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Literature.

THE ITALIAN MYSTICS.

MR. EDWARD MASLIN HULME has translated into English *L'Italie Mystique*, written by M. Emile Gebhart, and has given it the title of *Mystics and Heretics in Italy* (Allen & Unwin; 12s. 6d. net).

Nicholas-Emile Gebhart (to give him his full name) was born in 1839 at Nancy, the old capital of Lorraine. He spent fourteen years as Assistant Professor of Foreign Literature in his native town, and then twenty-six years as Professor of Foreign Literature at the Sorbonne in Paris. He was elected to the French Academy in 1904, and died in 1908, his place in the Academy being taken by Poincairé. His chief books are a study of *Rabelais*, a work on *The Origins of the Renaissance*, *Mystic Italy*, and two appreciations—one of *Botticelli*, one of *Michelangelo*. He also wrote an historical novel, *Around a Tiara*, which was not successful.

'The first sight of him was disconcerting enough: a head quite round in shape, cheeks and neck fat and puffy; one would have sworn he was some Rabelaisian canon or monk. Only the small, lively and mobile eye, that was wont suddenly to light up, betrayed the mind that watched beneath this sleepy appearance, a mind that was curious, observant and amused with the things of life.'

Of the *Mystic Italy*, now translated, he says: 'I purpose in this book to describe the heroic period of that history. The first atttempts at heresy or schism, Arnold of Brescia, Joachim of Flora, Francis of Assisi and his religious creation. Frederic II. and the civilization of southern Italy, the revival of Joachimism in the institutions of Assisi, the militant work of the Holy See between the times of Innocent III. (1198–1216) and Boniface VIII. (1294–1303), will occupy our attention one after another. At the same time I shall indicate what part Italian faith played in the renovation of the arts and poetry, and what beam, sent forth by the great Christians of the twelfth and thirteenth centuries, rested on the cradle of Nicholas and John of Pisa, Giotto, Jacopone of Todi, and Dante.'

The book appears to be translated with affectionate care. The translator has had his difficulties: 'There is no English for Ronsard's *Mignonne, allons voir si la rose*; nor for his *Quand vous serez bien vieille, au soir, à la chandelle*; and there does not seem to be an equivalent in English for many passages in Gebhart's subtle and musical prose, every line of which has been as delicately pondered as though it were poetry.' But he has overcome. The translation is easy to read and evidently conveys the author's meaning.

The most original and interesting part is the chapter on the Emperor Frederic II. M. Gebhart has not solved the mystery surrounding that mysterious personality of the Middle Ages, but he has made him live. Even the Dante chapter has originality and vitality. With Dante, says M. Gebhart, 'the supreme sin, that which he punishes with crushing contempt, is not heresy, nor unbelief, which he has shown, by the very disdain and lofty countenance of the damned, to be superior to hell; it is *viltà*, the timid renunciation of active duty, devotion, and life, the cowardice of pope Celestine, more criminal than the treason of Judas.'

THE POETIC MIND.

The most sustained and systematic discussion of what poetry is and where it comes from that has been issued in our day is to be found in a volume entitled *The Poetic Mind* (Macmillan), written by Frederick Clarke Prescott, Professor of English in Cornell University. This is how the author himself explains the purpose of his book: 'I wish to attempt some further explanation of poetic vision, of the poetic imagination and poetic creation, of the poetic madness, and of the prophetic nature and function of poetry. I intend, however, not so much to present any novel theories of my own on these subjects, as to bring together and systematize views which have long been held in regard to poetry—which have been expressed, often figuratively and obscurely, by the poets themselves, in various ages and in many books—which, therefore, have remained scattered and, to have their full value, must be brought together from a wide reading of literature—which must be interpreted and correlated, often indeed translated from the language of poetry to that of prose.'

'In proceeding thus,' he continues, 'I shall

have often to quote at length from these sources; and I beg the reader not merely to pardon the constant quotation, but to attend particularly to the quotations as the best possible evidence and as more authoritative and usually more important than the text.'

Should that statement suggest to any one that the book is a collection of quotations, the suggestion may be dismissed. Professor Prescott has written the book himself. The quotations are not too numerous, and they are always illustrative, solely illustrative, of his writing.

Professor Prescott's fundamental idea is that poetry is beyond the control of the poet. It is outside his will, and even his consciousness, as surely as his dreams are. Indeed there is a close affinity between the poet and the dreamer. 'Poets are often, if not always, great dreamers, whether by night or by day. Goethe, Blake, Lamb, Coleridge, De Quincey, and many others recount vivid, beautiful, or horrible dream experiences, sometimes in sleep, sometimes in waking, often ambiguous between the two. This suggests that poetry and dreams are products of the same imaginative operation. Tolstoi in his Souvenirs writes of lying warm in bed and "losing himself in delicious dreams and recollections." He looks fixedly at the fold in the counterpane and sees before him his sweetheart, as clearly as when he left her an hour before. "In imagination," he says, "I talked with her, and this conversation, though entirely lacking in sense, at least gave me indescribable pleasure, because it was filled with affectionate *thee's* and *thou's*. These dreams were so distinct that the pleasurable emotions prevented my sleeping," etc. The "dreams" then were in waking, but they might easily have been continued in sleep, and whether true dreams or only reverie or vision, they might equally serve as material for a scene in fiction. Thus reverie often runs into dream and dream encroaches on waking life. Poe confused the experiences of sleep and waking: "The realities of the world affected me as visions, and as visions only, while the wild ideas of the land of dreams became, in turn,—not the material of my everyday existence,—but in very deed that existence solely and in itself." "To dream," he says, "has been the business of my life." Such cases, of which there are many, lead Chabaneix to suppose that the poet is one in whom the dream state obtrudes anomalously into waking life. It would be better, however, in my opinion, to regard both dream and waking vision as the products of the same mental operation occurring naturally and indifferently in either sleep or waking.'

Is there, then, nothing in the poet himself that gives origin or even opening to the poem? Yes. There is desire. It is so with dreams. 'At any rate I have no doubt that Freud is right when properly understood; at least—the conclusion need go no farther than this for the present purpose—that the great majority of dreams are open or concealed expressions of the desires. Apart from the evidence adduced by the psychologists I should take this view from my own observation, and from evidence in language and literature. In language to realize one's widest dream is to obtain one's fondest wish. In literature dreams are oftenest of the type of Isaiah: "It shall even be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh and, behold, he is faint, and his soul hath appetite." The following is typical in English literature:

The wery hunter, sleping in his bed,
To wode ayein his mynde goth anoon;
The Juge dremeth how his plees ben sped;
The carter dremeth how his cartes goon;
The rich of gold; the knight fight with his foon;
The seke met [dreams] he drinketh of the tonne;
The lover met he hath his lady wonne.'

It is so with poetry. 'Convincing as evidence are many poems of which the following sonnet by Alice Meynell is a type. If in this the reader will observe carefully how the desire, impeded from action, leads to the dream (as also to the poem itself) he will fix a relation which is illustrated again and again in literature.

I must not think of thee; and tired yet strong,
I shun the love that lurks in all delight—
The love of thee—and in the blue of Heaven's height,
And in the dearest passage of a song.
Oh, just beyond the sweetest thoughts that throng
This breast, the thought of thee waits hidden yet bright;
But it must never, never come in sight;
I must stop short of thee the whole day long.

But when sleep comes to close each difficult day,
When night gives pause to the long watch I keep,
And all my bonds I needs must loose apart,
Must doff my will as raiment lay away,—
With the first dream that comes with the first sleep,
I run, I run, I am gathered to thy heart.'

THE NEW TESTAMENT.

A valuable book on the New Testament has been published by Messrs. Methuen. The author is the Rev. G. W. Wade, D.D., Senior Tutor of St. David's College, Lampeter. Dr. Wade's scholarship is already widely recognized on account of his articles in the Dictionaries and his book on the Old Testament. This book is meant to follow the Old Testament book. Its title is *New Testament History* (18s. net), just as the title of the other was 'Old Testament History.'

But it is a much larger and a much more important book. It is divided into three parts. The first part introduces the History by giving an account of the topography of Palestine, the Roman Empire—its provincial system and the conditions in the Empire conducive to the diffusion of Christianity, the Jewish institutions, and the prevailing ideas and methods of Jewish historians.

In the second part we reach the text of the New Testament writings, and are furnished with a full and minute description of the present state, first of textual, and then of documentary, criticism—in other words, of the Lower and the Higher Criticism.

The third part is the history proper. After a preliminary note on the chronology (which fills ten pages), we have the ministry of Jesus according to the earliest sources, followed by an additional note on His ministry according to the Fourth Gospel, then the History of the Church in the Apostolic Age, and, last of all, a long section on theological development in the New Testament, the development being traced separately through the teaching of Jesus, the teaching of the Primitive Church, the teaching of Revelation, the teaching of St. Paul, the teaching of Hebrews, and the teaching of the Johannine Writings.

The book contains, further, ten maps and plans and a carefully compiled index.

Is all this only a catalogue of contents? Only so could any idea be conveyed of what this book is. And it is enough. We know that Dr. Wade is thoroughly furnished for such work as this. We know that his ability and his industry keep step. We know that he writes clearly. We know that it is to-day's (if not to-morrow's) attitude that we shall find adopted in his book. And all we need do now is to give an example. This is what he says on a matter much discussed at the moment:

'In forming a judgment upon the qualities of *Acts* as a history, a recognition of these exceptional merits of St. Luke must be qualified by considerations in part affecting generally writers of his time and race, and in part peculiar to him as an individual author. In the first place, he was very tolerant of inconsistencies in what he wrote, and allowed discrepancies, sometimes slight, but at other times of more importance, to exist side by side; he was not very critical of the materials at his disposal, or exacting in his estimate of evidence; and he was much attracted by stories of the marvellous. And secondly, in composing his history, he did not view his subject from a detached standpoint and in a dispassionate spirit, but he was inspired by the desire to commend a cause in which he was deeply interested, and with some of the leaders of which he had been closely associated; and he was consequently subject to the temptation of putting upon what he included in his work as favourable a colouring as possible.'

THE ROMAN CHURCH AND THE OLD TESTAMENT.

The Rev. Cuthbert Lattey, S.J., has edited a volume of essays by Fathers of the Society of Jesus on *Moses and the Law* (Griffiths; 3s. 6d. net). The contributors are unknown to us, but they may be well known within their own Communion. In any case they seem to be competent. But they are hampered. They are hampered by the Biblical Commission of 1909. And they feel it. The very first of them makes this confession: 'It need hardly be said that we have no desire to put forward anything that is not in entire accord with the decisions there arrived at.' But for the Commission it is clear that we should have had something on 'the Days of Genesis' more in accordance with scholarship. Mr. Lattey himself throws the results of modern criticism of the Old Testament

to the owls—and can go forward with more equanimity.

But the writer of the article on the Flood finds himself in serious difficulties. 'Scripture does not, then, require the whole world to have been covered by the Flood. We can interpret Genesis easily to mean a partial Flood. It must be admitted that the Fathers suppose the former, but their consensus here is not Tradition in the strict sense. On this point we cannot do better than quote from the admirable commentary on Genesis published in 1910 by the learned Capuchin, Father Hetzenauer, Professor of Exegesis at the Papal Seminary of St. Apollinaris, Rome (pp. 169, 170). We translate from the Latin:

'It is true that the Fathers, theologians, and exegetes of the Church, up to the seventeenth century, commonly taught the geographical universality of the Flood; but their doctrine on this point is not Tradition in the strict sense. We must carefully distinguish. If the Fathers teach anything with a unanimous consensus, and, moreover, *as belonging to faith or morals* (Leo XIII.), or if, directly or indirectly, they put forward the explanations which they give *as the sense of the Church*, then their unanimous consensus shows the true Tradition of the Church and the true sense of the Bible, and is binding upon all Catholic exegetes. But if they explain some passage of the Bible with, it is true, a unanimous consensus, but neither directly nor indirectly put forward this explanation as the sense of the Church, then we have the common opinion of the teachers of those times, but not Tradition in the strict sense. And we can desert such a private opinion of the Fathers, theologians, and exegetes, as Leo XIII. and Pius X. show us. Now, the Fathers, neither directly nor indirectly, put forward the geographical universality of the Flood as the sense of the Church, or as a doctrine of faith or morals; therefore Tradition in the strict sense does not teach this universality.'

PALESTINE.

A book for children is a book for parents. So nearly always. So certainly when the writer is Miss Gertrude Hollis. For the gift of charm is hers. And charm in writing is more than charm in manner, since so many more are pleased by it.

Miss Hollis has written a book on Palestine. She calls it (for titles are now scarce) *The Land of the Incarnation* (Wells Gardner; 5s.). It contains a history of the land and an account of its people. The history is carried down to the Great War. The people too are described to date. Thus in Jerusalem to-day:

'Perhaps we may meet a man with thick long hair like a woman, dressed in a straight black garment, and wearing a tall, straight black hat with a brim at the top. He is a priest of the Greek Church, and also, if his hat has the brim, a monk from one of the monasteries. Another man in a rough brown cassock, with a cream-coloured cord round his waist, and sandals on his feet, is one of the Franciscan friars, who take care of the Holy Places, perhaps an Italian or Spaniard.

'There are, perhaps, three women wearing their veils quite differently, and another who does not wear a veil at all. This one, whose face is quite covered, is a Syrian Mohammedan; the one with both eyes visible, and a curious uncomfortable-looking metal tube down the nose, is an Egyptian; and the one who has only one of her eyes in sight must be a Druse with a secret religion. The unveiled woman must be a Jew or a Christian.

'The boy in the striped blanket kind of cloak, with the thick ruff round his neck, bare arms and legs, and perhaps a whistle made of a reed in his hand, is a shepherd who looks just as David looked when Samuel called him to be king of Israel; and the man in the same shaped cloak, covered with fish-scales, is getting his living on the Sea of Galilee just as the Apostles did in the time of our Lord.'

Professor John Dewey has written an Introduction to Social Psychology under the title of *Human Nature and Conduct* (Allen & Unwin; 10s. 6d. net). Professor Dewey is the head of the Pragmatists, and he never writes without commending Pragmatism. Here we have it most manifestly at the end. 'Morals is connected with actualities of existence, not with ideals, ends and obligations independent of concrete actualities. The facts upon which it depends are those which arise out of active connections of human beings with one another, the consequences of their mutually intertwined activities in the life of desire, belief, judgment, satisfaction and dissatisfaction.'

Now pragmatism certainly gives him the opportunity of deciding between the claims of individual and social ethics. For there are two schools at present of social reform. 'One bases itself upon the notion of a morality which springs from an inner freedom, something mysteriously cooped up within personality. It asserts that the only way to change institutions is for men to purify their own hearts, and that when this has been accomplished, change of institutions will follow of itself. The other school denies the existence of any such inner power, and in so doing conceives that it has denied all moral freedom. It says that men are made what they are by the forces of the environment, that human nature is purely malleable, and that till institutions are changed, nothing can be done. Clearly this leaves the outcome as hopeless as does an appeal to an inner rectitude and benevolence. For it provides no leverage for change of environment. It throws us back upon accident, usually disguised as a necessary law of history or evolution, and trusts to some violent change, symbolized by civil war, to usher in an abrupt millennium. There is an alternative to being penned in between these two theories. We can recognize that all conduct is *interaction* between elements of human nature and the environment, natural and social. Then we shall see that progress proceeds in two ways, and that freedom is found in that kind of interaction which maintains an environment in which human desire and choice count for something. There are in truth forces in man as well as without him. While they are infinitely frail in comparison with exterior forces, yet they may have the support of a foreseeing and contriving intelligence. When we look at the problem as one of an adjustment to be intelligently attained, the issue shifts from within personality to an engineering issue, the establishment of arts of education and social guidance.'

Those two quotations give us the 'hang' of the book. But there are many other good things in it well expressed. In particular there is a comparison between Epicureanism and Utilitarianism, very telling and very true.

How are you to occupy your Girl Guides of an evening? *Friends of all the World* (C.M.S.; 1s. net) will instruct you. The author is Mar-La T. Foster.

Professor George Jackson, B.A., D.D., has been in the habit of contributing an article every fortnight to the *Manchester Guardian*. He has now published a selection from these articles. The title of the book is *Reasonable Religion* (James Clarke & Co.; 6s. net).

Reasonable religion is not the opposite of mystical religion. It is religion that can be offered to the average man, the average reader of the *Manchester Guardian*. And it is religion. Dr. Jackson is as sound on 'the fundamentals' as a Scottish theologian—for whom, by the way, he has much respect; one part of the volume is given to his praise. Thought and language — all is modern. We see now, if never clearly before, that a man may be a Modernist and yet believe heartily in the deity of Christ and in the resurrection from the dead on the third day.

Professor Jackson must allow us to break a lance with him over A. B. Davidson. After quoting something from Denney, he says: 'It is doubtful if Davidson could have ever said that; it is doubtful, indeed, if he would have thought the better of himself for being able to say it. It was as natural for him to be cautious as it was for Denney to be frank. All through the great controversy in which Robertson Smith was the central figure he did no more to save his brilliant pupil from the wolves than cast for him a silent vote. Perhaps, as Dr. Strahan suggests, he was repelled by Smith's pugnacity and what he thought his lack of the pastoral instinct. And of course candour like Denney's has its perils, but it has also its exceeding great rewards.'

Now that (let us say it emphatically) is all wrong. Davidson was *incapable* of being moved from the right way by such considerations. He certainly did not think of Robertson Smith's pugnacity or pastoral instinct, and he certainly did not think of himself. He considered only how the truth could best be served. And he served it. He served it better than Robertson Smith or Denney. It is to him that the Old Testament owes the great interest that it has had for our generation; it is to him that we owe our understanding of it.

The book is very readable, and the reading is very profitable. Direct the attention of other editors to this feature of the *Manchester Guardian*. And congratulate the people of Manchester.

We have already had a quotation from *More Trivia* (Constable; 6s. net). It is, you remember, Mr. Logan Pearsall Smith's new book, successor to 'Trivia' the successful. But what is it? It is a treatise on the art of pleasing. It is an encouragement to go through life smiling.

Dr. Lynn Harold Hough has brought together a volume of papers. The first and best is his inaugural address as Professor of Historical Theology in Garrett Biblical Institute. Its subject is 'The Approach to Life through History,' and it gives the book its title *Life and History* (Doran). In the second paper there is a good description of the art of interpretation; and a distinction is drawn between interpretation and research. Thereafter the preacher dominates the book, although between 'Making Theology Live' and 'The Genius of John Kelman' comes 'Dante and his Century.' It is all very pleasant.

Dr. Charles E. Erdman, Professor of Practical Theology in the Princeton Theological Seminary, has made a fine attempt to reconcile the pre- and the post-millenarians, by assuring them that the date and manner of the Second Coming are of little consequence: the important thing is the fact of the Return. The title is *The Return of Christ* (Doran; $1 net). The book is introduced by Dr. J. Stuart Holden, who says that the author's standpoint and consequent views are identical with his own.

It is a lucid, reasonable, evangelical book. One word only: Is not the presence and work of the Holy Spirit in the Church somewhat left out of account? Dr. Stuart Holden says: 'No permanent peace, no brotherhood of man, ever can be established by force of arms or skill of diplomacy. The coming of Christ himself is the only hope for his people.' Is there not a third alternative?

The purpose of Professor Max L. Margolis in *The Hebrew Scriptures in the Making* (Philadelphia: Jewish Publication Society) seems to be to commend to his Jewish readers the critical study of the Old Testament. In any case that is what he does. And he does it with much tact as well as learning.

Dr. Wallace E. Caldwell, Instructor in History in Columbia University, has written a history of peace and war in Greece. The title is *Hellenic Conceptions of Peace* (P. S. King & Son; 5s.). It is a history of ideas, but the ideas are illustrated by the facts. We have the familiar story of the Peloponnesian War, for example, retold, with a new thought in our mind—how it taught the Athenians the evils of war, the blessings of peace. And we have the ideas of the great writers, ideas which they themselves formed, on the events that were happening. Sophocles 'pointed out the evil effects for the state, since war took the best of the young men and left the weaklings. "The well-born and the good Ares loves to snatch, while he who is bold in tongue, fleeing from danger, is free from harm, for Ares careth not for the coward."' Herodotus in one short sentence 'delivered a terrible condemnation of war. "Since in war fathers bury their sons, while in peace sons bury their fathers, no one is so senseless as to choose war in place of peace."' Aristophanes wrote a whole Play about Peace. Think, he said:

> Think of all the thousand pleasures,
> Comrades, which to Peace we owe,
> All the life of ease and comfort
> Which she gave us long ago:
> Figs and olives, vines and myrtles,
> Luscious fruits, preserved and dried,
> Banks of fragrant violets, blowing
> By the crystal fountain-side;
> Scenes for which our hearts are yearning,
> Joys that we have missed so long—
> Comrades, here is Peace returning,
> Greet her back with dance and song.

A clear, simple, orderly introduction to the study of Economics has been written by L. Southerns, M.A., B.Sc., Wh.Sch. It has been published by the Labour Publishing Company (Tavistock Square) under the title of *Physical Economics* (2s. 6d.). It is not a book for the schoolroom. It does not contain facts to be crammed, but principles to be pondered. And it takes some pondering. All the same it is an introduction to Economics, more true, more practical in the end, than all the school-books taken together.

A Bibliography of Religion (mainly Avestan and Vedic) has been prepared by Jamshedji E.

Saklatwalla (Luzac; 4s. net). There are not a few misprints in it. A bad example is:

'Hastings, J. Editor the Encyclopedia of Religion and Ethics, 13 vols., Edinburgh 1908–1907. (refer variousarheles on Oriental Religions).'

There are, of course, many omissions, and there are some useless inclusions, such as:

'Guthrie, Thomas. Studies of Character from the Old Testament. (I and II Series.)'

But withal the book deserves the attention of scholars, and the author deserves the hearty thanks of students. Another edition (which is likely to be called for) will correct the errors and supply the most necessary of the omissions. The form in which it is published is attractive.

In *The Fisher-Folk of Buchan*, by Mr. John McGibbon (Marshall Brothers; 4s. 6d. net), we have 'things as they really are in a Scotch fishing town.' The town is Peterhead. Surely the book will be well read there, for there is no disguise, probably not even the change of a name. But it is as kindly as it is true, and no offence will be taken. Here is a scene oft witnessed and worth witnessing often. 'In Jeems Turner's old hall, that is now occupied by the Salvation Army, another meeting of the same free and easy character is in progress. The crowd of men and women who pack themselves into that building is tremendous, and often they will overflow from the hall on to the stairs, glad if they can get a peep inside and hear what is going on. This is also an open meeting for anyone who cares to speak or sing, or pray. The swinging sea-hymns that the fisher-folk are so fond of singing, with the rollicking chorus that every one can join in with, are being sung with all their heart and soul. Such grand old hymns as "Rescue the perishing, care for the dying," or one that has a chorus like "Pull for the shore, sailor, pull for the shore," are caught up and sung over and over again. As the testimonies and singing are open to all, old and young throw themselves into these exercises with so much enthusiasm that there is scarcely time for all to speak who would like to. Orthodox people might say that to their taste it lacked solemnity, but our fisher-folk know when to be free, and when to be solemn, and their reply to any such criticism would be, "Man, it's graund; where the speerit o' the Lord is there is leeberty."'

Mr. David Baron, who is of Jewish race, has written a book on *The Servant of Jehovah* (Morgan & Scott; 5s. net). It is a valuable book. With all the commentaries in existence there is room for it. Mr. Baron holds firmly by the prophetic reference to a single vicarious sufferer and the complete fulfilment in Jesus the Christ. He quotes effectively from the early Jewish commentators, none of whom ever thought of the nation as the Suffering Servant till Rashi came and made that welcome suggestion.

Why God became Man (Sands; 3s. 6d. net) is the title (with apologies to Anselm) which the Rev. Leslie J. Walker, S.J., M.A., has chosen for a book which is more than an argument for the Incarnation. It is an answer to Job's cry, 'Oh, that I knew where I might find him.' Mr. Walker's answer finally is, 'in the Church.' But he reaches that final answer after an interesting account of the cry itself, its origin, its universality, and then of the answer to it in the Synoptic Gospels, in John, and by the ministration of the Spirit. As the Spirit is given to the Church, it is there and there only that the human cry finds its satisfaction.

To the S.P.C.K. 'Texts for Students' add now *An English Translation of the So-called Second Epistle of Clement to the Corinthians* (6d.).

The *Psalterium iuxta Hebraeos Hieronymi* has been edited, with Introduction and Apparatus Criticus, by J. M. Harden, B.D., LL.D., Trinity College, Dublin (S.P.C.K.; 10s. net).

In the Introduction Dr. Harden tells the story of this Psalter, fully and lucidly. A text of the Hebrew Psalter, with the title *Psalterium iuxta Hebraeos Hieronymi*, was edited by P. A. de Lagarde in 1874, but it is now very scarce. Four editions besides Lagarde's appeared in the nineteenth century, one of them edited by Nestle of Tübingen. Dr. Harden has a poor opinion of this edition; he calls it a piece of patchwork. But all Nestle's work was of the finest scholarship. His Psalter was, like his Greek New Testament, a 'resultant' edition.

Dr. Harden has formed his own text after

consulting previous editions and collecting available manuscripts. He gives a list of the manuscripts collated. He says: 'The present is the first edition of the Hebrew Psalter to the text of which the evidence of any of the British manuscripts has contributed. Doubtless in it there will be found mistakes, due not only to errors of judgment, but also to those inaccuracies which seem almost inevitable when so many variants have to be dealt with and chronicled. The evidence, however, on which the text is based is before the reader in the notes. This at least will, it is hoped, be some contribution to the study of the *Psalterium iuxta Hebraeos Hieronymi*.'

Mr. Philip Whitwell Wilson has been in the United States of America studying the working of the laws against alcohol. Now 'P. W. W.' is the incarnation of honesty. What he sees he says he sees: what he says may be safely said after him. He has gathered the results of his observations into a book, which may be accepted as entirely reliable. Its title is *After Two Years* (United Kingdom Alliance; 6d.).

In New York he witnessed a 'wet' parade day. The parade 'was attended by about 15,000 persons in a city of six millions, which includes one-third Jews, an immense Irish, German, and Italian population, and, of course, Tammany Hall. The banners were stirring:

'"Use a little wine for thy stomach's sake."

'"God turned water into wine at Cana. The hypocrites turned wine into water in Congress. Where do we get off?"

'"How does it feel to be a criminal? Ask Dad —he knows."

'The Italians carried a picture of the Last Supper by Leonarda da Vinci, and Cromwell as a brewer was invoked. But the occasion was a funeral. It meant that "John Barleycorn," as they call him, was dead.'

He was much struck with the complete absence of drink on the railways. 'It is really no use for bishops, deans, and vicars of the Episcopal Church in England to talk about liquor as if it were a virtue. In all my travel I have never seen a woman insulted and never seen a man the worse for drink.'

A Communion Meditation.

By the Reverend Arthur J. Gossip, M.A., Aberdeen.

'This is the day of the Lord's own contriving. Let us be glad and rejoice in it. O Lord, save us, we pray. O Lord, prosper us, we pray.'—Ps $118^{24.25}$.

This is a day of the Lord's own contriving, which an infinitude of Divine love and thoughtfulness and grace has alone made possible. And therefore, in the first place, now that this bend in the road has brought us within sight of Calvary, let us stand still awhile and look, until we grasp and feel again the wonder and amazement of the facts that meet us here.

Mrs. Meynell has a little poem, which Ruskin, in a reckless burst of too exuberant enthusiasm, once termed the finest thing in modern poetry, in which she stands and, dallying with an ordinary daisy in her hand, peers, as through a window, far out into mysteries inscrutable to us; muses and dreams of all that lies behind that common weed, all that went to the making of it, all that had to be in order that it might exist—stands, all at once dwarfed, abashed, humbled, in a world suddenly grown awesome.

> O daisy mine, what will it be to look
> From God's side even of such a simple thing!

Was that the mood of this old singer of the long ago? Perhaps he had come up to the Temple as so often before, by the well-known road that he had traversed scores of times, nodding to the usual faces on the way; and, standing in the accustomed place, had seen and heard the daily service move on through its customary stately ritual, perhaps dully enough, with a mind atrophied by long familiarity; perhaps really accepting the gifts offered—God's strange affection for us, God's eager forgiveness, God's stubborn faith in those who have failed Him so often and so signally, God's queer belief that even yet things can be