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III. *The justice of God is vindicated, not in the destruction, but in the salvation or perfecting of all who hate.*

The leaders of Hebrew thought believed that God would vindicate His justice in the extermination of those who hated His servants. Accordingly their almost constant prophecy was that the day of the Lord, the day of doom and death, was coming upon their foes. In entertaining such ideals they revealed one of the limitations under which they lived. 'Love thy neighbour, and hate thy enemy,' was the law they followed. They lived under a dispensation which had not outgrown the old law of retribution—'An eye for an eye, and a tooth for a tooth.'

But since their time a new dispensation, associated with the life and work of Jesus, has been inaugurated, and its law is 'Love your enemies.' Jesus asserts that, not by hating one's enemy, but by loving one's enemy, is the justice of God to be vindicated. Reflexion shows that this wonderful command is right, this amazing statement true. What do we mean by the justice of God? God's justice is His sense of what is right and true and perfect, and His desire that all things shall be right and true and perfect in the world He has made. Now the man (or the nation) devoted to hate is, we have seen, imperfect, but his imperfection is not going to be remedied by his destruction, any more than an imperfection in his eye-sight is to be remedied by taking out his eye. The imperfection of his hate will be remedied only by the development of those capacities which are temporarily overcome by his hate. God does not execute His justice by destroying men, but by changing and transforming men. And to change a man or a world there is no power equal to the power of love—that love which is sometimes disciplinary, is always wise, and is never destructive.

Under this new dispensation we live. We are baptized in the name of Him who inaugurated it, and at His table we have pledged ourselves to His cause. If we would be worthy followers, we shall never go back to that Old Testament time and pray for a Day of the Lord to destroy them who hate us, but in all our dealings with our enemy, yea, in our fighting with him, we shall act in love, and not in hate. We shall strive earnestly for the victory, because our victory will be for the disciplining of our foe, but we shall always entertain towards him larger and nobler feelings than he now entertains towards us. We shall look forward to the time when the exercise of the more kindly offices of love shall be possible, and when by these that which is now imperfect shall be supplied and made perfect, when justice—God's justice, not man's justice—shall prevail on the earth, and 'the kingdom shall be the Lord's.'

Literature.

ZEUS.

THE most important contribution to the comparative study of Religion since the completion of Dr. Farnell's Cults of the Greek States has been made by Mr. A. B. Cook, Reader in Classical Archæology to the University of Cambridge. It is the first of two volumes entitled *Zeus: A Study in Ancient Religion* (Cambridge: At the University Press; 45s. net).

'It would seem that the Greeks, starting from a sense of frank childish wonder, not unmixed with fear, at the sight of the animate sky, mounted by slow degrees of enlightenment to a recognition of the physical, intellectual, and moral supremacy of the sky-god. Dion Chrysostomos in a memorable sentence declared Zeus to be "the giver of all good things, the Father, the Saviour, the Keeper of mankind." On the lower levels and slopes of this splendid spiritual ascent the Greeks found themselves at one with the beliefs of many surrounding peoples, so that a fusion of the Hellenic Zeus with this or that barbaric counterpart often came about. On the higher ground of philosophy and poetry they joined hands with a later age and pressed on towards our own conceptions of Deity. I have therefore felt bound to take into account not only the numerous adaptations of Levantine syncretism but also sundry points of contact between Hellenism and Christianity.'

In these words Mr. Cook shows at once how vast is the subject he has undertaken to study, and

gives us a hint of how difficult it is. 'It is obvious,' he adds, 'that the limits of such an enquiry are to a certain extent arbitrary. I shall expect to be told by some that I have gone too far afield, by others that I have failed to note many side-lights from adjacent regions. Very possibly both criticisms are true.' Yes, both criticisms are true. Reading over again two or three of the articles which Professor Paton has contributed to the ENCYCLOPÆDIA OF RELIGION AND ETHICS—the articles on the Ammonites, on Ashtart and on Atargatis, on Baal, on the Canaanites, on Dagan, and on Ishtar—we recall points of contact with the worship of Zeus which we should have been glad if Mr. Cook had given more attention to. Very likely Semitic scholars will one and all be on the side of those who say that he has 'failed to note certain side-lights from adjacent regions.' But, on the other hand, the general student of Religion, as distinct from the special student of one department, will be sure to think that this great book, which is meant for him, is more than sufficient to give him a working acquaintance with the cult of a single god.

But Mr. Cook not only anticipates criticism, he disarms it. With much frankness he tells us how hard he has found it to draw the limits of his subject and to discover the best method of pursuing it. The present reviewer read carefully and made elaborate notes of certain articles which Mr. Cook contributed to the *Classical Review* in 1903 and 1904; and he was surprised and a little disappointed to find that the method pursued in these articles had not been carried out in the volume now published. But the reason given is good. These articles were directly intended to support Sir J. G. Frazer's Arician hypothesis, so well known to the readers of the *Golden Bough*. Being satisfied that the evidence for that hypothesis was stronger than he at first anticipated, Mr. Cook pursued the theme into the Celtic, Germanic, and Letto-Slavonic areas. 'With that intent,' he says, 'I wrote another series of eight articles on "The European Sky-God" which appeared in *Folk-Lore* between the years 1904 and 1907. Of these articles the first three restated, with some modifications, the results obtained on Græco-Italic ground; and the remaining five were devoted to a survey of analogous phenomena among the Insular Celts. I had meant to go further along the same road. But at this point Dr. Farnell in the friendliest fashion put a spoke in my wheel by convincing me that the unity of an ancient god consisted less in his nature than in his name. Thereupon I decided to abandon my search for "The European Sky-God"; and I did so the more readily because I had felt with increasing pressure the difficulty of discussing customs and myths without a real knowledge of the languages in which they were recorded. After some hesitation I resolved to start afresh on narrower lines, restricting enquiry to the single case of Zeus and marking out my province as explained in the previous paragraph. Even so the subject has proved to be almost too wide. I incline to think that a full treatment of any of the greater Greek divinities, such a treatment as must ultimately be accorded to them all, properly demands the co-ordinated efforts of several workers.'

The last statement is unquestionably true. Nothing has been brought out more clearly by the recent study of Religion than the fact that when one man undertakes to cover alone any considerable subject his work is little worth. There are résumés of results, like those of Jevons and Marett, that are useful for the beginner. But it is doubtful if the beginner ought to begin with them. And these men are the first to declare that at every step they recognize the danger of giving a false impression, simply because they are ignorant of some cult or country into which the study runs; while nothing is more worthless and nothing more misleading than the attempts that used to be made by a single man to work a complete history of religion out of the books at his command. The unique value of the ENCYCLOPÆDIA OF RELIGION AND ETHICS arises from the fact that every religious idea or practice is treated separately by one who has made it his special study. This is not to say that Mr. Cook has failed. Very far from it. He has succeeded beyond all expectation; few are the students of religion who would have succeeded so well. But his success is due to the fact that he has had specialists beside him whom he could and did consult at every turn. His own knowledge is a surprise of breadth and accuracy, but it is certain that he would never have written this book if he had not been able to make it the result of 'the co-ordinated efforts of several workers.'

The importance of the study of Zeus lies not in the exaltation of his place among the gods, or in the extent to which his worship spread over the

world under one designation or another, but in the fact that in the cult of Zeus we see so clearly the movement of religious thought from the simplest natural elements to the most complex and forbidding conceptions. Zeus, whose name means 'the Bright One,' was originally conceived in zoïstic fashion as the bright sky itself—a conception that has left its mark on the language and literature of ancient Greece. The change from this zoïstic to the anthropomorphic Zeus was due to a 'naïve attempt to express heaven in terms of earth. The divine sky, as supreme weather-maker, was represented under the guise of an ordinary human magician or weather-ruling king. This transition, which had been accomplished well before the end of the second millennium B.C., meant that Zeus was no longer worshipped as the sky but as the sky-god.' The next step is to the mountain-top. As god of the bright or burning sky, Zeus dwelt in *aithêr*, the most exalted portion of the celestial vault. And, since high mountains were supposed to rise above the lower zone of *aêr* and to penetrate the upper zone of *aithêr*, mountain-tops were regarded as in a peculiar sense the abode of Zeus. So the Greek, like the Jew, could sing, 'I will lift up mine eyes unto the hills.' But again, to the mind of the Greek, sun, moon, and stars were made of the same fiery stuff as the *aithêr* itself. Zeus, therefore, must needs stand in relations of peculiar intimacy towards these special exhibitions of his own brightness. In short, Zeus was brought into close connexion with any and every celestial luminary. But, though this is undoubtedly the case, it must be steadily borne in mind that genuine Hellenic religion never identified Zeus with sun or moon or star. If an inscription records the cult of Zeus Helios, if a coin represents Zeus with the moon on his head, if a myth tells us Zeus transforming himself into a star, we may be reasonably sure that inscription, coin, and myth alike belong to the Hellenistic age, when—as Cicero puts it—a Greek border was woven on to the barbarian robe.

But we need not pursue the evolution further. Is it not written down in the book of *Zeus*? This volume deals only with Zeus as 'God of the Bright Sky.' And, 'I would warn my readers,' says Mr. Cook, 'that the story runs on from Volume I. to Volume II., and that the second half of it is, for the history of religion in general, the more important. Zeus god of the Bright Sky is also Zeus god of the Dark Sky; and it is in this capacity, as lord of the drenching rain-storm, that he fertilizes his consort the earth-goddess and becomes the Father of a divine Son, whose worship with its rites of regeneration and its promise of immortality taught that men might in mystic union be identified with their god, and thus in thousands of wistful hearts throughout the Hellenic world awakened longings that could be satisfied only by the coming of the very Christ.'

JONATHAN SWIFT.

With the issue of the fifth and sixth volumes, Dr. F. Elrington Ball has brought to a close his handsome edition of *The Correspondence of Jonathan Swift, D.D.* (Bell; 10s. 6d. net each). Both he and his publishers deserve the thanks of every lover of Swift—and their tribe is on the increase—and of every student of English literature. No English author has ever had his correspondence more lovingly or more competently edited. Walpole's *Letters* are more voluminous, and there is a fine edition of them on our shelves. But even Walpole did not receive more thought, and he did not deserve more thought, than has been given to the perfecting of this edition of the letters of Dean Swift.

To crown his favours Dr. Ball has added to the sixth volume two Indexes, the work of Miss Constance Jacob, one of correspondents and one of topics, together running from page 250 to page 388, and without a superfluous entry. Fitzgerald wrote a *Dictionary of Madame de Sévigné* for the sole purpose of getting out of the tangle of names which occur in her letters. There are more names in Swift than in Madame de Sévigné, and they are not easy to disentangle; but there will never need to be published a Dictionary of Jonathan Swift, for these Indexes have already done all that is necessary. They form a complete and most convenient *Who's Who* to Swift's Correspondence.

The publishers, as we have said, deserve our thanks as well as the editor. Everything connected with the issue of the books, including the illustrations, is of the best and most artistic workmanship. Let us see to it that they reap some reward in a great circulation of so great a book.

ANNALS OF THE FREE CHURCH OF SCOTLAND.

A handsome book, not unworthy of the greatness of its subject, is *Annals of the Free Church of Scotland, 1843-1900*, edited by the Rev. William Ewing, D.D. (T. & T. Clark; 2 vols., 21s. net). It is not the whole history of the Free Church of Scotland—which Dr. Ewing would say goes back far beyond 1843, though it had no adjective then, and continues even until now, though it has added another adjective. Nor is it a history at all, but what it is called—*Annals*. It contains the names of all the Ministers and Congregations of the Church, and the outward facts of their ministerial life up to the year of the Union. For example—to take one that happens to turn up by chance:

KEITH-FALCONER, HON. ION GRANT NEVILLE, M.A.

Born at Edinburgh, 1856. Son of the eighth Earl of Kintore. Studied at Trinity College, Cambridge, and Leipzig. Appointed Hebrew lecturer at Clare College, Cambridge, in 1883, Married the following year at Cannes, Gwendolen Bevan. In 1885 he offered himself to the Free Church, of which he was a communicant, as a missionary to the Mohammedans of South Africa, and by the General Assembly of the following year was recognised as a fully accredited missionary of the Free Church. Appointed, the same year, Lord Almoner Professor of Arabic in the University of Cambridge. In November 1886 he arrived at Aden, and before the close of the year was living in a temporary residence in Sheikh Othman. In the beginning of 1887 he had repeated seizures of remittent fever. Died on 10th May 1887. 'Very visibly he gave to the cause and kingdom of our Lord Jesus all he had. His university distinction, his oriental learning, his position in society, his means, the bright morning of his married life, his physical vigour—for he had trained body as well as mind—he brought them all to the service' (R. R.).

Publications.—*A Plea for the Tower Hamlets Mission. Kalilah and Kimnah: otherwise known as The Fables of Bidpai.* Translated from the Syriac.

Posthumous.—*Memorials of the Hon. Ion Keith-Falconer, M.A.* By the Rev. Robert Sinker, D.D., Librarian of Trinity College, Cambridge, 1888.

The second volume contains the record of the Congregation. And this time we must take as example an Edinburgh church:

ST. GEORGE'S.

Dr. Robert S. Candlish, minister of the parish of St. George's, had taken a prominent part in the Non-Intrusion controversy, and, along with many of his congregation, adhered to the Free Church in 1843. As a place of worship they rented for a time a brick building in Lothian Road. A new church, on a site nearly opposite the entrance to the West Kirk, was opened in 1845. This build- was bought up in 1866 by the Caledonian Railway Company, whose station covered the site. A new church was erected in Shandwick Place, and opened in 1869. The congregation has an honourable record for enterprise and liberality in the work of church extension in the western district of the city.

Membership.—1848, 918; 1900, 1231. *Ministers.*—1. Robert Smith Candlish, D.D., 1843–1873; 2. James Oswald Dykes, D.D., 1861–1865; 3. Alexander Whyte, D.D., LL.D., 1870– ; 4. Hugh Black, D.D., 1896– .

ROLLAND RAINY.

The *Life of Adam Rolland Rainy, M.P.*, has been written by his Wife (Maclehose; 6s. net). There is no great choice of incident to make the biography attractive to outsiders. Nor had Mr. Rainy reached so conspicuous a place in the world as to draw to the details of his life the curiosity of the vulgar. His wife has done nothing to attract the outsider or encourage common curiosity. Better far, she has given us the opportunity of knowing and forming friendship with a singularly winning personality, a man of upright, attractive life, a true lover of the Lord.

The only exciting event is the election of 1906, when Mr. Rainy (after one defeat and five years exemplary waiting) won the Kilmarnock Burghs for the Liberal party with a majority that took everybody's breath away. The story is well told, simply, truthfully, thankfully. As there are no untouched triumphs in this world, the one regret that his mother did not live to share it, is not hidden; it makes the picture complete.

Without doubt he was great, and would have been known, had God so willed it. He did

nothing small; he hated all mean things. His growth as a speaker is visible in the book. It was very remarkable. He took no advantage. He inquired into things with care. He saw clearly, and he uttered as clearly his convictions.

Take one amusing item out of one of the speeches. He detested pretence. He disliked the making of enquiries—when the facts were known already—just to delay and do nothing. So he said: 'We have heard of an enquiry. I wonder if you ever heard of the anxious enquirer. He was a gentleman who was always anxious to find out everything. One night, after a dinner, he was going home in evening-dress, and on passing a lamp-post he noticed on the crossbar of this lamp-post that there was a placard. He could not read it from the street, and so he made up his mind at all costs that he would prosecute an enquiry as to what was on that placard. He shinned up the lamp-post, lit a match, and read the inscription, "Wet paint".'

CHURCH DEDICATIONS.

Mr. James Murray Mackinlay, M.A., F.S.A., has completed his study of *Ancient Church Dedications in Scotland.* In an earlier volume he gave an account of Churches dedicated to Scriptural Saints. The new volume deals with those dedicated to Non-Scriptural Saints (Edinburgh: David Douglas; 12s. 6d. net).

The work is done both thoroughly and completely. The saints are separated out, so far as that is humanly possible, and sufficient is told of their lives, both historical and legendary, to give the reader an interest in them; the folklore attaching to their names, or to the churches dedicated to them, is never missed—in this department of Scottish folklore Mr. Mackinlay is a recognized authority—and even the architectural features of the buildings are not forgotten. Few are the studies which demand patience and judgment as does the study of hagiology. But these qualities Mr. Mackinlay has been gifted with, or has trained himself into, beyond most of his contemporaries. The first impression that the reading of this volume makes is the sanity of its author, and that impression is deeper at the end than at the beginning.

What a fascinating study that of dedications is in the hands of a master. Any subject may be fascinating when knowledge of it is enough to hold the mind. But this subject in Mr. Mackinlay's hands catches the interest at once.

When the editor of this journal was called to St. Cyrus, he received a letter from Professor Sayce. Professor Sayce thought he knew something of the Medes and Persians, but it was the first intimation to him that the king of the Persians had been made a saint. It is not the king of the Persians. Who *is* the saint? Let Mr. Mackinlay tell us:

'As we have seen, St. Christopher presented himself to the mediæval imagination as a giant. St. Cyric, the next Eastern saint to be referred to in connection with our Scottish dedications, was of a different type. He was a child only three years old, who was conveyed from Iconium to Tarsus in Cilicia by his widowed mother, St. Julitta, during the persecution of the Christians by the Emperor Diocletian. At Tarsus, St. Julitta was apprehended, and taken, along with her child, before Alexander, the pagan governor. She was tortured and then beheaded. Her child, following her example, called himself a Christian, and in consequence met his death by being violently thrown by Alexander down the marble steps of his judgment-seat.

'In some English dedications mother and child were commemorated together; but in Scotland the child-martyr appears to have been alone remembered. Bishop Forbes has suggested that Ceres in Fife is merely an altered form of the name of Cyric, and if so its church owed allegiance to him.

'The one undoubted dedication to the child-martyr was the church of St. Cyrus in Kincardineshire, formerly known as Ecclesgreig. It is believed to have been founded in the ninth century by King Girig, otherwise styled Grig, Girg, Greg, Gregour, and Ciric. "There is a curious notice in the Pictish Chronicle, that in his (Grig's) ninth year an eclipse of the sun took place 'die Cirici.' The day of St. Cyricus fell on the 16th of June, and there actually was a great eclipse of the sun on the 16th of June 885, which corresponds tolerably well with his ninth year. This seems to show some connection between his own name and that of the saint; and it is curious that a church in the Mearns, dedicated to St. Cyricus, is called in old charters, Ecclesgreig, or the Church of Greig." The most likely explanation is that the church of St. Cyrus was founded to commemorate

both the king and the saint. The original building probably stood in the old burying-ground near the sea, locally known as the Nether Kirkyard. We learn that on the 7th of the Ides of August 1242 "the church of Cyricus the martyr of Eglisgirg was dedicated by Bishop David de Bernham." This must have been the successor of King Girig's foundation.'

CANON WIDDICOMBE.

The Rev. John Widdicombe, after spending a long life of service for the Master, has written down his *Memories and Musings* (Allen & Unwin; 12s. 6d. net) before passing to his account. He served first in certain ritualistic London churches at the time when ritualists were 'Puseyites' and had to fight (often literally) for toleration. Then he went to South Africa and held the pastorate of several parishes in the veld, became Canon of Bloemfontein, and so came home to write his memories and musings.

Canon Widdicombe must be a very old man, but his memory of events which happened forty or fifty years ago is so good that he trusts it to the least detail, even to the length of long verbatim conversations. And there is no inconsistency to condemn his faith. With an old man's privilege he goes on without much care for system, but the course of his life is quite easily followed, and the incidents and anecdotes fall in quite properly. His attitude is that of a moderate High Churchman, who has no belief in Establishment. In South Africa, he says, 'there is no State Church. There is a fair field and no favour for every denomination of Christians, and surely that is all that Christianity needs. The Anglican Church, like other Christian bodies, is, as we have seen, entirely free from the trammels of State control, and I for one thank God that such is the case.'

Canon Widdicombe tells good stories and tells them well. He tells them with circumstance—the way to make a story either a hit or a miss. Perhaps this one will suffice:

'Among the workers in Bloemfontein was one—an elderly (I must not say old) maiden lady whose name was Grimes—a lady held in honour by all. She was a gentlewoman of independent means and highly accomplished, and had given her time, talents and money to the poor of the town. She had been ordained deaconess by the Bishop, and was in every way worthy of the office. She was a good pianist, and could make charming water-colour sketches of the scenery around, and last but not least she was the soul of humour; everyone who knew her considered her delightful.

'One Sunday evening in the midst of our repast she looked towards the Bishop and cried out in tearful tones, "My lord, I am compelled to appeal to you. I am being persecuted beyond endurance."

'I must explain that some of us at the table, myself among the number, suspected what was behind that tearful exclamation. There was a little man in the town well connected and still young, who was eccentric and almost half-witted. Indeed many people regarded him as insane, but he was not quite that. He was well meaning and quite harmless and in his poor way devout, and was a regular attendant at the cathedral. Now this simple-minded youth had unfortunately conceived a violent affection for the deaconess. In fact he was madly in love with her, although she was old enough to be his grandmother. He waylaid her whenever he could as she came out of church, and sent passionate letters to her, protesting his undying affection for her and urging her to consent to marry him. She tried in every way to avoid him, but often to no purpose. He became a terror to the dear old soul, and yet the whole thing was so ludicrous that she could not help laughing at the absurdity of it, and heartily joined in the laughter when her lady friends rallied her on the subject, since a matter of that kind could not long be hidden. I was one of those who had got to hear of it and was, of course, very sorry for the poor old lady, and would have gladly come to her rescue had it been possible, but nothing could be done. That Sunday evening matters culminated. The infatuated youth had bribed a chorister to deliver a letter to her, and the small boy had done so after evensong. Hence her appeal to the Bishop.

'His lordship heard her cry and answered, "What is the matter, Miss Grimes?"

'"Oh, my lord, I repeat I am being persecuted beyond endurance."

'"What is it, and how are you being persecuted?" asked the Bishop in amazement.

'Of course everyone at the table was listening.

'"Well," she said, "I hardly like to mention it, but mention it I must. Just now coming out of church this letter was put into my hands. I will

read it, and then you will see how greatly I am being persecuted." And she proceeded to read aloud the effusion which the susceptible swain had sent her. I cannot, of course, remember its exact wording or the whole of it, for it was lengthy, but I will give the pith of it, together with its concluding words, which are indelibly impressed upon my memory.

'"My Dearest Miss Grimes, my Angel,—I write these few lines to tell you once more how deeply and dearly I love you. You are ever in my thoughts. I think of you all day and dream of you all night. You know how dear you are to me, and yet you treat my affection with cold indifference and I am afraid contempt, for of late you have taken care to avoid me and have never given me the least chance of speaking to you. Hence I am compelled to write once more and implore you to have pity upon me and give me a favourable hearing. Surely the heart of so dear and loving a lady as yourself, so good to everyone, cannot be made of stone. Then why are you so hard to me?

'"Oh, *do* relent, and tell me that my love for you has conquered, and give me some faint hope that some day I may be able to call you mine.

'"But if you will not listen to my prayer: if you continue to remain unmoved and refuse to give me the least spark of hope, oh! what will become of me? I shall gradually *pine away—wasted by unrequited affection, until I am reduced to the dimensions of the enclosed morsel of soap.*"

'And she displayed to our gaze the small piece of that article enclosed in the letter.

'At the time the old lady had been reading this affecting epistle in her high-pitched, tremulous voice we had with the utmost difficulty restrained ourselves from laughter, but now our laughter burst forth into one great continuous roar, in which our dear old friend joined as heartily as any at the table. Even the grave and stately Bishop was overcome and had to stuff his handkerchief in his mouth to control himself. It was excruciatingly amusing!

'I am glad to add that the young man gradually overcame his preposterous infatuation and diverted his defective brains into a more legitimate channel.'

The rationalistic account of Apostolic Christianity has been restated by Mr. Alfred W. Martin, A.M., S.T.B., in a book entitled *The Dawn of Christianity* (Appleton; 5s. net). It is not a credible account even on the face of it. The results were bigger than these puny forces were fit to produce. But it is shattered on the rock of scholarship. Mr. Martin knows what happened at every step in the 'evolution' of Christianity, and how it happened. But when he has least hesitation he is most astray. The formation of the Canon of the New Testament he describes in a few magisterial sentences; scholars have had to write complete books about it and leave the half of the story unexplained.

But the author is honest. We see no evidence anywhere that he gives himself to the mere joy of thwarting the tradition of the Church. What he writes he writes in all sincerity as *his* account of the matter. And often it is impressive; always interesting.

Mrs. C. A. F. Rhys Davids has contributed to 'The Quest Series' published by Messrs. Bell & Sons, a volume on *Buddhist Psychology* (2s. 6d. net). Now Mrs. Rhys Davids is a Buddhist scholar of great accomplishment, and like a true scholar she gives herself to the mastery of one department. That department is the Psychology of the Buddhists. Thus her book is to be looked upon, not as an elementary introduction to its subject—though it is clear enough to serve that purpose—but as the most authoritative work on it in English.

To Messrs. A. & C. Black's convenient and attractive series of books, 'The Social Workers Series,' edited by Mr. William Foss, a volume has been added on *Trade Unionism*, written by Mr. C. M. Lloyd (2s. 6d. net). It is now an immense subject with an enormous literature, and Mr. Lloyd has been extraordinarily successful in seizing the significance of it and making it ours, together with just the necessary detail. His book is sufficient for the student, besides being suitable for the accomplished and serious general reader. And it may be trusted. The author has not spared himself or his friends in the verification of fact; and though he has written with decision, he is not the victim of prejudice.

The Solitaries of the Sambuca, by Daniel Mauldsley (Burns & Oates; 5s. net), is a persuasive to

adopt the Catholic faith. It takes the form of a novel, but the story, though not without interest, is subordinate to the apology, and owes most of its interest to the psychological situation. The conversion of the hero—his conversion at once to God and the Roman Church—was due to a conviction of sin. There could be no better (can there be any other?) cause. But why to the Roman Church? Because 'it alone was now the only Religion which, with no uncertain voice, taught the doctrine of Eternal Punishment.'

Has philosophy ever been of any practical use? The question is raised by Mr. Henry Sturt, M.A., Private Tutor in the University of Oxford. His answer is, No. It has been of use, he says, as poetry has been of use. 'It has brought home to man the mystery and romance of his existence; it has led his mind up from low thoughts and cares into a higher and purer atmosphere. Its greatest importance has been with religion; if religion is useful, then philosophy has been useful. Popular religion is very largely a substitute for philosophy; and even in minds where the two things are kept most distinct, they must interact in no small measure. They have interacted most where they have been pursued most keenly. What would medieval theology have been without Aristotle? And what would medieval philosophy have been without the medieval Church?'

But that is not the 'use' that is meant? Is philosophy of any use in practical life? To that question Mr. Sturt answers with an unhesitating No. 'What statesman makes any appeal to political philosophy; what moral reformer makes appeal to ethics; what educator who professes to train the understanding makes appeal to logic?'

Hegel even said that Minerva's owl cannot begin its flight till the shades of evening have begun to fall.

But Mr. Sturt thinks that that owl has hooted too long. Philosophy *ought* to be useful. 'It is the duty of philosophy, I maintain, to establish theoretical principles on such matters as politics, moral conduct and education; and these principles should be valuable for the guidance of practical men.' And he has written a book on *The Principles of Understanding* to prove it (Cambridge: At the University Press; 5s. net). It is not a very large book, but in our judgment it is likely to open a new era in the teaching of philosophy. For Mr. Sturt not only uses the language of practical men—he has indeed a wonderful gift of straightforward speech—but he actually fulfils his promise.

The new volume of 'The Great Christian Theologies,' edited by Dr. Henry W. Clark and published by Messrs. Chapman & Hall, is *Albrecht Ritschl and his School* (7s. 6d. net). The author is the Rev. Robert Mackintosh, D.D., Professor of Ethics, Christian Sociology and Apologetics, in Lancashire Independent College, and Lecturer in the University of Manchester.

In an interesting and amusing preface, Professor Mackintosh tells us the story of his hunt for rare books and rarer pamphlets containing material for his study. He has manifestly left no stone unturned (we hope he has left all his friends' heads unturned) in his determination to know the subject before he wrote upon it. Quite unintentionally the preface gives us assurance that this scholar has a keen sense of the claims of authorship, and that whatever his interpretation of Ritschlianism may be, his knowledge of it will not be found at fault. Moreover, he has written here with a clearness of vision surpassing that of any other book of his.

Professor Mackintosh's attitude to Ritschl and his school is not far from that of Dr. Garvie. He has given much study to the *School*. What has been done by Ritschlians since Ritschl—that is his chief interest and his greatest contribution. And he takes the men not only singly but also together, bringing out their influence on one another clearly and often quite strikingly. Another useful feature of his book is the way in which he traces the history of the great Ritschlian watchwords such as 'Value-Judgment,' carrying the investigation back beyond Ritschl himself as well as down from Ritschl to the present day. And as he proceeds he never loses himself in the wood, but keeps in sight the great questions of life, and at every turn directs our attention to them.

The book is more than a success. It advances our knowledge of Ritschlianism.

Part II. has now been published of *Lessons from the Old Testament*, being Notes Critical and Expository of the Passages appointed for Sundays and Holy Days, by the Rev. A. S. Hill Scott, M.A., Vicar of St. Lawrence, Seal, and the Rev. H. T. Knight, M.A., Vicar of Shortlands, Kent (Oxford University Press; 3s. 6d. net). This

second part covers the Lessons from Trinity Sunday to All Saints.

By a coincidence we have two volumes this month dealing with Church dedications, Mr. Mackinlay's on the Scottish Churches, and *Dedications and Patron Saints of English Churches*, by Mr. Francis Bond, M.A., F.G.S. (Humphrey Milford; 7s. 6d. net).

Mr. Bond's volume has a wider range than Mr. Mackinlay's. It includes the Biblical Saints (which Mr. Mackinlay treated in an earlier volume) as well as the Ecclesiastical; it contains a discussion of the whole subject of Dedication; it enumerates the saints in England who have no Dedications. And all this is only the first part of the volume. The second part deals with Ecclesiastical Symbolism, a very different subject; while the third part has something to say about Ecclesiastical Vestments, and contains an alphabetical list of the Saints with their Emblems. But the most conspicuous difference between the two volumes is found in the fact that Mr. Bond's volume contains 252 illustrations.

To get all this into a single volume Mr. Bond has had to walk circumspectly. He has not given us much biography of the saints, and less folklore. His work is more in the form of a catalogue than a history. Yet he has succeeded in making his book quite readable. We shall turn to it for facts rather than for diversion; but when we take it up to verify a date or discover a name, we are pretty sure to be found with the book in our hand some time after, caught by the interest which every fact has gained from its setting. And then the names and the dates, many as they are, have been carefully verified and may be confidently relied upon as accurate—if accuracy is ever an idea to be associated with saints and their records.

Messrs. T. & T. Clark have published a new volume of sermons by Professor Driver. Its title, taken from one of the sermons (first published in THE EXPOSITORY TIMES), is *The Ideals of the Prophets* (3s. 6d. net). The texts are all great texts, and the sermons are all great sermons. This is one of the wonders of Dr. Driver's work, that he had so complete a control of his learning as to be able to make it seem no learning at all. These sermons say the last word as exposition of their text, and in saying it reveal great principles of prophetic inspiration, yet any child in the congregation might say, 'I understood every word.' Is it possible to make the prophets edifying while adhering truthfully to their historical time and circumstances? Every one of these sermons answers Yes.

Messrs. Cornish Brothers of Birmingham, Publishers to the University, have issued very handsomely *Huxley Memorial Lectures to the University of Birmingham*, with an introduction by Sir Oliver Lodge, D.Sc., F.R.S. (5s. net). Nine Huxley Lectures have been delivered since their inauguration in 1904, but it has been found impossible to publish more than five of them. Yet these five make a goodly sized volume, and each one of them is a real contribution to knowledge. The first is an appreciation of Huxley as a man, by Sir Michael Foster. The second explains Huxley's attitude to Natural Selection, by Professor E. B. Poulton. The other three pass from Huxley and discuss some purely scientific problem —Rationalism and Science in Relation to Social Movements, by Professor Percy Gardner; Life and Consciousness, by Professor Henri Bergson; and Pleochroic Haloes, by Professor John Joly. The last lecture is usefully illustrated

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Mr. A. S. Morton's story of *Galloway and the Covenanters* (Paisley: Gardner; 7s. 6d. net) is at once a history of a great religious movement and a contribution to the local annals of an interesting neighbourhood. Perhaps Mr. Morton is more concerned with the neighbourhood than the movement. When he plunges into history he reads well; but often he passes through the stony and somewhat shallow waters of the local annalist, offering us such stones as lists of names for the bread of the imagination. Once and again, however, even amongst the names, he is arrested by a name that appeals to his own and our imagination powerfully enough to lift us out of the shallows. Such a name is that of Samuel Rutherford.

It is a book for which Galloway must be grateful. It is a book which the future historian of the Covenant and of Scotland will find indispensable.

Under the title of '*Ich Dien*,' the Rev. M. Persse Maturin, M.A., has published some 'Elementary Studies in the Life of Service' (Griffiths). There are six sermons or studies—The Inspiration of

Service, Obstacles to Service, Strength for Service, The Majesty of Service, Leading Others to Service, and Endurance in Service.

To the 'Every Age Library,' Mr. Kelly has added an edition of Mrs. Gaskell's *Mary Barton*, of George Eliot's *The Mill on the Floss*, and of Kingston's *Mark Seaworth*, together with a new edition of *The Citizen of To-morrow*, a volume of essays on Social subjects edited by the Rev. S. E. Keeble (1od. net each).

In 'The Westminster Version of the Sacred Scriptures,' the Epistles to the *Ephesians and Colossians* have been done by the Rev. Joseph Rickaby, S.J., and those to *Philemon and Philippians* by the Rev. Alban Goodier, S.J. (Longmans). No commentary, we should think, was ever published on the Pauline Epistles with fewer notes.

A book of prayers by the Rev. G. C. Binyon, M.A., originally published under the title of *Adveniat Regnum*, is now issued in a second edition by Messrs. Longmans under the title of *Prayers for the City of God* (2s. 6d. net). The volume contains Prayers for Personal Use; Prayers before, during, and after Communion; Intercessions for a Week; the Penitential Psalms; and other minor Prayers. The Prayers are chosen mostly from modern sources, such as Westcott, Elmslie, Kingsley, Adderley, Waggett. They are brief, varied, and to the point.

The Ven. Walter Stephen Moule, M.A., Principal of C.M.S. Training College, Ningpo, and Archdeacon in Chekiang, China, has published a large octavo volume under the title of *The Offerings made like unto the Son of God* (Longmans; 6s. net). The title is intended to cover an explanation, in the light of the Sacrifice of Christ, of all the great elements of the ancient Hebrew ritual. The book has been written for edification. Archdeacon Moule is a scholar, but he makes no account of scholarship. He is a preacher and teacher of the gospel; his whole heart is there. Accordingly he has deliberately ignored all that is known by the name of Higher Criticism. He has not answered it or any of it; he has ignored it. He takes the laws of Moses as they now stand and uses them for Christian instruction and growth in grace.

Has he any right to do this? His answer is that wherever the rites came from they have now their place in that Law, they have acquired Divine sanction, and have become part of the Divine system. They may have first belonged to Babylonian or other codes of law. But 'if we wish to understand their significance, we must study them in the place they now occupy, not in the position they held in heathen systems. The geological history of the stone in a quarry is a legitimate and interesting subject of enquiry, but it can throw little light on the place which a stone from that quarry occupies after the architect has shaped and fitted it into a building.'

But the final answer to the question is the result. If ignoration of the Higher Criticism and all its works brings out results that are good, good for the edifying of the Christian Church, that, says Mr. Moule, shows that the method also is good. And he moves unconcernedly but learnedly on to the end, making these dry bones live and propagate life beyond all conceiving.

Colonel G. A. Noyes of the Royal Artillery has published a translation of *Job* in the Hebrew rhythm (Luzac; 5s. net), the prose portions being omitted, as well as the Elihu episode. A specimen of the translation will give an idea of its success and worth. Take Job 19[23-27]:

v.[23] Oh! that my words were e'en now written down!
That they were in a book indited!
[24] With lead and pen of iron,
Graven on the rock for aye!
[25] But I know my redeemer lives;
On the dust he'll later stand;
[26] After this my skin's destroyed,
Rid of flesh I shall see God;
[27] See 'Him' for myself,
Mine eyes alone discern.

Within me my reins consume!

Sir J. G. Frazer takes a day off occasionally from the study of Religion, and edits English classics. His edition of *Cowper's Letters* in the 'Eversley' series is 'a possession for ever.' So now will be, and a dearer possession still, his selection from the *Essays of Joseph Addison* which Messrs. Macmillan have published in the same series (2 vols., 8s. net). A dearer possession; for in the *Cowper Letters* there is not the charm of the

Addison Essays, and in the editing of them there is nothing so exquisitely literary as the preface to these volumes. In that preface Sir J. G. Frazer pretends, with the delightful pretence of an Addisonian lover and in most humorous imitation of Addison's style, that he has paid a visit to Coverley Hall, has seen Sir Roger de Coverley's portrait, and has found a manuscript which tells the sad tale of Will Honeycomb's wedding.

Messrs. Macmillan have begun a re-issue of the *Dictionary of Political Economy*, edited by Sir R. H. Inglis Palgrave, F.R.S. (vol. i. A–E, 21s. net). The first edition of this volume was issued in 1901. This is scarcely a new edition, as the text does not appear to be altered. But the list of authors is brought up to date, and it is interesting to see how many of them, known in the first edition by their names and nothing else, have now attained to positions of honour and responsibility. This is excellent proof of the editor's ability. For the foremost thing, if not the first, in the editing of a dictionary is to choose the right men for the articles. That Sir R. H. Inglis Palgrave has not found it necessary to alter the arrangement of the book, or its individual articles, no doubt shows that he was equally successful throughout.

It is not a book to learn Economics from. No dictionary can be an elementary teacher. It is a work of reference. And it is one of the best works of reference that we have.

A single original suggestion is to the imaginative mind worth reams of repetition. In his book on *Economic Cycles: Their Law and Cause* (Macmillan; 8s. 6d. net), Professor H. L. Moore, of Columbia University, makes an original and most fertile suggestion for the study of Economics. It is well known that there is an ebb and flow in economic life, a regular alternation of energetic, buoyant activity with a spiritless, depressed, and uncertain drifting. What is the cause of this alternation of periods of activity and depression? What is its law? These are the fundamental problems of economic dynamics the solution of which is offered in this Essay. 'Economists formulated the law of diminishing returns in agriculture, and traced its all-pervasive influence in the production and distribution of the product of industry. The desideratum of economic dynamics at the present time is the discovery of a law that shall be to a changing society what the law of diminishing returns in agriculture is to a society in a comparatively static condition. Now it is proverbial that the farmer is at the mercy of the weather. If it be true that the explanation of economic cycles is to be found in the law of supply of agricultural products, it is surely wise in a study of rhythmic, economic changes to inquire whether the law of the changing supply of raw material is not associated with a law of changing weather. Is there a well-defined law of changing weather?'

That is the question which Professor Moore has set himself for answer. Its answer demands some difficult mathematical computing and some equally difficult economical reasoning. But the student of Economics will go through it all gladly and will be rewarded.

Three essays which are as timely as they are valuable are given together in a volume entitled *Germany in the Nineteenth Century* (Manchester: At the University Press; 3s. 6d. net). The essays are on (1) 'The History of Theology,' by A. S. Peake, D.D.; (2) 'The History of Philosophy,' by Bernard Bosanquet, LL.D.; and (3) 'The History of Music,' by F. Bonavia. Thus each essay has been written by a thorough scholar in his department, and each is long enough for the writer to give us a sufficiently thorough account of its subject.

Professor Peake's work is all of the best kind—not scholarship only, but true Christian scholarship—and he has not been happier at any time than he is in this essay. He has a clear vision of the whole field; he has the skill to see the essential and the influential; he is concerned about the spelling of a name; and he can characterize a man or a movement in the fewest and most illuminating words. All that is in the man he is, and all that is here.

We notice just one thing in the essay and we do so with satisfaction. It is the justice done to Schleiermacher. It is astonishing that Schleiermacher has had so little direct influence in this country when he had so much in his own. The opinion we now hear freely expressed is that we have known too much of German theology. No, we have known too little; that is the trouble. We have known only the notorious elements in it, and these have been the worst elements. If we had known it more we should have been less hurt by

it. Few men know it in its length and breadth better than Dr. Peake, and there is no one of our time who is more truly an English theologian.

The Methodist Book Concern has re-issued a small volume of *Week-Day Prayers*, by Mr. Christian F. Reisner (35 cents), which originally appeared in 1909. This is one of the prayers:

'We thank Thee, Lord Jesus, for springtime-green, and flowers. We thank Thee for nature's cheer. We thank Thee for health, earth's sweetest boon. We thank Thee for enriching sorrows. We thank Thee for home comforts and loves. We thank Thee for crosses that lead to glory-crowns. We thank Thee for the sheaves to be reaped, if we faint not.

'Keep us worry free. Smooth our anxiety wrinkles. Teach us how to work without friction. Put the smile of heart-joy on our faces. May we do our best, and leave the rest with Thee. Gladden us with the constant consciousness of being co-workers with Thee. Fit us to be mankind's servant. Make us good so that we can be good for something in the Kingdom. Send us out to-day, O King of kings, under Thine eye and orders. Amen.'

The same publishers issue *The Heart of Prayer*, by Charles W. McCormick (25 cents net), and *Two Beautiful Prayers from the Lips of Jesus*, by William Nathan Tobie (50 cents net). The latter is a devotional study of the Lord's Prayer and the Prayer of Intercession.

Three volumes have appeared in succession written by the Rev. R. L. Ottley, D.D., Professor of Pastoral Theology in the University of Oxford. The first is called *The Rule of Life and Love*; the second, *The Rule of Faith and Hope*; and the third, which has just been published, *The Rule of Work and Worship* (Robert Scott; 5s. net). As their titles tell, they go together. They are Dr. Ottley's answer to the ancient question, What is the chief end of man? The second volume, quite recently reviewed, is an exposition of the Apostles' Creed. The third is an exposition of the Lord's Prayer. It is an exposition so successfully combining scholarship with unction that it must take its place among the few outstanding and undying expositions of the Lord's Prayer. Certainly neither student of the Gospels nor preacher of the gospel can afford to disregard it. There is nowhere to be found (unless it has escaped our notice) a more persuasive proof of the reading, 'Deliver us from the evil *one*.'

Archdeacon Basil Wilberforce's latest volume of sermons appears in Mr. Elliot Stock's 'Purple' series (1s. 6d. net). The title is *Seeing God*. There are five sermons, each of which offers some form of encouragement to a 'personal recognition of Divine Love.'

A volume of *Household Prayers for Morning Family Use* has been prepared by C. S., and published by Mr. Elliot Stock (2s. net). There are prayers for every day of four weeks, and at the end a few for special occasions.

After serving the newspapers well in the silly season, dreams have become the serious study of the man of science and the philosopher. Under the title of *Dreams* (Fisher Unwin; 2s. 6d. net) there has been published a lecture by Professor Henri Bergson which he delivered before the 'Institut psychologique' on March 26, 1901, and which appeared in this excellent English translation first of all in *The Independent* of America in October 1913. Professor Bergson shows that dreams are as subject to scientific law as the path of a projectile, but their laws are as difficult to discover as those of the weather. Is there no prediction then? Certainly: when their laws are known you can predict the results as accurately as you can tell when and where a projectile will fall and what damage it will do.

A small book of *Maxims from the Writings of Mgr. Benson* has been added to the 'Angelus' series (Washbourne). The maxims are short. Here, by way of example, are three of them.

'There is no happiness in the world comparable to that of the experience known as conversion.'

'If a person's conscience tells him a certain religion is true, he's bound to follow it, whatever happens.'

'Talents are distributed unevenly, it is true: to one ten, and to another five; but each has one pound, all alike.'

As often as it is said that Ritschlianism has spent its force, a new book appears to prove that

with the Christian thinker it is the most moving system of theology in existence. It does not always move to admiration of course, but it moves. Two books on Ritschlianism are reviewed this month. One of them is entitled *Facts and Values: A Study of the Ritschlian Method*, by Guy Halliday, M.A., B.D. (Christophers; 5s. net). The scope is deliberately restricted. But it is restricted to the most important matter in the system. And the restriction gives the more scope for satisfactory treatment. Mr. Halliday knows Ritschlianism; and more than that, he knows theology and psychology. He is a considerate but penetrating critic. On the Ritschlian attitude to Mysticism, for example, he shows the good that the Ritschlians have done in insisting upon the importance of an historical revelation. 'At the same time,' he says, 'even if Ritschl be right in his epistemology, with its confinement of knowledge to purely subjective phenomena, he is dealing in his theory solely with the conscious personality, which is by no means the whole of that personality; nor are the laws of the ordinary surface life necessarily applicable to the whole, since this includes the region of the subconscious, of which the range is unknown to us, and the laws are still unformulated. Any metaphysic can only be the rough simplification for the working purposes of life of a portion of human experience. There is still left ample room for the recognition of other experiences than those which can be reduced to a place in this working plan.'

Conflict in Prayer.

By the Rev. Edward Shillito, M.A., Hampstead.

Conflict there must be to the end; in another order there will be rest, but not here; there is one glory of the terrestrial, it is the glory of battle. When the last enemy is destroyed, '*then* cometh the end.' It is time to close the roll of this human story,—the age of struggle over, the age of fruition begun. The believers in war as a 'redeeming task' suggest, even to readers who hate their teaching, that they have seized a vital truth; even von Bernhardi makes many of us lay him down with the wonder in our minds—what is the truth which eludes us and baffles us in all this blasphemy? If he is wrong where is he wrong? Surely he is not wrong if he teaches that struggle has its appointed place in all created life. Surely conflict is in the spirit of the place. It is the thing *this* life is good for; what peace is given is the peace of soldiers in the trenches when there is a lull in the battle.

The apostle as he looked over the range of this earthly scene saw the Saviour going forth to subdue His enemies; one foe after another falling before Him; the last enemy was destroyed, then—the End! Life on this plane had achieved its purpose; out of the smoke and the fire of the conflict a race had been disciplined to share in the Divine Life; till then, not peace but a sword!

The quest of mankind must be not for a cessation from conflict, but *for a new field of battle.* The future depends upon the possibility of this discovery; is it or is it not possible for struggle to be transferred to the spiritual plane? Is it possible that mankind may fight, no longer upon the fields of France or Russia, but upon the plains of the inner life, and to compete in art, in science, in literature, in music, in faith. It is a long way from such a transformation. But meanwhile believers in Christ have to learn the secret of that inner conflict? They will not leave their place in the material strife; but even as they fight as good soldiers in the many phases of struggle, open to-day, they are called to explore the possibilities of conflict in prayer—they are called to wrestle, to meet God face to face, to put energy and courage and presence of mind into their life of prayer. But it appears as though this battlefield were overgrown with flowers; and there is only a dim memory of old forgotten battles.

For at least a generation Christian thought has been shy of the interpretation of prayer as a struggle. The pressure of modern science made that position hard to hold. It was hard enough to vindicate any place for prayer, and only possible, so many imagined, if the wrestling and striving were abandoned.

Though the position for thought is easier, the