involved from a more emotional standpoint; but its freshness and vigour should make it acceptable.

- FUNCTION, FEELING, AND CONDUCT. By Frederick Meakin, Ph.D. New York: *G. P. Putnam's Sons.* Price 6s. net.

Here is a fresh attempt to find a natural basis for ethical law. It is written, one might suppose, as though Christianity had never existed, and that the enunciated law of Christ—for nineteen centuries more or less operative—had no vital function at all in determining the basis of ethics. Frankly, we do not believe that a purely natural basis can ever be found for ethical law; apart from a supernatural sanction, "ethics" is but "utility"—Benthamism—writ large. To read this book may amuse, and perhaps instruct, a reader prepared (by much previous practice in unravelling the jargon of philosophical schools) to accept its premises and conclusions; for the average seeker after goodness it can have but the slenderest value.

- RESOURCES. By S. D. Kirkham. New York: *G. P. Putnam's Sons.* Price 5s. net.

The subtitle of this book is "An Interpretation of a Well-Rounded Life." It is, indeed, an application of practical philosophy to daily life, and

we believe that the author has achieved a large measure of success. The style is direct, the thought sane and clear, the method of presentation lucid ; and if the book does not contain anything that is (strictly) *new*, it is perhaps none the worse for that. "The old is better."

THE PSALMS AND THEIR MAKERS. By Theodora Nunns. London: *David Nutt*. Price 3s. net.

This is intended as a guide and companion to the Psalms, so that those who use the Psalter may be able to read it in what the author believes to be the original setting. But as the notes are based on the well-known commentary by Dr. Briggs, it is clear that they will only be of service to those who are able to accept that scholar's advanced views. It is well known that he adopts a decidedly extreme position in regard to the dates of the Psalms, so that for all who cannot endorse his teaching this little volume will be comparatively useless.

LA VÉRITÉ SUR LOURDES. By Dr. Rouby. Paris: *A. Vanbourg*. Price 7.50 francs.

FLORA'S CHOICE. By E. Sheppard. London: *The Angelus Company*. Price 6s.

"Flora's Choice" is an interestingly written novel, telling the story of an extremely Protestant girl who ultimately became a convert to Rome. There is the usual misrepresentation of Protestantism, and the usual exaggeration of Roman attractiveness. Flora is first of all engaged to a High Church Rector, of a type rarely to be found, so we hope and believe, in the Church of England. The engagement, quite naturally, is broken, and a medical man who is gradually convinced of the truth of the miracles at Lourdes wins her affections. Of course, they both find their way into the Church of Rome. Lourdes looms large in the story, and its miracles, so the writer tells us, are subjected to the severest medical test. We pass from "Flora's Choice," with its highly-coloured romance, to "La Vérité sur Lourdes." The writer is a French doctor of repute, with a wide experience of nervous and hysterical ailments. He examines case after case, and discusses the whole question critically and dispassionately. His book will prove a useful antidote to the mischievous but seductive suggestiveness of novels like "Flora's Choice."

IN THE CLOUDY AND DARK DAY. By Rev. G. H. Knight. London: *Hodder and Stoughton*.

Mr. Knight gives us a series of *talks*, rather than *sermons*, on the subject of suffering, the reason for it, those affected by it, and the different kinds of suffering we are called upon to bear.

After a chapter on the mystery of pain, he discusses retributive suffering, and quotes St. Matt. ix. 2: "Son, be of good cheer; thy sins are forgiven thee." He then takes the point of view that suffering is the refiner's fire, and we learn that only great trials can make great saints.

The support of the Christian under trial or suffering of any kind is found in the knowledge of God's infinite love for His own children, our Saviour's own life of suffering, and the promise of victory and perfect peace at the end.

The poetry at the beginning and end of the chapters is very beautiful,

and the whole volume should be read by any of us with great profit, and specially should it bring comfort and help to the mourner and invalid.

Perhaps to a Churchman there is a lack of mention of the means of grace which are the greatest helps in times of sorrow and depression—the united public prayer and worship which lift us far above our temporary miseries and surroundings; and specially the Feast, prepared by the Master Himself, to which He calls us in all our emptiness and woe, and bids us feed upon Him, in our hearts, by faith with thanksgiving.

THE HISTORY OF DIVORCE AND RE-MARRIAGE. By H. J. Wilkins, D.D.
London: *Longmans, Green and Co.* Price 3s. 6d. net.

This book is an effort to trace the history of divorce from Holy Scripture, the Councils of the Church, and from authoritative writers. It is *ex parte* from beginning to end. Dr. Wilkins sets out to prove that which he wishes to prove, and he has no eye for a possible other side. Two chapters on St. Matthew's Gospel are typical. They are one long studied effort to depreciate the value of that Gospel either as an independent or as in any way an accurate record. If Dr. Wilkins were setting out to establish the Virgin Birth of our Lord as an historical fact, he would have cause to bitterly regret that he had written Chapters IV. and V. of this book. Later on he refers to the Canons of 1603; he quotes portions, but does not comment upon them or attempt to explain the difficulties. The Lambeth Conferences of 1888 and 1908 are mentioned, but Dr. Wilkins compares their procedure to the discussion of the physiological action of chloroform by thirty-four eminently respectable and very busy general practitioners.

Many will sympathize with the point of view that Dr. Wilkins seeks to establish, but the good sense of the Church and nation will always tend to look sceptically at a position which has to be maintained by on-sidedness of argument. We should be glad to be provided with an impartial history of divorce, but Dr. Wilkins's book will have to be entirely rewritten if it is to provide it.

EPISCOPACY AND VALID ORDERS. By Darwell Stone, D.D. London:
Longmans, Green and Co. Price 1s. net.

This little pamphlet puts the evidence for Dr. Darwell Stone's position with regard to Episcopacy and Orders as it is to be found in the writings of the Early Church. On some of the evidence Dr. Stone writes brief comments. The comments say much about uncertainty, probability, likelihood, possibility—quite enough, we should have imagined, to prevent the writer of this pamphlet from arriving at the attitude of certainty which he takes upon the subject. Here is a case in point:

"There is a great uncertainty as to the right interpretation. There is the same degree of probability that the rulers of the Church are a separate class from the Presbyters, forming a superior grade in the ministry. There is the possibility that the allusion to Clement is an allusion to a Monarchical Bishop."

Probability is the guide of life, so Butler taught us, but uncertainty and possibility ought not to be sufficient to create a cast-iron theory of Apostolical Succession.

THE ORAL LAW, AND OTHER SERMONS. By the Rev. M. Hyamson, B.A., LL.B. London: *David Nutt*. Price 3s. 6d. net.

Mr. Hyamson is the Dayan, or ecclesiastical jurist, of the United Synagogue. The volume before us contains twenty-four sermons and addresses delivered by him, mainly on various Jewish festivals. They are all readable, frequently eloquent, and replete with apt illustrations from rabbinic literature. Mr. Hyamson writes from an orthodox standpoint, and earnestly pleads with his co-religionists to uphold the authority of the Talmud. "The Oral Law," he says, "constitutes the life and soul of our religion." We are struck, however, by his frequent use of New Testament phraseology and incidental interesting touches—*e.g.*, his reference to Samuel as the founder of circuit assizes.

K. E. K.

THE IDEA OF GOD IN EARLY RELIGIONS. By F. B. Jevons, Litt.D., Professor of Philosophy in the University of Durham. *Cambridge University Press*. Price 1s. net.

In this excellent introduction to the study of religion, Professor Jevons has compressed much accurate information about the mythology, worship, prayer, and idea of God, of the primitive man. He shows that a fetish was a *private* property, and its function was to fulfil the desire of individual self; whereas an idol belonged to the *community*, and was for the benefit of the whole tribe. The object of worship was "to bring the community into the presence of its Lord." The means of approach was sacrifice. It was an expression, in gesture-language, of the desire to please the Deity, not a gift or bribe to purchase his favour. In a chapter on Prayer, Dr. Jevons shows that in all non-Christian religions men prayed that their own wills might be done. "The idea of God as a being whose will is to be done, and not man's, is a distinctively Christian idea."

K. E. K.

CHRIST AND HIS CRITICS. By F. R. Montgomery Hitchcock, M.A. London: *Robert Scott*, 1910. Price 2s. 6d. net.

This little book consists of "Studies in the Person and Problems of Jesus." It is evidently the fruit of careful reading, and is written with zeal and deep reverence. It is not critical, in the ordinary sense of the term, but constructive throughout. The writer has essayed the great task of constructing not merely an intellectual, but a moral and spiritual image of the Redeemer, adequate to our needs and satisfying to the soul. We think that, in a measure, he has succeeded, though the book is (if we must say so) somewhat marred by appealing almost exclusively to the emotions. True, the tendency of theology is apt to be the other way; but there is a danger in all emotional appeals which should be guarded against—not least in a book like the present, which attempts to solve a problem and envisage a mystery. The Dean of St. Patrick's contributes a brief preface, from which we must find room for one priceless sentence: "The Incarnation is indeed the 'key of Christianity,' the centre of the Creeds which summarize our theology; without it the great doctrine of the Atonement could not be made intelligible; but when we turn from theology to life, we find that it is the Crucified Christ, rather than the Incarnate Christ, who conquers the hearts of men." Never were these words more needed than to-day.

THE PROPHETS: HOW SHOULD WE READ THEM? By Margaret Perceval. London: S.P.C.K., 1910. Price 6d.

This booklet consists of two lectures. In them the reader will find a number of brief, but useful, hints as to the way in which the Prophets of Israel should be studied.

THE ARMENIAN CHURCH. By Archdeacon Dowling, D.D., with an Introduction by the Bishop of Salisbury. London: S.P.C.K. Price 3s. 6d.

This book—dedicated to Matteos Izmirlian, Catholicos of Armenia—has been written by one who is thoroughly familiar with a subject about which few Englishmen have anything but a very hazy knowledge. Yet we should do well to pay attention to the history and doctrinal position of a Church which has the honour of being the oldest of the Christian Churches. The Armenian Church has passed through tribulations enough to extinguish any Church less firmly founded than the Church of Gregory the Illuminator; it is passing to-day through a time of intense anxiety, and English Churchmen are bound not to withhold sympathy from a Communion which (despite what we must regard as serious errors) is in many respects thoroughly evangelical and irrevocably orthodox in its teaching.

Archdeacon Dowling gives us, in the compass of some 154 pages, a satisfactory introduction to the History of the Armenian Church, and is careful to explain both its doctrine and ritual at some length. A really adequate History of that Church from the earliest times to the present is doubtless a desideratum; perhaps Archdeacon Dowling will see his way to accomplishing the work. Meanwhile, we are grateful to him for this highly interesting little book.

CAMBRIDGE LITURGICAL HANDBOOKS.

Edited by Professor Swete, and J. H. Srawley, D.D., *Cambridge University Press*, 1910.

1. THE CHURCH YEAR AND KALENDAR. By the late John Dowden, D.D., Bishop of Edinburgh.
2. THE ANCIENT CHURCH ORDERS. By A. J. Maclean, D.D., Bishop of Moray, Ross, and Caithness.

The purpose of this new series is to offer students of Liturgics such help as may enable them to study larger and more technical works with advantage. A very good beginning is made with the two books which stand at the head of this notice. They are somewhat stiff reading, to be sure, especially Bishop Maclean's little treatise, which bristles with technicalities. No doubt this was unavoidable; and, in any case, nobody is likely to read these volumes unless he is seriously anxious to make himself acquainted with a department of knowledge confessedly complicated and difficult of mastery. Bishop Maclean's book is very full indeed, despite its brevity, but the reader who has read it through will be rewarded for his trouble. The bibliographical clues are particularly useful. Both books are furnished with good indexes.

THE AUTOBIOGRAPHY OF AN ELECTRON. By Charles R. Gibson. London: Seeley and Co., Ltd. Price 3s. 6d. net.

An excellent little book by a scientist who knows how to teach science in language which ordinary folk can understand. The electron tells its own

story, explains its various activities, and shows how its discovery in these modern days has become an inestimable boon to man. Electricity plays so large a part in our modern life that this little book takes away our last excuse for utter ignorance.

THE CHURCH AND THE WORLD IN IDEA AND IN HISTORY. By the Rev. Canon Hobhouse. London: *Macmillan and Co., Ltd.* Price 10s. net.

The publication of the Bampton Lectures is always an interesting and often a noteworthy event, and this volume, containing the lectures for 1909, seems to us to deserve and demand special attention at the hands of English Churchmen. Canon Hobhouse's general idea is that a great change in the relations between the Church and the world began with the conversion of Constantine, and that this is not only a decisive turning-point in Church history, "but is also the key to many of the practical difficulties of the present day." He is also of opinion that "the Church of the future is destined more and more to return to a condition of things somewhat like that which prevailed in the Ante-Nicene Church;—that is to say, that, instead of pretending to be co-extensive with the world, it will confess itself the Church of a minority, will accept a position involving a more conscious antagonism with the world, and will, in return, regain in some measure its former coherence" (p. x). We have stated in full the lecturer's thesis because of its far-reaching significance. It will be seen that from the outset Canon Hobhouse is prepared to make his readers think, whether they agree with him or not. His idea is worked out mainly along historical lines, as the titles to the lectures will indicate. Lecture I. is on "The Church and the World in the New Testament." Lecture II. covers the period A.D. 95-325, and is entitled "The Church Overcoming the World." Lecture III. treats of the vast results produced by the so-called "conversion of Constantine," and is described as "The Church Secularized by the World." Lecture IV. deals with "The Church and the Barbarians." Lecture V. discusses the medieval Church under the title of "The Papacy and the Empire." Lecture VI. proceeds to consider "The Reformation and its Effects." Lecture VII. is a frank discussion of "The Religious Chaos of To-day." Lecture VIII. depicts "The Future Outlook." In the course of his treatment Canon Hobhouse gives us a fresh and forceful treatment of many of the salient points of Church history. He modestly disclaims historical specialism, but even the most careful students of Church history will find many an illuminating suggestion in these pages. We do not hesitate to say that, considered from the standpoint of history alone, these lectures ought to be read by all serious thinkers. In an appendix covering some sixty pages there are additional notes to the first seven lectures. These, too, are almost uniformly valuable and informing. On the doctrine of an invisible Church, however, Canon Hobhouse has fallen into the characteristic error of the school with which he is associated, and has entirely omitted any reference to the profound and convincing treatment of this subject by Hooker.

As might be expected from the statement of his thesis in the preface, Canon Hobhouse is compelled to advocate Disestablishment, and his argument is not lacking either in logic or in courage. The one disappointment to us in the book is the indefiniteness of its conclusion, after the

searching and trenchant treatment of controversial subjects in the earlier lectures. We feel that something very much more definite and thorough was needed by way of conclusion. There is a vagueness and an indeterminateness which contrast unfavourably with the clearness and fearlessness of the earlier pages. Perhaps this was thought inevitable in discussing "The Future Outlook," but many of his readers must desire a much more thorough application of his fundamental principles to the necessities of the present and future. But possibly Canon Hobhouse is influenced, however unconsciously, by the teaching of the school represented by the one to whom he dedicates his book, and whom he calls "Magister." At any rate, the school of High Anglicanism in the present day is virtually powerless, intellectually, in the face of the best and most thorough modern historical scholarship, and is consequently spiritually powerless, in view of the complexity of modern life. No one has spoken more frankly against the indiscriminate baptism of infants than the Bishop of Birmingham, and his recent frank confession of the powerlessness of ritual to impress and evangelize the English people will be fresh in the minds of our readers. The logical outcome of Canon Hobhouse's lectures is an Evangelical Churchmanship which is truer to the New Testament, to Church history, and to human life and needs, than the High Anglicanism represented by him and his associates. But we would not end on a note of criticism, for the book is singularly fresh, able, and, on the whole, convincing. Indeed, to the present writer it is convincing, even to the point of the treatment of the Establishment. We have read with a good deal of interest a number of the criticisms passed on Canon Hobhouse's position, which has been described as narrow and out of touch with modern conceptions. Be it so. For our part, we believe that the truth of the New Testament in regard to the relations of the Church and the world is with Canon Hobhouse. The Church and the Kingdom are not to be confused, much less identified, and the dualism between the Church and the world to which Canon Hobhouse refers is decidedly truer to the New Testament than the modern attempts, whether theologically in Ritschlianism or nationally in Christian Socialism, to identify the New Testament conception of the Kingdom of God with a regenerated modern society. We wish Canon Hobhouse's volume could be read and pondered by the younger generation of Evangelical Churchmen. If its principles were accepted, they would soon change the face of present ecclesiastical affairs. Evangelicals alone can take up the teaching at the point at which Canon Hobhouse has unfortunately left it, and carry forward to a triumphant conclusion the fundamental principles he here enunciates.

W. H. GRIFFITH THOMAS.

RITSCHLIANISM. By J. K. Mozley. London: *James Nisbet and Co., Ltd.*
Price 5s. net.

FAITH AND FACT: A STUDY OF RITSCHLIANISM. By E. A. Edghill, M.A.
London: *Macmillan and Co., Ltd.* Price 6s.

These volumes were bracketed equal for a recent Hulsean Prize Essay, and we are glad to have them both, especially as they view their subject from quite different standpoints. The influence of Ritschl has been far-

reaching throughout the Christian world, and has affected men of almost every Church and school of thought. It would be easy to indicate traces of Ritschlianism in almost all the leading theologians of the British Isles and America. Mr. Mozley writes with evident sympathy for, though also with acute criticism of, a great deal in Ritschlianism, and in particular he is partial to Herrmann, to whom his work is dedicated. In the course of ten chapters the salient points of Ritschlianism are passed in review, and both in regard to appreciation and criticism Mr. Mozley has much to say that is truly valuable. In particular, we are glad to observe what he says about the Atonement :

“ Whatever crudities may have attached to the proclamation of these doctrines, yet it remains true that the doctrine of Christ’s substitution for us in vicarious guilt and vicarious punishment has its place in the New Testament, and must retain its place in the Church if the Gospel is to be preached with full power ” (p. 223).

His criticism of the Ritschlian Christology is also valuable and pertinent. We are particularly pleased to note the emphasis placed on the Cross rather than on the Incarnation :

“ It cannot be said too often that the Cross, not the manger, Calvary, not Bethlehem, is the heart of the New Testament. In England the influence of Dr. Westcott from Cambridge, and of the Anglo-Catholic successors of the Tractarians from Oxford, combined, has tended in the opposite direction. In the writer’s judgment, it is a perilous course to throw the doctrine of propitiatory Atonement to the wolves of Rationalism, while yet retaining the belief that the Incarnation can be preserved in its integrity ; and it is a course against which the New Testament, as he reads it, stands opposed ” (p. 261).

This is wisely and well put, especially coming from a Cambridge man. It goes to the heart of a great many matters affecting modern thought and life. Mr. Mozley’s conclusion is that a school which is alive to the needs of the time, and tries to supply them, “ should be looked upon with friendliness by all who realize the same need.”

Mr. Edghill writes from the standpoint of a strong, and even extreme, High Churchman, and his general view is best expressed when he says that “ the truest description of this new theology is an elaborate and elusive system of faith without facts.” We are glad to have so able and trenchant a criticism of Ritschl and his teaching, and to see how it all looks to one of the author’s school. The way in which Ritschl’s doctrine of the Kingdom has been used by High Anglicans in support of their doctrine of the Church, and their emphasis on the community rather than the individual, might have been expected to elicit a more sympathetic treatment at the hands of Mr. Edghill than is here given. But the book will prove a distinct contribution, even if predominantly critical, to the study of one of the most potent and fruitful movements in modern thought. Each book, from its own standpoint, may be heartily commended, and with the works by Dr. Orr and Dr. Garvie will provide English students with all that they need. We cannot help adding, however, that in spite of all that has been written since, both in England and in America, Dr. Orr’s treatment of Ritschlianism seems still to us the best and the most satisfying in the light of the New Testament.

W. H. GRIFFITH THOMAS.

A LITTLE LISTENER. By Amy Le Feuvre. London: R.T.S. Price 2s. 6d. net.

Miss Le Feuvre has contributed another to her long list of popular stories for children, and it is a worthy successor to the beautiful and helpful tales that have gone before.

ENGINEERING OF TO-DAY. By T. W. Corbyn. London: *Seeley and Co.*

Another of the excellent series of books which Messrs. Seeley are issuing to interest the growing youth of our time in the discoveries and wonders of modern science. The book covers a wide area, dealing with the marvels of steam, gas, electricity, etc. The mechanically-minded boy will rejoice in it.

MEDIEVAL LONDON. By William Denham, D.D., F.S.A., and Charles Welch, F.S.A. London: *Seeley and Co., Ltd.* Price 3s. 6d. net.

This book describes, in a concise and eminently readable manner, the London of medieval times. Its two hundred odd pages are packed with historical information, but, at the same time, the authors have shown considerable tact in avoiding all unnecessary and tedious details. The excellent illustrations are not the least interesting feature of the book.

IN THE LAND OF THE LAMAS. By Edward Amundsen, F.R.G.S. *Marshall Brothers, Ltd.* Price 3s. 6d. net.

The method of imparting knowledge in the form of a story is not generally very successful, but this book is an exception to the rule. The characters and incidents are evidently the result of personal observation, and give a vivid and extremely interesting picture of social and family life in the little-known land of Tibet.

ANDREW GURNETT'S WILL. By Edith C. Cowper. London: *S.P.C.K.*

An interesting story of fisher-folk on the south-west coast of England. The characters are natural, and Nellie and her lover Jack deserve all the good that comes to them in the end. The Rector of the parish commands our love and respect. This book would prove a suitable gift to young servants or to members of Bible-classes.

BROTHERS FIVE. By Violet T. Kirke. London: *S.P.C.K.*

The story of the five brothers is woven into the history of the struggle of the Netherlands against the power of Spain. Louis, and his namesake Count Louis, will be loved, and the other characters admired by all readers, whether boys or girls. The interest is sustained well to the end of the story.

THE DAILY WALK. By Alex. Smellie, D.D. London: *Andrew Melrose.* Price 6d.

A simple little booklet, and as beautifully written, concerning the Christian's daily life.

THE HOPE OF CATHOLIC JUDAISM. By J. H. A. Hart, M.A., Fellow and Lecturer of St. John's College, Cambridge. Oxford: *Parker and Co.* Price 3s. net.

This is the first of a series of studies, under the editorship of Rev. A. Lukyn Williams, discussing the history and doctrine of Judaism from a Christian standpoint. Here Mr. Hart examines the Jewish conception of hope as expressed in Philo, Josephus, the Apocrypha, and the Rabbinic literature. He arrives at the conclusion that the essence of Catholic Judaism was hope in God and hope for God, and, ultimately, hope in a perfect Man. This hope was realized in Christ.

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