
A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

Literature.

THE PHILOCALIA OF ORIGEN.[1]

In view of the exceptionally fragmentary and imperfect form in which Origen's works have come down to us, all new light on the life and work of the great Alexandrian is especially welcome. Our best English guide on the subject is Westcott's exhaustive article in the *Dictionary of Christian Biography*, along with his essay in *Religious Thought in the West*. There is an excellent essay in R. A. Vaughan's *Essays and Remains*. Origen's work *Against Celsus* and what is left of his *First Principles* are translated in the 'Ante-Nicene Library' (Clark). As far as we know, the work named above is the first English translation of a singularly interesting anthology of quotations from Origen drawn up by Basil of Cæsarea and Gregory of Nazianzus in the fourth century (a century after Origen). The quotations are selected from Origen's Homilies, Commentaries, and Treatises, some of which have since perished or survive only in the Latin version of Rufinus. The anthology is interesting as a proof that, despite the hatred which pursued Origen and his teaching even in his grave, he did not lack friends and admirers among the best Christian scholars. And still more it serves as a key to the tenor and spirit of his writings. Like Clement, his master, he represents the union between philosophy and faith for which Alexandria was famous, while English readers will have an opportunity of noting the sanity and sobriety of judgment which was often lacking in writers of the Alexandrian School.

An instance of the latter feature is the way in which he treats the allegorical method of which Alexandria was the home. We know the lengths to which this method was carried during the centuries of its reign. In the extracts given in the *Philocalia*, it is advocated as a means of explaining difficulties of style and matter both in the Old Testament and the New. The literal sense is often viewed merely as the vehicle of spiritual 'mysteries' or truths. Whether the primary sense is accepted or not is not always clear. We are not told what the higher truths are or how they are to be found. In some instances there is a striking modernity in the explanations, as in reference to the Creation account. Still, whether we agree or not, we must recognize the serious purpose in view and the good sense with which it is worked out. Everything petty or ridiculous is conspicuously absent.

Another burning question—that of free will—is discussed repeatedly in the same practical way. The question was prominent in the East, and was more earnestly answered in the affirmative than in the West. The case on which argument against Scripture was based by Celsus and others was that of Pharaoh; and certainly, so far as the letter goes there is reason for the objection. Eschewing metaphysics, Origen argues by analogy and illustration. The objector believes, at least, that God is just; but if God punishes evil of which He is the cause, He is unjust, which is utterly contrary to Scripture. As the action of the sun varies with the substance it falls on, so God's goodness hardens where it does not persuade. As a physician does not always try to cure at first, but has to bring the malady to a head, so God must often indirectly aggravate the disease He seeks to remedy. It is a sign of Origen's mild and tolerant temper that He interprets the divine action as seeking even Pharaoh's good. 'The question, How long wilt thou refuse to humble thyself before me? is intended to shame Pharaoh, because if he did not humble himself, it was not that he could not, but that he would not.' The difference in destiny is due to willingness or unwillingness in us. There is no need for God to harden the unwilling heart. To make God's foreknowledge the cause of what is foreknown is to reverse the real order.

It is no mean distinction that the analogy drawn by Origen between nature and Scripture in regard to the problems common to both proved the seed-corn of Butler's great treatise (p. 33).

The work includes a beautiful letter of Origen to Gregory Thaumaturgus, Bishop of Neocæsarea, whom he addresses as 'my good lord and most reverend son.' He urges Gregory to treat science and philosophy as a preparation for Christianity, and ingeniously suggests that the spoils obtained by the Israelites from the Egyptians furnished the adornments for the first tabernacle of worship. In his reading of the divine Scriptures, Gregory is

[1] *The Philocalia of Origen*, translated into English by the Rev. George Lewis, M.A., Edinburgh: T. & T. Clark, 1911. 7s. 6d. net.

to 'knock and seek in the right way and with unfaltering faith in God the meaning of the divine writings, which is hidden from the many. Be not content, however, with knocking and seeking; for prayer is the most necessary qualification for the understanding of divine things.'

Leeds. J. S. BANKS.

CRISPI.

Nearly half a century has passed away since Garibaldi was received in this country with an enthusiasm never excited either before or since by the citizen of any foreign state. Probably no successful general in our own country, not even the great Duke himself, has aroused the feelings of our people as they were stirred by the presence in London of General Garibaldi, the liberator of Sicily and Naples.

In *The Memoirs of Francesco Crispi* (Hodder & Stoughton; 2 vols., 32s. net) we have the story of an exile from his native Sicily, who, along with Garibaldi, became one of the makers of modern Italy, and one of the earliest of her Prime Ministers.

Driven into exile while yet a young man, Francesco Crispi found it impossible to earn a living either in London or in Paris. But he did not despair either of his own future or of the future of his native land. He had the patriotic tide, that Burns tells us 'streamed through Wallace's undaunted heart.' He became one of 'the thousand' that sailed from Genoa, with Garibaldi at their head, to the relief of Sicily. 'Revolutions are not made with rose-water.' They need rifles and ammunition, and Garibaldi's expedition was not too well provided with either. But if ever 'gunpowder and glory' went together in doing good, it was in the outcome of what seemed a mad enterprise. Though Crispi was no soldier, yet he was one of Garibaldi's right-hand men in administration and diplomacy; and when the sword had done its work there was much diplomacy required, of which we have a full record in the first of these volumes. Thus the returned exile became one of the deliverers and saviours of his country. Crispi's dream was of a united Italy under Victor Emmanuel, and it was realized in 1871, when the overthrow of France in the Franco-German War left the Papal States with no defence against the Italian troops.

The second and more important of these volumes is entitled *The Triple Alliance.* It records what was once the secret history of the still existing offensive and defensive alliance between Germany, Austria, and Italy, in the formation of which Crispi played a leading part. The course of international diplomacy never did run smooth or straight, and its tortuous ways are clearly manifest in these pages. There was at first no love lost between Austria and Italy, and even Bismarck either would not, or could not, play his part as 'the honest brother' between them. We have here full and interesting records of Crispi's first interview with the German Chancellor, at which the alliance was frankly put forward. But Crispi was resolute that Austria must not have Bosnia and Herzegovina, and Bismarck was as decided that it was no part of his business to mention the subject to Austria. He proferred the suggestion that Italy might have another slice of Turkey. The result was that Austria got all she wanted, and Italy got nothing. Curiously enough, some years later, when France had decided to seize Tunis, and Crispi was protesting in every quarter, it was Lord Salisbury who said she might have Tripoli if only she would wait, and now Italy is waging war against Turkey for the territory she was 'offered' long ago.

There is an interesting narrative of Crispi's visit to Bismarck in his own home in 1887. The Italian statesman wrote in the German Chancellor's album: 'In this sanctuary of patriotism, where vigil is kept for the maintenance of the peace of Europe, I leave a memory.' We are told that this thought gave much satisfaction to the Prince, who said in a serious tone: 'Your Excellency has read my intentions aright. I labour for the maintenance of peace. I live for that alone. We have done enough for war; now let us work together for peace.' It was on the same occasion that this man of peace, speculating on the probability of war between Russia and Germany, took comfort in the fact that Germany could put three millions of soldiers in the field, and had arms, uniforms, and everything necessary for them. He did not live to see and did not foresee Russia stricken and smitten in the Far East and her fleet destroyed in the Sea of Japan. Signor Crispi was not far wrong in saying that a year and half is longer than any one can see ahead in the tortuous courses of diplomacy.

SWIFT'S CORRESPONDENCE.

Mr. F. Elrington Ball, Litt.D., has now issued the third and last volume of his edition of *The*

Correspondence of Jonathan Swift, D.D. (G. Bell & Sons; 3 vols., 8vo, 10s. 6d. net each). It is a surprise in literature. For this edition was undertaken by one man and carried out by another, yet it is the best edition of Swift's Correspondence. It was undertaken by Mr. Caesar Litton Falkiner, who was known to be well furnished for the purpose; and it was carried out, on his death, by Mr. Elrington Ball, who had to prove his capacity for it; and yet it is not only the best edition of Swift's Correspondence, but such an edition as is likely to remain the standard for all time to come.

'Besides a very great increase in the Correspondence, a comparison of the present edition with that of Sir Walter Scott will show that there are few letters included in his edition which appear in this one without some alteration. As will be seen from the frequency with which his name is quoted as the authority, Sheridan has been found the editor whose work evinces the greatest care, and there is reason to think that he had means no longer in existence of correcting the text given by his predecessors. The most extraordinary view of the duties of an editor was taken by Faulkner, and solecisms, which Sheridan noticed and corrected, arose not infrequently from Faulkner's confidence that he could improve what came from even the pen of Swift. For instance, the use in the third person singular of verbs of the termination *th*, to which Sheridan calls attention, is not generally found in Swift's autograph letters, and appears to have been due to Faulkner.'

After mentioning the sources, six in all, which have been used to correct and augment the previous editions, the editor says: 'The present edition is the first in which any extensive annotation has been attempted. Faulkner and Hawkesworth dropped here and there a note containing an observation of a most obvious kind, or information that would be known to almost any reader. Sheridan inserted pedantic criticisms of Swift's grammar and construction. Nichols added only such knowledge as he had gained in the compilation of his noble "History of Leicestershire," and Sir Walter Scott is responsible for some platitudes which there is good ground to believe were the work of an assistant. But this failure to explain the references in the letters is at least as much attributable to inability as to reluctance to undertake the toil. Apart from the countless books which the press of to-day brings to their aid, workers in the present age are too apt to forget that to their predecessors the Public Record Offices of England and Ireland, and the reports of the Historical Manuscripts Commission, were not even a dream.'

Swift's continued popularity is due to several causes. They are admirably described in the Introduction to the first volume. That Introduction has been written by the Bishop of Ossory, Dr. J. H. Bernard, who, when himself Dean of St. Patrick's, did so much for the study of Swift and for the solution of the controversies that have gathered round his name. Two things Dr. Bernard lays special emphasis upon—Swift's sincerity and Swift's style. And the present generation will seek no other reason.

With this issue of the Correspondence, there are now satisfactory editions of all Swift's works. For already we have received from the same publishers Temple Scott's edition of the Prose Works in twelve volumes, and Ernst Browning's edition of the Poems in two volumes. These are in small post 8vo, and no doubt the Correspondence will appear in that form in process of time. But in the meantime this is the only edition, and it can never be quite superseded. For its illustrations, were there nothing else, will always give it unique value.

A Chronicle of the Popes (Bell & Sons; 7s. 6d. net). How have we been able to get along without it? By laboriously working through Ranke, Creighton, Luchaire, and all the rest of the books which contain the history of *some* of the Popes; or else by yet more laboriously consulting the Dictionaries and Encyclopædias on each of the Popes by name. This is a Chronicle of all the Popes from St. Peter (if he was a Pope) to Pius X., in one handy volume. And Mr. A. E. McKilliam, the author of the book, has contrived to make it a readable record. Pope after Pope stands before us in his individuality as each short chapter is read. And that is the greater achievement inasmuch as this is not a biographical but an historical work. The Popes are here; here also are their acts; and here in some measure are the causes and the consequences of them and of their acts.

It is not very long since there was published a good introduction to the study of ballads, by Professor Gummere. The success of that book has

encouraged the editors of the 'Cambridge Manuals of Science and Literature' to include in their series a shorter but not less attractive or authoritative introduction by Mr. T. F. Henderson. The title is *The Ballad in Literature* (Cambridge: At the University Press; 1s. net).

Captain F. W. O. Maycock, D.S.O., whose volume on *Napoleon's European Campaigns* came as a surprise of clever condensation, has now issued a fuller account of *The Napoleonic Campaign of 1805* (Gale & Polden; 3s. 6d. net). The book is well furnished with maps, which it will not often be necessary to consult, so clear is the narrative throughout.

The Rev. Augustus Hopkins Strong, D.D., LL.D., President and Professor of Biblical Theology in the Rochester Theological Seminary, U.S.A., has been teaching in that seminary for forty years. Besides his lectures, he has delivered many addresses and sermons during that time, and he has written many essays. All these addresses, sermons, and essays—or at least all that he thought worth preserving—he has gathered together now and published in two large handsome volumes, of five hundred octavo pages each, under the title of *Miscellanies* (Philadelphia, The Griffith & Rowland Press; $1 each).

The first volume, he says, is 'chiefly historical.' Perhaps it is. There are at any rate historical addresses in it, and even historical sermons. There is an address on the future of the Baptists in America, under the title of 'Our Denominational Outlook'; and there is a sermon on the past of the Baptists in America, under the title of 'Our Fathers' Faith and its Lessons for To-day.' But there are also addresses on 'Theology and Literature,' on 'The Element of Justice in War,' on 'The Omnipresent Christ,' and on 'Timelessness in Man and in God.' Are they historical? Nor altogether historical, though there is history in them, are the papers read to various clubs on 'The Roman Wall in Britain,' 'The Châteaux of France,' and 'Rome, Old and New.' But all these sermons, addresses, and papers serve one and the same purpose. They show that the President of the Rochester Theological Seminary has many interests, and can write with interest on them all. Whatever you say about the opinions of President Strong, you always say that he makes you listen to him.

The second volume, he tells us, is 'chiefly theological.' It is, in fact, a volume of sermons. There are three articles or lectures to begin with—on Schleiermacher, Ezekiel Gilman Robinson, and Degeneration; and there are thirteen very short addresses to end with; but the rest are sermons.

And the sermons are the best of the volumes, and will be the life of them. The rest, being mostly mundane knowledge, will vanish away. But the sermons will remain. For, while they are as literary as the addresses, and their message is sent home by a well-chosen incident or poem, that message is always the Cross of Christ, the power of God unto salvation.

Under the title of *The Greatest English Classic*, Dr. Cleland Boyd McAfee has published a study of the Authorized Version (Harper). Dr. McAfee is full of enthusiasm for the 'King James Version,' as he calls it, but his book scarcely deserves the name of study. No doubt it is purposely written in a popular style. It was originally delivered as a series of popular lectures at the Brooklyn Institute of Arts and Sciences. But popularity is no proper synonym for inaccuracy. On the contrary, the less opportunity our readers have of testing our statements, the more careful we should be in making them. But it must be confessed that Dr. McAfee is often very loose, sometimes incredibly inaccurate. He explains the phrase 'all to break his skull' in this way. 'When the King James translators wrote that, they used the word "alto," which is evidently the beginning of "altogether," or wholly or utterly, and what they meant was that she threw the stone and utterly broke his skull.' Certainly that was what they meant, but that is not how they obtained their meaning.

The Rev. L. MacLean Watt, M.A., B.D., has prepared an order of service for Presbyterian Churches, and called it *The Minister's Manual* (Edinburgh: Henderson; 2s. 6d. net).

Messrs. Hodder & Stoughton have published *An Index to Expositions of Holy Scripture, by Alexander Maclaren, D.D., LL.D.* (7s. 6d.). The compiler is the Rev. George Eayrs, F.R.Hist.S. It is a surprise to find the texts mixed up with the subjects; it would have been more convenient if they had been arranged separately. Otherwise

everything seems in order. The volume has been printed and bound in uniformity with the series.

A volume of addresses to children, written by the Rev. Frederick Humphrey, has been published by Messrs. Hunter & Longhurst (1s. 6d. net). As the title is *Pins and Needles*, it is proper to say that the addresses are pointed. They are also short and very unconventional.

Deuteronomy: Its Place in Revelation, is the title of a volume by the Rev. A. H. McNeile, D.D., Fellow and Dean of Sidney-Sussex College, Cambridge, and Examining Chaplain to the Bishop of Oxford (Longmans; 2s. 6d. net). Last year the S.P.C.K. published a book by the Rev. J. S. Griffiths under the title of *The Problem of Deuteronomy*. Dr. McNeile's volume is an answer to that book. It is an effective answer, the more effective that it is so forbearing. For example: In order to prove that Deuteronomy is the work of Moses, Mr. Griffiths asserts that it contains many archaic expressions. His words are, it 'abounds in archaisms.' Whereupon he abbreviates a list of its archaisms which he found in the *Pulpit Commentary* on Deuteronomy. Now the *Pulpit Commentary* took its list from Delitzsch's *Commentary on Genesis*, using the fourth edition, which appeared in 1872. But in his *New Commentary on Genesis*, published in 1887, Delitzsch abandoned the Mosaic authorship of Deuteronomy, and with it his entire list of archaisms, with one single exception.

But Dr. McNeile's volume is more than an answer to Mr. Griffiths. Professor Driver, who writes a 'Foreword' to it, says that it 'contains a lucid exposition of the contents and scope of Deuteronomy, and of the place taken by it in the history of revelation.' And this is at present the very best service that any book could render us.

Mr. Leighton Pullan, Fellow and Tutor of S. John Baptist's College, Oxford, has contributed to the 'Oxford Library of Practical Theology' a volume on *The Gospels* (Longmans; 5s.). The volume has in its favour the attractive outward appearance which has given distinction to the series, and it may need that advantage in order to give it a start. For we have had very many books on the Gospels within the last year or two, and some of them are very good books. This, however, is in our opinion the best book that Mr. Pullan has written, and it will take its place among the best books that have been written on the Gospels.

The author's critical position will be understood if we say that it is practically that of Dr. Sanday. Dr. Sanday's influence is felt throughout the book. But that is not to say that it is an influence which has in any degree repressed the author's own individuality. On the contrary, it has stimulated it. This, indeed, is the effect of Dr. Sanday's influence always, so open is he himself to every ray of light that may come, no matter what quarter it comes from. There are one or two slight inaccuracies, which will have to be attended to when a second edition is called for.

Either you must buy all the books of the late Professor William James or else you must buy none of them. For they are inseparably connected with one another by cross-references. It is that system of cross-references that has compelled—yes, compelled—the publication of another book. Thus in *The Meaning of Truth* (p. 127), he says, 'This statement is probably excessively obscure to any one who has not read my two articles "Does Consciousness Exist?" and "A World of Pure Experience."' The reader who turned to find these two articles could not find them; they had never been published. They have been published now, together with other ten articles, under the title of *Essays in Radical Empiricism* (Longmans; 4s. 6d. net).

But there is another reason for the publication of this book. Professor James was both a Pragmatist and a Radical Empiricist. And these two things, he said himself, were wholly independent of one another. 'Let me say that there is no logical connexion between pragmatism, as I understand it, and a doctrine which I have recently set forth as "radical empiricism." The latter stands on its own feet.' Now we know where to find William James the pragmatist. The radical empiricist can be found, if found at all, in this book.

May we know what radical empiricism is? We may at least read what Professor James himself says it is. 'I say "empiricism," because it is contented to regard its most assured conclusions concerning matters of fact as hypotheses liable to modification in the course of future experience; and I say "radical," because it treats the doctrine of monism itself as an hypothesis, and, unlike so

much of the halfway empiricism that is current under the name of positivism or agnosticism or scientific naturalism, it does not dogmatically affirm monism as something with which all experience has got to square.'

A short memorial of *Herbert Kynaston*, at one time Headmaster of Cheltenham College, has been written by the Rev. E. D. Stone (Macmillan; 3s. 6d. net). Short as it is, even very short, it gives one quite a good account of a man who was a man indeed, earnest and sincere. The selections that have been made from his occasional writings, light and humorous as they mostly are, do not blur but fill in the picture. Take this contribution to a vexed question:

DEBÓRAH *v.* DÉBORAH

Our J.T.F. pronounces it Debórah,
For those who call her Déborah a floorer;
And, to regard the Hebrew points as he doth,
Should not her husband's name be called Lapídoth?

Mr. Percy S. P. Handcock, M.A., has found a new use for 'that blessed word Mesopotamia.' He has written an Introduction to the Archæology of Babylonia and Assyria, and, feeling the awkwardness of using two names for one stretch of country, he has called his book *Mesopotamian Archæology* (Macmillan; 8vo, pp. xvi+423, 12s. 6d. net). The book is furnished with a coloured frontispiece, 32 plates in half-tone, and many illustrations in line, together with two maps on one sheet.

Well, it is not the first book that Sir Henry Layard has been the occasion of. His own fascinating volumes are fascinating still. And they have been the quarry for many a popular book which followed them. But there has been much discovery in the Mesopotamian plain since Layard, as Hilprecht has already made us know. Mr. Handcock is not the first, but he is the latest, and being latest he has gathered together all that the spades of his predecessors brought to light and has arranged it in sections, showing a complete mastery of the material, together with great skilfulness in its description.

The discoveries in Babylonia and Assyria have obtained their reputation from their association with the Bible. The student of the Bible knows how intense is the interest to be found in them. But he has never realized how enormous is the mass of material now available for the use of the historian and the antiquarian. There are few departments of knowledge that are left unvisited. Architecture, Sculpture, Metallurgy, Painting, Engraving, Pottery, Dress—each has a chapter of its own, with many illustrations; and besides these there is one long chapter under the comprehensive title of 'Life, Manners, Customs, Law, Religion.' The book ends with a short bibliography, a list of kings and rulers, and a serviceable index.

Under the auspices of the Methodist Branch of the Laymen's Missionary Movement in Victoria, a volume has been published which contains a history of the work already accomplished for Christ in the islands of the Pacific, its present position, and its future prospects. This opportune service has been rendered by the Rev. J. W. Burton of Fiji. It is a small book, but it is packed with well-mastered information. From its clever title, *The Call of the Pacific* (2s. net), to its comprehensive map, everything is workmanlike.

Messrs. Oliphant, Anderson & Ferrier are the publishers of a volume of services for public worship, sacramental and other occasions, which has been prepared by the Rev. Hugh George Watt, D.D. The title is *The Sacraments and Prayer* (2s. 6d. net).

The easy-going argument for Christian Science is that 'there must be something in it.' The Rev. T. H. Wright, of the Church of Scotland in Dresden, has studied the whole subject and he can find nothing in it. His little book, *Christian Science: Its Teaching and Practice in the Light of Christianity* (Oliphant, Anderson & Ferrier; 1s. net), is from beginning to end an astonished and astonishing exposition of mental confusion and moral impotence.

Mr. F. W. Grant has written a book on *Genesis in the Light of the New Testament* (Pickering & Inglis; 1s. net). It is only in the light of the New Testament that we can ever look at Genesis now, but Mr. Grant does so deliberately and absorbingly, not being the least afraid to find prophecy in the one and fulfilment in the other.

The same publishers have issued a second edition of Mr. Ernest Dowsett's little book *The Women who walked with Jesus* (1s. net).

A volume of daily readings from the works of the Rev. J. R. Miller, D.D., has been issued from the Pilgrim Press. Its title is *The Shining Life* (2s. 6d. net).

From the Pilgrim Press there comes also 'a scheme of lessons correlating civics with religious instruction,' under the title of *Good Citizenship* (1s. 6d. net). The author is Mr. W. D. Bavin. It is the application to a special topic of Mr. Bavin's very practical method of imparting instruction, a method which has been tested by long personal experience.

St. Paul's Epistle to the Galatians has been edited for Mr. Buckland's 'Devotional Commentary,' by Canon R. B. Girdlestone (R.T.S.; 2s.). In respect of criticism Canon Girdlestone follows Sir William Ramsay. But criticism is not understood to enter much into this series. It is a devotional commentary, and to Canon Girdlestone at any rate, 'devotional' is practically equivalent to 'expository and evangelical.'

Mr. Edward A. Marshall has written a story founded on the Book of Jonah. It is quite a good example of this kind of fiction, which never has been or can be altogether successful. But Mr. Marshall is fortunate in having a wife who can illustrate his book, and by her illustrations lift it clean out of the ordinary and the commonplace. The title is *Jonah of Gath-Hepher* (Revell; 3s. 6d. net).

Professor Herbert L. Willett of the University of Chicago has published a volume of sermons to which he has given the title *The Call of the Christ* (Revell; 3s. 6d. net). The complaint is made of some preachers that they never mention Christ. Professor Willett never mentions anything else. The name is found in the title of every one of the sermons. The first sermon is called 'The Audacity of Christ'; the second 'The Call of the Christ' (that sermon giving its title to the book); the third is called 'The Authority of Christ'; and so we pass to the last three, which are 'The Patriotism of Christ,' 'The Uniqueness of Christ,' and 'The Perennial Christ.' What is Professor Willett's attitude to Christ? It is the attitude of love, the love of a scholar who has been redeemed with His precious blood.

If you read the *Pacific Monthly* or the *North American Review*, you know the name of Kiyoshi K. Kawakami. For in these periodicals Mr. Kawakami has recently had some articles. And if the name did not arrest your attention, the articles were bound to do so. Mr. Kawakami is greatly concerned about the cool relations that now exist between Japan and America. He believes that this coolness is due to misunderstanding. The misunderstanding has arisen over three different questions: The Manchuria question, the Korean question, and the emigration question. He believes that on all these questions Americans have misunderstood the aims of Japan and misinterpreted her actions; and he wrote these articles, which, along with some others, he has now gathered into a handsome volume, for the purpose of showing the Americans that they are in the wrong. 'It is time that America should conduct herself in a manner that becomes the power, wealth, and culture that inhere in her. It is time that Americans should awaken to the grave situation which cannot fail to result if they persist in playing the *rôle* of a *provocateur*—unless, forsooth, they are really anxious to create a *casus belli*. These are plain words, but I say them in the name of international deportment, peace and amity.' The title of the book is *American-Japanese Relations* (Revell; 7s. 6d. net).

On the whole, one is struck with the fairness of Mr. Kawakami's defence of his country. He admits, for example, that the Japanese did not always treat the natives of Korea well at the beginning of the Japanese occupation. 'Many adventurers and speculators and other undesirable characters came to the peninsula from Japan, all expecting to fish in troubled waters. The worst of these people were, perhaps, money-lenders and low-class laborers. The natural thriftlessness of the Koreans, coupled with a childish pride in actually possessing large sums of money, furnished eminently suitable traits upon which the unscrupulous usurer could build a thriving business. His favourite method was to loan money upon rice-fields in sums much below the actual value of the land. These loans bore high interest and were made for short periods; when the debtor failed to

pay on the fixed date, the creditor lost no time in foreclosing the mortgage.

'Not less reprehensible was the conduct of low-class laborers. Puffed up by the notion that their country vanquished one of the greatest military powers of Europe, they vented their arrogance and their contempt for the Koreans by bullying and bluster. They apparently believed that they were, by right of conquest, entitled to handle their native neighbours as they pleased. It never dawned upon them that their acts were calculated to hinder the good work of the residency-general by alienating the sympathy of the natives as well as of foreign nations. Had it not been for the detestable conduct of this riffraff, Japanese rule in Korea would not have been made the target of scathing criticisms.'

Whether or not there is in this country any widespread interest in the mysteries, or in any kind of esoteric knowledge, will be put to the test by the publication in English of Edouard Schuré's great work. The book now published in two volumes in an English translation by Mr. Fred Rothwell, B.A., under the title of *The Great Initiates* (Rider; 7s. 6d. net), has been appearing in fragments during the last seven years. And on the whole it is good for its reputation that it has appeared so. For the subject is off the ordinary lines either of youthful education or of adult interest; and to accept it or even to understand it takes some time and patience and some collateral reading. If one were simply in a hurry to find out whether there is anything in it, or to confirm an already formed opinion that there is nothing in it, one should begin with the last division, which is entitled 'Jesus, the Last Great Initiate.' It does not seem at all likely that one who reads that division first will read any more of the book. But it is not certain that that method will be fair to the author or even to oneself. Initiation into mysteries occupies a very large place in the history of the religion of the world, and is in itself a subject demanding reverent and patient study. It is therefore not altogether impossible that some progress in that study might furnish even the student of the Gospels with the means of discovering elements in the life and person of Jesus that are true though otherwise undetected. Let us begin, therefore, with the introductory chapter on 'Esoteric Teaching,' and from that pass through Rama, Krishna, Hermes, Moses, Orpheus, Pythagoras, Plato, and so come at last to Jesus.

Professor Arthur Drews, Ph.D., of Carlsruhe, has gained for himself quite a name, however long it may last him, by denying the historical existence of Jesus, and has reached the glory of having his books translated into English. The latest translation is made by Mr. Joseph McCabe; the title of the book in English is *The Witnesses to the Historicity of Jesus* (Watts; 6s. net).

How does a man with such a task before him go to work? One of the things that appeal to him is the fact that Jesus has left no personal writings behind Him. 'As to the existence of Luther, Frederick the Great, Goethe, or Bismarck, we have not only documents from their own hand, the genuineness of which is not open to question, but masses of evidence on the part of contemporaries. All this is wanting in the case of Jesus. He has not left behind a single line. He has, as Jülicher says, "written in the sand," and there is not a single reliable document to enable us to trust the gospels, from which alone we learn something about his life. It is, therefore, just as permissible to doubt as to admit the existence of such a person; and it is an unhappy indication of the superficiality and loose thinking of our time that even leaders of science have not hesitated to bring into the field to prove the historicity of Jesus this foolish reference to historical personalities.' One thinks here of Socrates, who also 'has not left behind a single line.' Does Professor Drews deny *his* existence?

But, now, notice in that quotation the phrase 'the gospels, from which alone we learn something about his life.' Do we learn nothing whatever from the Epistles? Professor Drews disposes of the Epistles in the same way as he disposes of the Gospels. There is, for example, that very important passage in 1 Co 11^{23}, which tells of the institution of the Eucharist. What will Professor Drews do with that? He will simply use with it the same argument as he finds successful in every other instance in which an historical fact or statement stands in his way. He will not bring forward other facts or statements which are opposed to it; he will simply argue on *a priori* grounds that it cannot possibly be true. After asserting that 'the mysticism of the festive supper cannot have been instituted by Jesus, but is based on the cult of the Christian community, and was subsequently put in

the mouth of its supposed founder,' he proceeds to 'examine the passage more closely.' This is how he proceeds—

'"The same night in which he was betrayed" —*was* he betrayed? The thing is historically so improbable, the whole story of the betrayal is so absurd historically and psychologically, that only a few thoughtless Bible-readers can accept it with complacency. Imagine the ideal man Jesus knowing that one of his disciples is about to betray him and thus forfeit his eternal salvation, yet doing nothing to restrain the miserable man, but rather confirming him in it! Imagine a Judas demanding money from the high-priest for the betrayal of a man who walks the streets of Jerusalem daily, and whose sojourn at night could assuredly be discovered without any treachery! "For Judas to have betrayed Jesus," Kautsky says, "is much the same as if the Berlin police were to pay a spy to point out to them the man named Bebel." Moreover, the Greek word *paradidonai* does not mean "betray" at all, but "give up," and is simply taken from Is 53^{12}, where it is said that the servant of God "gave himself unto death." The whole story of the betrayal is a late invention founded on that passage in the prophet, and Judas is not an historical personality, but, as Robertson believes, a representative of the Jewish people, hated by the Christians, who were believed to have caused the death of the Saviour. Further, the "night," in which the betrayal is supposed to have taken place, has no historical background. It merely serves to set in contrast the luminous figure of Jesus and the dark work of his betrayer. Hence Paul cannot have known anything of a nocturnal betrayal on the part of Judas, and one more "proof" of the historicity of Jesus breaks down.'

Sir Harry Johnston's new book is like a haggis, somewhat confused feeding. A little patience, however, brings method out of the apparent chaos. Sir Harry Johnston is an anthropologist, and his interest is not in individuals but in races. The book is accordingly found to contain a series of anthropological studies in race development, three races being specially chosen for study—the Irish, the German, and the North African. The title of the book is *Views and Reviews* (Williams & Norgate; 3s. 6d. net).

There has been a good deal of discussion lately about the Pharisees. Jewish scholars, especially those of the liberal school of Mr. Montefiore, have charged the New Testament writers with misinterpretation, and their charge has been listened to by Christian scholars with patience and sometimes with considerable sympathy. And now at last a book entitled *Pharisaism* (Williams & Norgate; 5s. net) has been written by Mr. R. Travers Herford, B.A., which goes beyond anything yet attempted in the way of sympathy with the Jewish complaint. It is not an easy matter to deal with, and Mr. Herford has not found it so. He is not, however, so much troubled as some of us would be with that which is the central difficulty. For to him, to whom Jesus is 'simply the greatest man who ever lived,' it is not at all inconceivable that the Pharisees might have been treated unfairly even by our Lord Himself. His own opinion, indeed, is that Jesus 'having in effect broken with the religion of Torah, and being in the position of a man driven to bay, fighting, as the saying is, with His back against the wall, it is only human nature that He should so speak as to hit hard.' The conclusion he comes to, accordingly, is that the Pharisees on the whole are misrepresented in the New Testament, that they were better men, and practised a better religion, than the New Testament leads us to believe.

The Gospel of Hosea.

By Rev. James Strahan, M.A., Edinburgh.

'For I am God, and not man.'—Hos. xi. 9.

Hosea was one of the most beautiful souls that has ever lived and suffered in our earth. The most ethereal of the prophets, he seems like a spirit from a better world, radiating a pure heavenly light amid the dark shadows of time. In the whole gallery of Old Testament portraits there is no more fascinating figure than that of the prophet of Divine and human love. If he had not been an inspired teacher, he might have been a great lyric