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there is plenty of room for us to legislate for ourselves in matters of detail. When one turns back to the book of Christian experience, the impression deepens that legislation of some sort is necessary to success. If we went in quest of the great masters of devotion, Lancelot Andrewes would shine in almost solitary splendour, and his daily prayers were ordered prayers,—moving through the sequence of adoration, confession, supplication, profession of faith, intercession, thanksgiving. There was ordered spirituality indeed,—life and order together as in the beat of eagles' wings. Yet again it must be said that no man's wisdom suffices to lay down rules for another man's life. When we read the paper of rules William Law drew up for himself in his student days, '. . . to call to mind the presence of God whenever I find myself under temptation to sin, to pray privately thrice a day besides my morning and evening prayers; to spend some time in giving an account of the day, previous to evening prayer . . .' we need not necessarily accept all his rules: the question that stirs is this—whether our devotional life would not be richer and more victorious if we laid down some simple rules for ourselves and kept to them. It is not beneath the dignity of the freemen of Christ to make such rules and to obey them. George Herbert has an answer for those who despise living by rule:

> What doth not so, but man?
> Houses are built by rule, and commonwealths.
> Entice the trusty sunne, if that you can,
> From his ecliptick line; beckon the skie.
> Who lives by rule, then, keeps good companie.

And he was not the last to learn that lesson from the stars. One remembers Meredith's Lucifer:

> Soaring through wider zones that prick'd his scars
> With memory of the old revolt from Awe,
> He reach'd a middle height, and at the stars,
> Which are the brain of heaven, he look'd, and sank.
> Around the ancient track march'd, rank on rank,
> The army of unalterable law.

An ordered spiritual life is the negation and conquest of the soul's revolt. The stars keep their orbits; and they shine. The two things are connected: a lost orbit would mean a lost splendour. Let us discipline ourselves in the high task of living near to God.

Literature.

THE RELIGION OF THE ANCIENT CELTS.[1]

Canon Macculloch needs no introduction, especially to those of our readers who have made acquaintance with his admirable article 'Celts' and other articles in the *Encyclopædia of Religion and Ethics*. It is only recently, as he points out, that a really scientific study has been made of the ancient Celtic religion, notably in our own country by Sir John Rhŷs. If this scholar has at times, as Canon Macculloch believes, carried the 'mythological' theory too far, he has certainly materially helped to elucidate the difficult problems involved. Our author himself has special qualifications for the work he has undertaken in the present volume, not the least of which has been a long residence in the Isle of Skye, where the *genius loci* and surviving customs have aided him to realize the spirit of the ancient faith, for the reconstruction of which the materials are lamentably meagre. These materials are enumerated in the Introduction: they consist of more or less reliable statements by classical authors, dedications to gods found within the Romano-Celtic area, figured monuments, coins, symbols, place and personal names, 11th and 12th century Irish manuscripts, the Welsh *Mabinogion*, etc. In the hands of Canon Macculloch surviving folk-customs are made to yield most important conclusions. We can also fall back upon folk-tales, Celtic burial-mounds and other remains.

The earliest form of Celtic religion is found to be a cult of Nature-spirits, and an important point is that the men and the women seem to have had separate cults. The vaguer spirits tended to become gods and goddesses, and 'worshipful' animals to become anthropomorphic divinities. War-gods and culture-divinities emerged till in course of time the pantheon became quite a large

[1] *The Religion of the Ancient Celts*, by J. A. Macculloch, D.D., Hon. Canon of Cumbrae Cathedral. Edinburgh: T. & T. Clark, 1911. Price 10s. net.

one. Most of the divinities seem to have been local in character, although some gained more of a universal character. We know a good deal of the Celtic notions of the other-world, but it is somewhat difficult to arrive at their ethical notions.

The points which we have thus summarized are treated in detail in the various chapters of the book. After a careful examination of rival theories as to origin and racial affinities of the Celts, Canon Macculloch deals with the gods of Gaul and of the Continental Celts, and then surveys minutely the three great divine and heroic cycles of Irish mythology—the Tuatha Dé Danann, Cúchulainn, and the Fians—, and the gods of the Brythons, for which last we can have recourse to the *Mabinogion*, the *Triads*, the *Taliessin*, etc. The cult of the dead forms the subject of an interesting chapter (chap. x.). In most of the usages connected with the latter the dead present a friendly aspect, although occasionally they are popularly connected with evil powers. The same double aspect appears in the cult of river- and well-spirits. The chapter on animal worship is very important, particularly for its account of how animal gods became transformed into mere symbols, and for its examination of traces of totemism. Speaking of the latter, our author cautiously says: 'Certain things point to its existence among the Celts, or to the existence of conditions out of which totemism was elsewhere developed. These are descent from animals, animal tribes, the sacramental eating of an animal, and exogamy.' The Celtic cosmogony is succinctly described, instructive parallels with other cosmogonies being adduced. The prevalence, occasion, and purpose of human sacrifice are set forth, and also the place of prayer and of divination in the Celtic ritual. Tabu (Irish *geis*) is shown to have played a very large part in Irish life, and Canon Macculloch concludes that it was probably known also to other branches of the Celts.

Perhaps no subject connected with Celtic religion has been more misunderstood than that of the part played by the Druids. Parrot-like statements, for which there is absolutely no evidence, have been repeated regarding them from age to age. Even their name has been variously interpreted. The time-honoured explanation of Pliny that it is derived from δρῦς, 'an oak,' is now generally set aside. The interpretation favoured by Canon Macculloch derives it from δρυ-, an intensive, and *vids*, from *vid*, 'to know *or* see': the Druid was 'the very knowing *or* wise one.' At the same time, he adds: 'It is possible, however, that δρυ- is connected with the root which gives the word "oak" in Celtic speech—Gaulish *deruo*, Irish *dair*, Welsh *derw*—and that the oak, occupying a place in the cult, was thus brought into relation with the name of the priesthood.' Our author believes that the Druids were a *native* Celtic priesthood, and not a pre-Celtic priesthood imposed upon or adopted by the Celts from the people they conquered. Very slender, as Canon Macculloch shows, is the evidence that the Druids were philosophers, or that they cherished esoteric doctrines such as that of the immortality of the soul, and were even advanced in their knowledge of astronomy. The truth is that the profession and practice of magic was much more nearly their domain; as Canon Macculloch says elsewhere, 'in many respects they were little higher than the shamans of barbaric tribes.'

Very interesting and important are the three closing chapters on the 'State of the Dead,' 'Rebirth and Transmigration,' and 'Elysium.' But we have said enough to indicate the character and plan of the book before us, as well as its claim to the attention of students. Canon Macculloch has produced a work which will at once take rank not only as a first-class authority on ancient Celtic religion, but as a most valuable contribution to the comparative study of religion in general.

J. A. Selbie.

Aberdeen.

HUME BROWN'S SCOTLAND.

The Cambridge University Press has issued a new, enlarged, improved, and very handsome edition of Dr. Hume Brown's *History of Scotland* (three vols., 30s. net; also separately, 10s. 6d. net each). In a prefatory note the author tells us that this edition differs from the original one mainly in being brought down to the present time, but that in all the three volumes certain changes have been introduced which were rendered necessary by later investigations. It is the last chapter that brings the history down to the present time. That chapter gives an account of Scotland during the last half century in regard to three matters, and three only. For Dr. Hume Brown recognizes that that which is distinctive of Scotsmen and Scotland belongs to politics, education, or religion. These three, single or in some degree of combination, have made Scotsmen what they

are, and enabled them to make their impression upon the rest of the world. Of the three, the greatest is religion. Even yet Dr. Hume Brown believes that religion is the greatest. It is not, perhaps, the department of life in which he himself is most interested. The fact that he makes it a distinct department of life is evidence of that. But he is a Scotsman, and knows Scotland. His history recognizes the paramount place that religion has occupied in the history of Scotland in the past, and with all the lightness of his touch he makes it quite clear that religion is the strongest force in the development of Scotland still.

He begins his section on religion with the Disruption of 1843. He shows that that event had a determining influence in the sphere of secular politics, and that its results were equally noteworthy on behalf of education. And then he says: 'If we are to look for continuity in the national history during the last half century, it is still in the history of religion as it is exemplified in the fortunes of the different ecclesiastical bodies into which the nation has been divided.'

The history of the last fifty years is, in the judgment of Dr. Hume Brown, a history of the emancipation of thought. He touches on the cases of 'Scotch Sermons,' Robertson Smith, Dr. Marcus Dods, and Dr. A. B. Bruce, and he says: 'The relations of the Church to its original standards have become such that "heresy" is no longer capable of definition, and that "heresy-hunting" is a thing of the past. And the latitude of belief now permitted, alike in the Established Church and in the United Free Church, has gradually effected a revolution in the traditional type of preaching in Scotland. The doctrinal sermons, to which men now middle-aged listened in their youth, are now rarely heard, and the preachers restrict themselves to the enforcement of a spiritual ideal compatible with the new conceptions of the sacred writings. Along with this new type of preaching has come a changed attitude of the clergy regarding their functions in society. In the eighteenth century, Moderatism with its easy creed and supine social conscience was imposed on the Church by the prevailing tone of contemporary thought. The Church is now cast upon another age—an age which regards social reform as its most urgent interest. As in the past, the Church is adapting itself to the spirit of the time, and its Gospel is no longer restricted to the inculcation of "other-worldliness." Each individual congregation tends to become a social as well as a religious agency, which appeals to the mundane as well as to the religious instincts of its adherents. Thus, during the period that has elapsed since the Disruption, religion in Scotland has undergone a transformation in all that formerly constituted the essentials of every Christian Church, such as is without a parallel since Protestantism displaced Roman Catholicism as the national religion.'

We need not enter into the volumes more fully at present. But there is one thing about them that must not be overlooked—they are admirably illustrated. They are illustrated as fully as the most popular of histories are illustrated, but the quality of the illustrations far surpasses that of the popular history. Photographs form the frontispiece of each volume, and there are more than a hundred full-page engravings in all. The volumes range in size with *The Cambridge Modern History*.

PICTURESQUE PARAGUAY.

There is a fine variety of interest in *Picturesque Paraguay* (Kelly; 16s. net). For Mr. Alexander K. Macdonald has written a book with the deliberate purpose of catching the attention of as many different persons as possible, not in order that he may sell his book, but in order that they may emigrate to Paraguay. It is not an emigration agent's book. Certainly not. It is the book of a lover of sport, pioneering, and travel. But this lover of sport, pioneering, and travel is also much concerned about stock-raising, plantation industries, forest products, and commercial enterprise generally. In short, he is much concerned for the future prosperity of Paraguay, and he has written his book in order to make that country as attractive as possible to as many people as possible.

Let others speak who read it—sportsman, farmer, merchant—an ordinary reviewer who has no intention whatever of emigrating to Paraguay has spent a pleasant hour with the book and is prepared to recommend it and Paraguay to all comers. The extraordinary thing is that this perfectly accessible country, a considerable part of which is owned by British capitalists, and which offers unlimited opportunities to men of much enterprise or none, of much means or none, is

an unknown land. Why it has been left unvisited when worse climates and poorer soil have been overstocked, is a puzzle to the author and to us.

Is there no evidence of the Fall in Paraguay? Perhaps the cyclone is a result of it, just as Noah's flood followed Adam's Fall. 'Our North American cousins tell us tall stories of their floods and forest fires. In the way of wind-storms, however, I fancy the southern half of the continent can sometimes give them a lead. One night, a couple of years ago, the spirits of the woods in Matto Grosso must have been out on the loose, perhaps it was Mafeking night. Anyway, they had a lively dance for a quarter of an hour. The trees of the woods are all securely lashed branch to branch and trunk to trunk by vines often thicker than a man's arm. In spite of all nature's ingenuity, in the path of this cyclone for a hundred yards or so wide most of the trees, branches, vines, and foliage were hurled to the ground in one inextricable tangle, a few bare trunks only escaping the general wreckage; huge branches were spun out into the plains, half a mile away. Strangest of all, as indicating the force of the wind, bitter oranges, perhaps tasted in disgust by the fairies of the night, were pitched disdainfully out into the prairies five or six hundred yards away from the nearest point of wood. I should like to have known what the monkeys said, if they had time to say anything. I am sure I have often heard them swear in monkey language at the approach of an ordinary thunderstorm.'

The Books of the Month.

Professor Mark Baldwin has not been in a hurry, but he has at last published the third volume of his 'Genetic Logic' (10s. 6d.). The general title of the work is *Thought and Things*. Professor Baldwin's intention was to complete his work with this third volume and give it the title of 'Real Logic.' But he has been compelled to distribute that subject between two volumes. This, the first of the two, contains his account of Genetic Epistemology.

But let us understand. *Thought and Things* is the general title of the whole work, as we have already said, because that work is a study of the development and meaning of thought. The alternative and more scientific title is 'Genetic Logic,' and Genetic Logic is divided into three parts—Functional Logic, Experimental Logic, and Real Logic. This, then, is the first of two volumes to be given to the exposition of Real Logic. And what this volume contains is, in unphilosophical language, an investigation into the problems of practice, what is left for the fourth volume being the philosophical discussion of the theory of reality. Until that volume appears we may delay further reference to this, but it is well to draw attention to the fact that Professor Baldwin's work, together with the whole Library of Philosophy to which it belongs, is now published by Messrs. George Allen & Company.

The results of the Cornell Expedition to Asia Minor and the Assyro-Babylonian Orient, organized by Professor Sterrett, are not yet ready for publication. It is expected that the first volume will be issued before the end of 1912. Its title will be *Travels and Studies in the Nearer East*. Meantime it has been determined to publish in advance the work which Dr. Charles has done on the Hittite Inscriptions, being the second part of that volume. It accordingly appears under the general title, in a handsome volume, and lavishly illustrated, every illustration of the utmost scientific value. For that fascinating study, the study of the Hittites, it is of course quite indispensable (Andrus & Church, Ithaca, N.Y.; $1.50).

We do not read Don Quixote enough. Did not Macaulay say that it surpasses all other works of fiction in the world? There are not enough editions of Don Quixote published. We are not tempted enough. But here is an edition which will be irresistible. Its price is moderate; the printing is good; and the illustrations, which are done by Mr. Paul Hardy, and sometimes reproduced by colour printing, are faithful to their text, with that fidelity which only a Pre-Raphaelite and man of genius could give us. *The Adventures of Don Quixote* is the title (Bell & Sons; 5s. net).

Messrs. A. & C. Black have issued *Who's Who for 1912* (10s. net), *The Englishwoman's Year-Book and Directory* (2s. 6d. net), and *Who's Who Year-Book for 1912–1913* (1s. net). These books represent an enormous output of labour; for there

is nothing so easy in the world as making mistakes, and there is nothing so difficult as not making them, unless it be correcting them after they are made. Now year-books are nothing if they are not accurate. And so we say each of these volumes represents an enormous amount of painstaking and persevering labour. But honest work never is in vain, and the editors may be assured that they have lightened the labour of thousands of other hard-working persons. It is enough to say that those who use A. & C. Black's year-books wonder how they ever got on without them.

Who's Who keeps growing. Last year it contained 4490 columns, this year there are 236 columns more. The increase is due sometimes to the introduction of new names. Thus at the very end we have a new article on the Swedish painter, A. L. Zorn. Sometimes it is due to additional information. The article on Count Zeppelin is doubled in size. The editor is steadily taking account of more foreigners, and there is no better thing that he could do. Will he allow us to make the suggestion that when he gives the title of foreign writers' books he should also say whether they are translated? The two letters 'tr.' with the date would be sufficient.

Mr. Andrew Lang has written *A Short History of Scotland* (Blackwood; 5s. net). And he has written it in short chapters. There is not a word of preface, not a hint about the relation between this and the four-volume history. Is it condensation, or is it altogether independent writing? Are any of the estimates adopted in that history modified? We have to find out all that for ourselves. We find that there is no change of attitude, and yet this history is written quite independently of the other. Mr. Lang was well criticised for some of the things he said, but he says them over again without remorse. That may be wisdom or folly; but it was altogether wise of him to write a new book and not attempt to condense the old one. Condensations are still-born; this book has life in it. It is the work of a master of the English language, and it is a good example of the mastery. It is good for schools and colleges, it is good also for the home. It will last as literature after new histories have modified its judgments and antiquated its attitude.

As it happens, we have no fewer than three volumes by Professor Saintsbury of the University of Edinburgh to notice this month. The first is *A History of English Criticism* (Blackwood; 7s. 6d. net). This volume contains the English chapters of Professor Saintsbury's work in three volumes entitled 'A History of Criticism and Literary Taste in Europe.' Professor Saintsbury has done well to separate these chapters, bind them together in a single handy volume, and thus present us with a compact and complete history of the criticism of English literature. The chapters are not taken out and thrown together without concern. They have been revised, they have been fitted into one another; and wherever necessary they have been supplemented to make the book, as we have said, complete. There are eight chapters from the original work, and there are five 'inter-chapters,' together with a conclusion, that are new.

When the time comes for the writing of the history of human ambition—it will be less ambitious and more searching than Lecky's *History of European Civilisation*—materials of the most valuable sort will be found in the thirteenth volume of *The Cambridge Modern History* (Cambridge: At the University Press; 16s. net). That volume contains a general index of the whole work, but it contains also a long series of genealogical tables and lists, and it is these tables and lists that will be most useful for the purpose specified. The light that they throw on the history of human ambition is for the most part an unholy one. There are dark spots innumerable, and some of them are distinctly marked. So often have the words 'executed' and 'murdered' to be used, that the compiler of the tables has been compelled to use abbreviations for them. But no doubt there are other purposes which these tables and lists serve We do not think that ever before has the history of modern Europe, or indeed any part of the history of the world, been set forth in so workmanlike a manner or so accessibly for the use of the student. The serious reader of history (and none but the serious read history now) is continually pulled up in ordinary books by the difficulty of relating one person to another, and it has seemed to us an amazing thing that historians do not recognize the value of the two handmaids of history—genealogy and geography. Geography is to be supplied for *The Cambridge Modern History*

in the fourteenth and last volume; this volume supplies the genealogy. For the most part we prefer to have the lists and the maps at the place where they are required in each volume, but there is more than one advantage in having them all brought together in a single volume. It is easier in this way to compare one table with another, and it will be very convenient to have this volume always at our hand whatever volume of the history we may happen to be reading.

The Old Testament in Greek, according to the Text of Codex Vaticanus, supplemented from other Uncial Manuscripts, with a Critical Apparatus containing the Variants of the Chief Ancient Authorities for the Text of the Septuagint. Edited by Alan England Brooke, B.D., Fellow and Dean of King's College, and Norman McLean, M.A., Fellow of Christ's College, University Lecturer in Aramaic. Volume I. The Octateuch: Part III. Numbers and Deuteronomy (Cambridge: At the University Press; 15s. net). We have transcribed the whole title-page. There is scarcely any other way, there is certainly no better way, of recalling the importance of this great work. And having transcribed the title-page, there is very little else that we can do. Surely there are very few students of the Old Testament, surely there are very few students of the Greek language, who are unaware of the existence of this great work and need to have its scholarship commended.

A few authorities appear for the first time in this third part of it. The most important is the Washington Codex of Deuteronomy and Joshua, one of the four Biblical manuscripts in the possession of Mr. Freer. Thus the scholarship of America takes its place beside the scholarship of the Old World. In other departments it has done so already; the department of textual criticism is the severest and the last.

The Rev. A. G. Walpole Sayer, B.D., Vicar of Henlow, has written a small volume on *The Sufficiency and Defects of the English Communion Office* (Cambridge University Press; 3s. net). His object, he tells us, is to attempt to disprove the charges of insufficiency that are made against the Communion Office, and to show that those who insert into the service parts of the Unreformed Office have no excuse for doing so. In short, Mr. Sayer denies the insufficiency, but admits the defects and disorders of the Office. You will find that the book, as you read it, is much more an admission of defect than a claim for sufficiency.

Professor John E. B. Mayor, late President of St. John's College, and Professor of Latin in the University of Cambridge, was a man all by himself, and his sermons are all by themselves. Mr. H. F. Stewart, B.D., Fellow and Dean of St. John's College, has selected twelve of Professor Mayor's sermons, and they have been published under the title of *Twelve Cambridge Sermons* (Cambridge University Press; 5s. net). Mr. Stewart has also written a short biography for the volume which will give those who did not know Professor Mayor some idea of the marvellous man he was, some idea of his marvellous memory, his marvellous intellect, his marvellous loyalty to righteousness. Never were sermons preached that had less of a pulpit manner in them. They touched the topics of the time and spared not, yet every incisive sentence rested upon research, as the notes printed at the end of each of the sermons amply testify.

It is not every Church Magazine that deserves the dignity of a substantial binding, or any preservation for the years to come, but *Life and Work*, the Church of Scotland Magazine and Mission Record, stands apart (Publication Offices of the Church of Scotland; 2s.). There is both industry and genius (witness the numerous contributions of the Rev. Lauchlan MacLean Watt) scattered throughout its pages, and it has an editor who is himself both industrious and ingenious. Are we mistaken in thinking we see an advance in artistic feeling in the illustrations?

The volume of *Morning Rays* for 1911 is out (Publication Offices of the Church of Scotland). *Morning Rays* has been edited for a good many years now by the Rev. Harry Smith, M.A., of Tibbermore, near Perth, and we can imagine the interest it has been to him all these years; but he has given himself to it with enthusiasm. This year it is as charmingly juvenile as ever.

From the Publication Offices of the Church of Scotland in Edinburgh is issued *The Church of Scotland Year Book for 1912* (6d.). Its features seem to be identical with those of last year.

Printed in small type it contains an immense mass of information, and the information is admirably arranged. With a little experience one can in a moment lay one's hand on what is wanted.

Six of the Minor Prophets are translated and interpreted in the new volume of the 'International Critical Commentary,' and three writers have been occupied in the interpretation and translation. The six prophets are *Micah, Zephaniah, Nahum, Habakkuk, Obadiah, and Joel* (T. & T. Clark; 12s. 6d.). The editors are John Merlin Powis Smith, Ph.D., Assistant Professor of Semitic Languages and Literatures in the University of Chicago; William Hayes Ward, D.D., LL.D.; and Julius A. Brewer, Ph.D., Associate Professor of Biblical Philology, Union Theological Seminary, New York. The progress of this great series is very encouraging. Some men are impatient for homiletical material, but there is nothing more certain than that the pulpit of the future will fail unless sermons are built on the foundation of reliable scholarship. There have been all kinds of authority in the past, and the pulpit has used whatever authority came in its way. But there will be no authority in the future except that of truth. Every one of the Minor Prophets, if we are to make anything of them at all, must be studied with patience. The three able scholars who have produced this volume have placed six of the Minor Prophets within our reach. It will be our own fault now if we do not speak of them with authority.

Of all the books which this season has yet produced the most valuable is a book which goes by the title of *Christ's Message of the Kingdom.* Its author is Mr. A. G. Hogg, M.A., Professor of Mental and Moral Science in the Madras Christian College. It has been published in two forms, bound and unbound (T. & T. Clark; 1s. net and 2s. net).

We have no fear of contradiction or complaint as we call this insignificant-looking book the most valuable book of the season. Its subject is Christ, the greatest subject. It enters into the mind of Christ with a penetration that can have come to the author only after the discipline of a most thorough study of the Gospels. And there is about it that atmosphere which we call the Christian centuries—a knowledge of what Christ has been from age to age to men of mystic or of rational mood—which only a hard study of history could give. And all this is expressed with the utmost modesty in a series of short chapters which look like daily readings.

Is there any movement of our time more flagrantly faithless than the effort to get into touch with those who have gone before? It is not simply faithless, it is folly. If we could get into contact with those who have gone before, we should only prove that it was not worth while. It is not possible to know; if it were possible, the knowledge would not be worth having. The true attitude is to be found in all simplicity and wholesomeness in a little book entitled *Our Life Beyond,* written by the Rev. J. D. Jones (Clarke & Co.; 1s. net).

Professor F. G. Peabody of Harvard is perhaps more popular in this country than any other American preacher. He has that combination of the spiritual and the ethical, and that absence of the doctrinal, which seems to be most agreeable to the British palate at present. And of course he is comfortably brief. Professor Peabody has already published two volumes entitled *Mornings in the College Chapel,* and one entitled *Afternoons in the College Chapel.* He has now published what he says is the concluding volume of the series. Its title is *Sunday Evenings in the College Chapel* (Constable; 5s. net).

The Life and Work of Romesh Chunder Dutt, C.I.E., by J. N. Gupta, M.A., I.C.S. (Dent; 10s. 6d. net), is the biography of a Hindu written by a Hindu and introduced by a Hindu. The introduction has been written by His Highness the Maharaja of Baroda. It is a handsome volume of 500 well-filled pages, and it is enriched with four photogravures and ten half-tones.

But the book does not depend for its interest upon any of those things. It is a biography that is quite able to take its place in biographical literature on its own merits. We have just one fault to find with it, and we had better have it out at once. Too many quotations are made from newspaper reviews of Mr. Dutt's books. It is a pardonable offence under the circumstances, but it has the appearance of padding, which the book does not need. We congratulate Mr. Gupta

heartily upon having so worthy a subject, and upon treating it so worthily.

Mr. Dutt was a scholar, a novelist, an historian, an economist, a politician, and a poet. What was he not? Perhaps he spent himself too promiscuously. His poetry certainly never came to much, and he never claimed much consideration for it. He will be remembered most of all by the work he did on the history of India, but this biography makes it evident that he was himself a better and a greater man than all his works declare. He was especially what is called 'a family man' of a very acceptable kind. With all the interests of his life in all their variety and in all their pressure he kept the first place morning, noon, and night for his own family. Many of the letters which he wrote to his daughters are published here, and, although there is little in them for the outsider, there is much in them for an estimate of the man.

Whatever the criticism of the Bible has done, it has not diminished, but rather increased, the interest in Palestine. No doubt the greater facility for travelling, both to Palestine and in Palestine, would itself have increased the number of travellers. But if that accounts for the number of books that this season already has produced, it has nothing to do with their deep interest. Men are carried from Jaffa to Jerusalem by railway now, but the fascination of the land holds them still. Another volume appears this month, a volume which contains much more than an ordinary traveller's impressions. In systematic fulness, and even in outward appearance, it reminds us of the most popular of all books on Palestine—Thomson's *Land and the Book*. The letterpress does not enter so minutely into details regarding the customs of the country, but the illustrations are far more numerous. The author of the book is Mr. G. E. Franklin, F.R.G.S., the well-known lecturer on Palestine. The illustrations are from photographs taken by himself. The title of the book is simply *Palestine Depicted and Described* (Dent; 10s. 6d. net).

The first number of *The International Review of Missions* (Oxford University Press; 2s. 6d. net) came just too late for notice last month. We have had the more opportunity to test its quality. The first thing to ask is whether the editor is an editor or not. What experience Mr. Oldham has had, we do not know. What strikes us in his notes is their definiteness of aim. He sees what he would do, and he lets us see. There is undoubtedly also a sense of the greatness of the work to which he has put his hand. If, in addition to the notes, he is responsible for the choice of contributors, he begins his work well. Some great name was necessary to open with, a greater for his purpose he could not have got than the Right Hon. James Bryce, D.C.L. Then he had to furnish his readers with an article of really permanent value. That article he obtained from President Harada of Kyoto, and he properly puts it in the middle of the magazine. He even discovered his lady. Agnes de Sélincourt writes on 'The Place of Women in the Modern National Movements of the East'; and Dr. Mott sent him his business article. Altogether he has made such a first number that he will have to be very diligent in order to make a better second.

When Professor Stalker wrote his *Imago Christi* there were those who doubted the wisdom of a title which suggested comparison with À Kempis, but Dr. Stalker was not put to shame. It is even more dangerous to suggest comparison with John Bunyan. Nevertheless a volume has just been published under the title of *The Story of Matthew and Mercy* (Drummond's Tract Depot, Stirling; 2s. 6d.), which openly claims to be the 'Third Part to Bunyan's Pilgrim's Progress.' It was written by the late Rev. James E. Walker, M.A., of Cheltenham. And we will be bold enough to say that Bunyan himself would not have been ashamed of it. Indeed, there is a certain tone of scholarship which Bunyan never possessed and laid no claim to, an indefinable but real recognition of proportion and a finish in doctrine and in experience. Even the inspiration which men call genius on account of the degree of its manifestation in Bunyan is present here also. Whether or not the book will 'catch on,' it is impossible to say, but if it does, it will catch on to some purpose.

Along with Professor Saintsbury's *Short History of English Literature*, to be mentioned later, be sure you take the same writer's *Loci Critici* (Ginn & Co.). It is a volume of passages illustrative of critical theory and practice from Aristotle downwards. The passages have been selected, partly translated, and arranged with notes; and the

volume has been prepared that it may serve as an introduction to the study, not only of English literature, but of the literature of the world. The passages it contains are themselves literature, but they are also criticisms of literature. They may be read for their own sake, and they may be read also for the purpose of obtaining a mastery of the art of criticism. Professor Saintsbury is one of the wonders of our time. The wonder is not that he writes so much, but that he writes so much so well. This may have been an easy book to prepare; it is a valuable book to possess.

The proper study of mankind is man, and an interesting form of it is the study of prehistoric man. There are few subjects of study that seize the ordinary imagination more fiercely. Dr. Arthur Keith of the Royal College of Surgeons has written a book on *Ancient Types of Man* (Harpers; 2s. 6d. net). It is short, it is authoritative, it is well written, it is strikingly illustrated. It belongs to Harper's 'Library of Living Thought,' and it will carry the knowledge of that Library further afield than any other volume in it.

Mr. L. H. Jordan, B.D., is the editor, and Mr. W. F. Henderson of Edinburgh is the publisher, of *The Pastor's Diary and Clerical Record* (2s. net).

There are signs that the expository discourse is coming in again. If it comes with the literary grace and the spiritual sincerity of those studies in the life of our Lord which have been published by the Rev. Thomas Marjoribanks, B.D., of Colinton, under the title of *The Fulness of the Godhead* (Gardner Hitt; 1s. 6d. net), we may safely predict prosperity to the pulpit of the next generation.

Professor Ramsay has now published in volume form, and under the title of *The First Christian Century* (Hodder & Stoughton; 2s. 6d. net), the criticism of Dr. Moffatt's *Introduction to the Literature of the New Testament*, which he contributed last year to *The Expositor*. The volume, however, is not merely a reproduction of those articles; there is an enlargement here and there, and a few separate notes are added at the end.

A substantial volume on *The Work of the Ministry* has been written by Professor W. H. Griffith Thomas, D.D., and published by Messrs. Hodder & Stoughton (6s. net). Substantial, we say. There is no pretence of originality, and there is no suspicion of sensationalism about it. It is a manual of instruction. Every part of the ministerial life is touched in it, and every part that is touched is served with wise instruction and warm-hearted advice. In order that nothing may be omitted to make the volume complete, there is a full bibliography at the end, elaborately divided into sections. The indexes themselves are an essential part of the book and as satisfactory as any other part.

How difficult it seems to be to carry even the most familiar quotation in the memory quite correctly. A man like the Rev. J. A. Hutton, M.A., a man with a knowledge of literature and a feeling for style, tells us that Hamlet said, 'Who would fardels bear, to grunt and sweat under a weary load but that the thought of something after death, that undiscover'd bourne from which no traveller has returned, puzzles the will.' But if any one lights upon that quotation in Mr. Hutton's new book, *The Winds of God* (Hodder & Stoughton; 2s. 6d. net), and, in estimating the worth of the volume by its accuracy, lays the book aside, he will miss reading one of the most stimulating books of this publishing season.

Under the title of *Other Sheep* (Hodder & Stoughton; 6s.), Mr. Harold Begbie has published a sequel to the volume which he called *Broken Earthenware*. That gave an account of the work of the Salvation Army in London; this gives an account of the work in India. It is not a mere narrative of facts. Mr. Begbie does not count heads; he is a student of the psychology of conversion. His interest is in hearts; he writes for impression, not for instruction. He is a poet. With all his material he takes the liberty that a poet is allowed to take.

Professor M'Fadyen, while in Canada, was a diligent maker of books. He continues the making of books in this country, though he has on his shoulders the weight of a Glasgow Chair of Hebrew. Professor M'Fadyen makes books for the people. Whatever interest he may have in the diligent student of Hebrew, and no doubt he has much interest in him, his sympathetic soul goes out to the man in the pew, or even to the

man in the street, to the man who is hungering and thirsting for the bread of life much more than to the man who is ambitious for the name of scholar. His latest book is a popular commentary on *The Epistles to the Corinthians* (Hodder & Stoughton; 6s.). It is a popular commentary, he says. There are Greek words in it which may become a terror to the unlearned. But these Greek words can for the most part be got over. And after that it is all plain sailing.

The volume of sermons by the Rev. T. G. Selby which was published immediately after his death turned out to be a little disappointing. It will not be so with the volume just issued under the editorship of the Rev. W. L. Watkinson, and with the title of *The God-Lit City* (Kelly; 2s. net). Mr. Watkinson has had plenty of MSS. to select from, and he has known what to select. 'Here,' he says rightly, 'are all the strength, beauty, and sincerity which distinguish the author's former writings, and the same practical design.'

The publishers of the works of the late Professor William James have been fortunate in finding another book to publish. Nor have they had any difficulty in finding it. Professor James had himself intended, shortly before his death, to republish a number of essays and addresses which he had contributed to magazines, and he had fixed upon a title. His son has carried out the intention, and retained the title *Memories and Studies* (Longmans; 6s. 6d. net). The subjects of the articles, whether biological or philosophical, are all in line with Professor James's special study; they are all psychological. And they are all encompassed with that literary atmosphere which was his alone. Perhaps there is more literature and less philosophy than usual, for that is more suitable. Professor James had no love of mere learning. The minutiæ of scholarship, though within his grasp, were put away from him. For these things are without the man, and do not sufficiently affect the life that he lives. Professor James is interested in life, for that is within the man. The more incalculable it is, the more he is interested in it.

There never surely was a volume of sermons published of more simplicity of thought or of more tenderness of feeling than the volume called *Sermons and Addresses*, by Dr. Edward King, the late Bishop of Lincoln (Longmans; 2s. 6d. net). It is edited by Canon B. W. Randolph. The editor warns us against thinking that simplicity here means superficiality; he might have warned us also against thinking that tenderness means sentimentality. Both are virtues in their purest form, and because they live, the book will live also.

A contribution has been made to the propagation of the faith of Islam in England by the publication of a volume entitled *The Teachings of Islam* (Luzac; 1s. 6d. net). The volume contains a paper written by the late Mirza Ghulam Ahmad, the promised messiah and Mahdi and the founder of the Ahmadiyya in Islam, and read by a follower of his at the great Religious Conference held at Lahore in December 1896. Five subjects were selected for discussion by the conveners of that Conference, and this paper discussed these five subjects from the Muslim point of view. They are: (1) The physical, moral and spiritual conditions of man; (2) the state of man in the after-life; (3) the real object of the existence of man and the means of its attainment; (4) the effect of actions in the present life and the life to come; and (5) the source of Divine knowledge.

A new volume on Tennyson has been published. It is supplementary to the Memoir, bound uniformly with it, and edited also by Hallam, Lord Tennyson. Its title is *Tennyson and his Friends* (Macmillan; 10s. net). The appearance of the volume suggests an explanation of its origin. Did the editor of the Memoir write to Tennyson's friends and ask for contributions to it, and did he receive so many that he could not include them in the Memoir itself without giving it the appearance of patchwork? Whereupon, did he come to the determination to publish all these contributions in a volume by themselves? In any case, here is a volume of contributions by Tennyson's friends. Some of them are long, and some of them are short. Some of them have very little that is new in them, others have a good deal. But they are all alike in one respect. Their admiration for Tennyson is as near worship as good Christians and Church people dare attain to.

The one disappointing chapter is Sir Henry Craik's account of the relation between Tennyson and Lushington. There is no topic in Tennyson's

life that offers itself more openly to fresh treatment. Sir Henry Craik seems to have had nothing to say, and he says it very stiffly. At the other extreme is the amusing and memorable picture of Tennyson's eldest brother, Frederick, which has been drawn by Mr. Charles Tennyson. Between those two chapters there lie longer and shorter chapters on many features in Tennyson's character and on many friends of his life, chapters which have been written in the fearless confidence of affection by Lady Ritchie, Miss Margaret L. Woods, Dr. Montagu Butler, Mr. Wilfrid Ward, Sir Oliver Lodge, and others.

The offence of Comparative Religion, as it is persistently called, is not that it reduces Christianity to the level of other religions; it is that it sometimes attempts to reduce Christ to the level of other men. And this objection must be taken to an otherwise admirable book entitled *Great Religious Teachers of the East*, which has been written by Mr. Alfred W. Martin, Associate Leader of the Society for Ethical Culture of New York (Macmillan; 5s. 6d. net). The book contains seven chapters and a bibliography. Here are the titles of the chapters: (1) The Discovery of the Sacred Books of the East and its Results; (2) Gotama, the Buddha; (3) Zoroaster; (4) Confucius and Lao-Tze; (5) The Prophets of Israel and the Commonwealth of Man; (6) Jesus; (7) Mohammed. Mr. Martin has studied his subject, and he can write clearly while tersely. You obtain an excellent idea of the personality and influence of each of the religious leaders he describes. But there stands Jesus in His chronological place, and no skill of this clever writer or of any other is able to hold Him there. Mr. Martin understands Mohammed, but he has missed the meaning of Jesus.

After the phenomenal success of Green's *Short History of England*, short histories poured from the press, and the publishers had enough of them. But the glut has been forgotten, and short histories have begun to appear again. This month we have Andrew Lang's 'Short History of Scotland,' and a reissue of Saintsbury's *A Short History of English Literature* (Macmillan; 8s. 6d.).

It takes a clever man to write a short history of anything, but it takes the cleverest of clever men to write a short history of English Literature. No one has had more experience or more success in writing books on English Literature than Professor Saintsbury. No one knows better the difficulty of writing a short history. And yet he has been bold enough to reject the bird's-eye view and the sweeping generalization. He has given himself to the collection and arrangement of facts; in other words, his method has been to provide the student with the materials and leave him to form his own judgment upon them.

The book appeared first in 1898. It has been reprinted six times, and in each reprint up to this last, Professor Saintsbury has read the text through with care and dealt with it in the light of fuller knowledge and later literature.

Messrs. Macmillan have published a new edition of *The Theory of Political Economy*, by Professor Stanley Jevons (10s. net). The first edition was published in 1871. The second edition with a long new preface, which is reprinted here—for it is an essential part of the work—appeared in 1879. Before the third edition was called for in 1888, Professor Jevons had died, and that edition was prepared for press by his wife, who added an appendix bringing the literature up to date. The fourth edition has been edited by Professor Jevons' son, himself Professor of Economics and Political Science in the University College of South Wales.

In preparing a new edition the editor resolved to leave the text as his father had written it, making only an occasional alteration, or occasional explanation of a difficult passage. The book was the first important attempt in English to develop a system of economics from a basis of psychological facts and by the mathematical method, and to alter the text would have been to alter the whole scheme and purpose of the book. But this edition has its independent value in three new appendixes, and in the improvement of two old ones. The editor promises a sixth appendix to be issued separately; it will contain a bibliography of the subject, classified and complete.

Messrs. Macniven & Wallace have published *The Scottish Church and University Almanac for 1912* (1s. net). We have mentioned the book year by year on its publication, but we are not sure that we have ever drawn attention to its remarkable accuracy. We expect accuracy in an almanac, but the surprise with the Scottish Church

and University Almanac is that, so far as we can remember, we have never found an error in it.

It is not every king that can write the history of his kingdom. But what do you think of a native African king doing it? What do you think of two native African kings? Daudi Kasagama, King of Toro, and Andereya Duhaga, King of Bunyoro, have each written a history of his own land. It was no light task for them, for they had no clear idea of the subject, and they were just learning to wield the pen. But they were encouraged by Mrs. A. B. Fisher, and they did write each his history, and wrote it in such a way that Mrs. Fisher has been able to publish both histories together in one volume under the title of *Twilight Tales of the Black Baganda* (Marshall Brothers; 3s. 6d. net).

Why 'Twilight Tales'? Because the history was in each case obtained from the lips of old men who came on command to the kings' palaces. Squatted on the floor—quaint, withered-up, skin-clad ancients as they were—they related the legends that had been handed down by the generations of sages before them. The excellent illustrations will increase the interest of the book. But it did not need illustrations to make it interesting.

When we have established the fact of our Lord's miracles in the Gospels, we must find time to look at their contents. Mr. G. R. Harding Wood, B.A., discovers some valuable instruction in them for the present time. The method by which he conveys it is to retail the story of the miracle in modern and lively language, with an occasional comment thrown in. The title he has given his book is *Miracle Messages* (Marshall Brothers; 1s.).

Messrs. Marshall Brothers have also published a popular history of Hezekiah and his times, with illustrations from the monuments. The title is *Hezekiah the King* (1s. net).

The new volume in the series on Christian Faith and Doctrine, published by the National Council of Evangelical Free Churches, has been written by the Rev. G. Hanson, M.A., D.D., of Belfast. Its subject is *The Resurrection and the Life*. The book is described on the title-page more fully as 'A Study of the Resurrection and Ascension Narratives in the Gospels, and of the Threefold Version in the Acts, of Christ's Appearance to Saul on the Way to Damascus.' It is, in short, a volume of apologetic up to date, for we are back again to the miracles. And there is just one miracle that is worth arguing for, the rest being all included in it—the Resurrection.

There seems to be little interest or profit at present in the study of theology by itself, but if it is studied in relation to one or more of those three other sciences—anthropology, psychology, philosophy—then there seems to be as much interest in its study as ever, and a great deal more profit for life and conduct than has been found in theology for many a day. Mr. Clement C. J. Webb, Fellow and Tutor of Magdalen College, Oxford, has written a book on *Problems in the Relations of God and Man* (Nisbet; 7s. 6d. net). Mr. Webb recognizes the importance of studying theology in the light of anthropology and psychology, but he thinks that a good deal of attention is at present being turned to both these branches. There is also a good deal of literature upon them both, to which the student can be directed. In any case he himself is not able, he says, to speak with the authority of a first-hand investigator, either on anthropology or on psychology, and accordingly he has confined himself to the philosophical side of religion.

Mr. Webb has taken three fundamental antitheses, and offers us a religious and philosophical discussion of them. These antitheses are Reason and Revelation, Nature and Grace, Man and God. Although they are antitheses, or perhaps because they are antitheses, they have given rise to the great problems which have troubled the mind of man from the beginning. Mr. Webb's order is arresting. We should have expected Man and God first and the great problem of personality, next the attitude of man to God or nature and grace, and last of all a knowledge of God attainable by man in reason and revelation. But Mr. Webb has chosen his order deliberately.

Messrs. Nisbet have issued *Nisbet's Church Directory and Almanac* (2s. net), *The Church Pulpit Year-Book* (2s. net), and *Nisbet's Full-Desk Calendar* (1s. net), all for 1912. The sermons in *The Church Pulpit Year-Book* are condensed, but they are more readable and, we should think, more useful than the familiar sermon skeleton.

There is some flesh and blood upon them. There are even eyes occasionally to see, through in the form of pointed illustrations.

But the *Church Directory and Almanac* is still the great surprise. It is up to date, the appointment to the Bishopric of Sodor and Man, which was not announced till December 5, being found in it, as the editor triumphantly points out. But more than that, it is accurate and it is complete. We do not envy the editor his proof-reading, but we admire his patience and unerring eye.

We have already mentioned the fact that Dr. Kelman has reissued his articles in THE EXPOSITORY TIMES on the 'Pilgrim's Progress,' and that he has given the volume the title of *The Road* (Oliphant, Anderson & Ferrier; 3s. 6d. net). But we have not had time to say how pleased we are with the reissue. The volume as a volume is nearly perfect, according to our ideal of a volume. In addition to the other elements that make up its perfection, it has eight full-page illustrations, printed on plate paper with a marvellous artistic beauty. So that, taking all together into account — the contents which are so exquisite in their literary form and so wholesome in their religious teaching and the outward attractiveness of the volume—its price is such a surprise that we had to make certain it was not a mistake.

Messrs. Oliphant, Anderson & Ferrier have published a tercentenary lecture on Archbishop Leighton, delivered by the Rev. D. Butler, D.D. in St. Giles' Cathedral, Edinburgh. The title is *Unity, Peace and Charity* (1s. net).

The possessor of the *Quarterly Statement of the Palestine Exploration Fund* will be glad to know that an index has been published covering each year's issue from the year 1893 to 1910 (Office of the Fund; 5s.). It is a thoroughly workmanlike index in three parts—Authors, Illustrations, and Subjects. We should have been glad certainly of a fourth part containing Scripture texts.

Concerning the Date of the Bohairic Version (Quaritch; 7s. 6d. net) is the title which Mr. Hoskier has given to a volume which contains a detailed examination of the text of the Apocalypse and a review of some of the writings of the Egyptian monks. Mr. Hoskier's work is all textual, and everything that he writes makes some advance in our knowledge of the text of the New Testament. If this study is less popular than it used to be, his enthusiasm will recover for it something of its former popularity. For the student of the Apocalypse, whether he has an interest in textual criticism or not, the volume will be found necessary.

The 'Devotional Commentary,' edited by the Rev. A. R. Buckland, and published by the Religious Tract Society, will be a considerable library when it is finished. Genesis required three volumes, and the Psalms three, and as the first volume of *Romans* (2s.) covers only the first five chapters, that Epistle also will require three volumes. The author of the Commentary on Romans is the Rev. W. H. Griffith Thomas, D.D., formerly Principal of Wycliffe Hall, Oxford, now Professor of Old Testament Literature and Exegesis in Wycliffe College, Toronto. Dr. Thomas contributed the volumes on Genesis. Those volumes gave the General Editor confidence. The scholarship, the evangelical warmth, and the knowledge of devotional literature discovered in them, made it easy for him to offer Dr. Thomas the Epistle to the Romans; and it will be a distinct advantage to the series to have Genesis and Romans done by the same hand, so many are the points of contact between these two books of the Bible.

Mending Men is the title of a book by Mr. Edward Smith, J.P., which contains information about the Adult School Movement (R.T.S.; 1s. net). Accurate information about the Adult School Movement is very welcome, and it could not have been given to us in a more lively or agreeable form. Dr. Horton, who introduces the book, hopes that it will be read by 'all parsons and priests'; he might have added 'and all people.'

Samuel M. Zwemer and Amy E. Zwemer have together written a pleasant book for children on mission work in Arabia. They have called the book *Zigzag Journeys in the Camel Country* (Revel; 2s. 6d. net).

There is an article in the *Atlantic Monthly* for December called 'Heckling the Church.' The writer of the article shows that in every generation

there have been men and women who found preaching a failure and prophesied the speedy shutting up of all the churches. It is a heartening article. Few things did Israel more good than the exposure of the false prophet. It does us good to have him put to ridicule still.

After that article read Professor A. T. Robertson's book, *The Glory of the Ministry* (Revell). It is fundamentally an exposition of the great passage in 2 Cor. (2^{12}–6^{10}) which Professor Robertson speaks of as 'Paul's apologetic for preaching.' Starting from that passage this experienced preacher and teacher of preachers carries us away from all the depressing thoughts of the failure of the ministry. It is not possible that a ministry so inspired should fail.

The best use to make of the book will be to accept its suggestion of a course of sermons with some portion of the passage in 2 Cor. as the text of each sermon. In that way we shall get alongside the author, and shall see some of the things which he sees in St. Paul, and gain some of the confidence. Is there anything that we are more in need of at the present time than a heightened sense of the glory of the ministry? Preachers need it for themselves. When preachers have it for themselves, and act upon it, they impress it upon the people. For that purpose there is no book of more immediate or greater worth than this new book of Professor Robertson.

Professor Orr has written an introduction to *Hadassah, Queen of Persia*, by Agnese Laurie-Walker (Robert Scott; 2s. 6d. net), and unlike most benevolent men who write introductions, he says no more than the book deserves, although he says a good deal. He says 'that no one can fail to be struck by the glow of style and the remarkable power of description and poetic conception of Oriental situations which the book displays.' It is all quite true, for this is neither history pure and simple, nor fiction pure and simple; it is the Book of Esther, its persons and its scenes made real to Western minds by the historical imagination.

The Bishop of Edinburgh is one of the great preachers of our day. His new book lifts its head above the multitude of the volumes of sermons which this season has produced. Its title is *Life's Chance* (Robert Scott; 4s. 6d. net). The sermons which the volume contains gather round the one central theme of the love of God. Some years ago the question was put to Dr. Walpole, 'Can a man love God?' It is a common enough question, but to him it seemed uncommon, the question of questions. He did not rest until he had done his might to answer it, and this is the answer.

Mr. Emil P. Berg is a voluminous writer, and he writes on a wide range of subjects. Through Mr. Arthur H. Stockwell he has just published three new volumes (3s. net each). Their titles are *The Conversion of India*, and *The Spiritual Biography of Jesus Christ*, the latter being in two volumes, one dealing with the Primitive Gospel, and the other with the Fourth Gospel.

The cry used to be 'Back to Christ'; it is now 'Back to Paul.' We who believed in the Apostle, believed, that is to say, that he was a Christian and not a Pauline, always knew that the return would come. At the opening of this year, 1912, there are as many volumes on Paul and his Epistles as there are on Christ and the Gospels. That is excessive, but it is significant. Of these volumes the most surprising is Dr. James Drummond's. Its title is *Paul, his Life and Teaching* (S.S.A.; 1s. 6d. net). For Dr. Drummond is a unitarian, a unitarian of whom unitarians are proud, and whom they are glad to follow; and yet the Pauline theology and the Pauline Christ of Dr. James Drummond are ours, they are the Pauline theology and the Pauline Christ of the centuries of Christianity. There may be explanations and reservations here and there, but they do not touch the central substance.

To the 'Theological Translation Library,' Messrs. Williams & Norgate have added a translation of Eucken's *The Truth of Religion* (12s. 6d. net). The translation has been done by Mr. W. Tudor Jones, Ph.D. It is a handsome volume of over 600 pages. No doubt the subscribers to the 'Theological Translation Library' are heartily rejoiced to receive it, and will count it the chief ornament of that series. The translation has been made from the second and revised edition of the German original, and Professor Eucken has written a preface to it.

The translator speaks of the difficulty of his work. It is not that Professor Eucken is a bad

writer of German; the difficulty is due to the fact that the book is partly religious and partly philosophical, and something like a new terminology had to be found to express the combination of these elements. Not only so, but there is a good deal of movement at present in religious, and yet more in philosophical, terminology. The old words are slipping their moorings. And if that is true of English as well as of German words, it is easy to see that the translator's task was not an enviable one. He has striven to convey Professor Eucken's meaning in ordinary intelligible English, and for the most part he has succeeded, although occasionally he has been compelled to resort to the use of the hyphen, offering a combination of words of foreign feature.

Professor Eucken's preface is brief and effective. He urges that his first desire is to show that the spirit in man is not a single faculty, but the whole of man. It is disastrous to divide the man into body, soul, and spirit and confine the religious interest to the third part of him. When it is seen that the spiritual life is a whole, it then becomes evident that that life is not each man's exclusive possession, but that it is part of a universal life, a cosmic depth. It is only when this is revealed to a man that spiritual creativeness, art and science, morality and right, can develop and transform him. A man's religion is his own, yet not his own; it is both characteristic and universal. And it is in living relationship to these two and their mutual influence that religion shapes itself into greatness for him, and through him for the whole human race.

Contributions and Comments.

Note on Ecclus. vii. 25.

In Dr. Oesterley's article on Ben-Sira (*International Journal of the Apocrypha*, January 1912) there is a valuable observation; it is that in 25^{16} 'the wickedness of a woman changes [correct *makes ugly*] her appearance, and darkens her face like a bear,' the 'bear,' דב (?), of the 'Original Hebrew' is the equivalent of the Greek ἄρκος; which is a corruption of the Greek σάκκος which is found in some MSS.; as also in the Syriac and Latin. The corruption of ΩΣΣΑΚΚΟΣ into ΩΣΑΡΚΟΣ is easily explicable; scribes frequently write a single for a double letter, whence comes ΩΣΑΚΚΟΣ; the next copyist in order to make an intelligible word emends ΩΣΑΡΚΟΣ.

But to the present writer it seems *miraculous* that so good a scholar as Dr. Oesterley does not draw the inference which is obvious. How can the 'Original Hebrew' embody corruptions *arising in a Greek translation made some generations later*? It would be easier for the Thames at its source to show matter brought down by the Lea. Hence this just observation of Dr. Oesterley by itself proves what no scholar should ever have doubted for a day—namely, that the 'Original Hebrew' is a late and bad retranslation from the versions which we possess.

One of the few writers on this subject who appears capable of reasoning correctly, Professor Nestle, argued that some of the restorations were so felicitous that we could not credit a medieval Jew with making them. One example was in 7^{25}:

Greek, ἔκδου θυγατέρα καὶ ἔσῃ τετελεκὼς ἔργον μέγα.
Syriac, אפק ברתא ונפוק עשוקיא.
'Original Hebrew,' הוצא בת ויצא עסק.

This particular restoration (עסק) was made and published by the present writer many years before the 'Original Hebrew' was discovered. The writer must not therefore judge of its ingenuity; what he would point out is that it is entirely erroneous.

1. The verb הוציא in Rabbinic means 'to turn a wife out,' *i.e.* divorce her; it is most unlikely that a father who gave his daughter in marriage could be said to do the same, 'turn her out.' No one (one would fancy) ever uses such an expression in this context.

2. The Greek sentiment, 'you will have accomplished a great task,' might suit modern England, but it is wholly unsuitable to those polygamous countries in which a father normally offers his daughters. The matter is an exceedingly easy one.

The Syriac sentiment, 'oppression will go out,' is not witty, but silly; possibly an American million-