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THE
LONDON QUARTERLY REVIEW

JANUARY 1911

THE DRYAD IN THE TREE

The Aims and Methods of Nature Study. By JOHN RENNIE, D.Sc. (London: W. B. Clive. 1910.)

The Book of Nature Study. Edited by Prof. J. BRETLAND FARMER. 6 vols. (London: Caxton Publishing Company.)

The Nature Book. 2 vols. (London: Cassell & Co., Ltd., 1910.)

The Young People's Nature Study Book. By Rev. S. N. SEDGWICK, M.A. (London: Kelly. 1909.)

The Flowers and their Story. By HILDERIC FRIEND. (London: Kelly.)

AFFORESTATION may not be a pretty word, but there is a wholesome ring about it, and it denotes a kind of ideal that seems to commend itself markedly to the temper of our times. Afforestation is practical, it is constructive, it suggests the opposite of what is called 'Land-skinning,' it implies working for posterity, it includes a thought of health as well as of wealth. In wise hands, afforestation might even mean more beauty in our country sides, and—without discussing the matter further—we may take for granted that in manifold ways it would make for human welfare. The object of this paper is in part to suggest that even more important for human welfare than

the culture of woods is the culture of the habit of seeing the Dryad in the Tree. Of course, one cannot see Dryads if there are no trees; on the other hand, the forest does not find its highest value until the Dryads are seen peeping from among the branches. We shall not have to mention forests again, and we have not much to say concerning trees; our aim is to emphasize the part that Nature plays in developing men of feeling and emotion—artists in some form or other.

The School of Nature

Historical inquiry shows that in the culture of the mood which dominates the man of feeling, there have been two great schools—human life itself and Nature. It is evident that without schooling in the human drama, with its joys and sorrows, achievements and failures, Man would have made much less of Nature. One may go further and say that without age-long schooling in the Humanities, Man would have made much less of Nature. On the other hand, from the first till to-day schooling in Nature has deepened humane feeling, as many of the poets have confessed. Our general theory is this: Man was cradled in Nature and brought up in close contact with Nature, and the influences of Nature have supplied the raw materials of perhaps half the poetry and art in the world. From what we know of language and literature, religion and rites, and from what may be seen still among simple peoples, it seems certain that the influences of Nature took a very firm grip of Man in the making. Very largely, perhaps, in a half-conscious way, just as in our own childhood, but none the less firmly. The poet tells us of the child who went forth every day, and what the child saw became part of him for a day, or for years, or for stretching cycles of years; and what is true of the individual has been equally true of the race.

Fundamental Impressions of Nature

What, then, may be the fundamental impressions of Nature that have furnished the raw materials of poetry? It is difficult to believe that the impressions borne in on our early ancestors were *essentially* different from those that come to us, though the particular form and colour of the impression must vary from age to age. A rational wonder in the contemplation of Nature has a thousand and one objects, and these appeal with diverse strengths to different individuals—the grandeur of the star-strewn sky, the mystery of the mountains, the sea eternally new, the way of the eagle in the air, the meanest flower that blows, the look in a dog's eyes. It is unnecessary to expatiate on this manifold wonder of the world, but it is interesting to inquire into the *essential* impressions that it makes on man, and it seems that these are not very numerous. When we reflect on this in the silence of a starry night, or in the bewilderment of a storm, or in the detachment of mid-ocean, or with the exalted feeling produced by climbing to a great height, and inquire into the elements that contribute to the complex feeling of Wonder, we may recognize some such as the following. First, there comes to us a sense of the world-δύναμις—of the powers that make our whole solar system travel in space toward an unknown goal, that keep our earth together and whirling round the sun, that sway the tides and rule the winds, that mould the dewdrop and build the crystal, that clothe the lily and give us energy for every movement and every thought—in short, that keep the whole system of things agoing. Looking at radium-containing rock and the like with modern spectacles, we get a glimpse of the powers—like chained genii—that may be imprisoned in the apparently inert dust. There comes to some of us, even more vividly, a sense of the power of life,—so omnipotent, so abundant, so insurgent. 'The narrowest hinge in my hand puts to scorn all machinery'; a fire-fly is a much more economical light-

producer than an arc-lamp; a fish is a far more efficient engine than those that move the *Olympic* recently launched at Belfast; and a pinch of microbes could kill all of us in a few hours.

Secondly, there comes to us a feeling of the immensities. It was a red-letter day in our childhood when we first saw over the hills and far away—strath beyond strath, and then the sea; and the simple, open mind has always been impressed with the 'bigness' of Nature, with the apparently boundless and unfathomable sea, by the apparently unending plains, by the mountains whose tops are lost in the clouds, by the expanse of the heavens. And even when we take the sternest modern science for our pilot—precise and cautious to a degree—we cannot help feeling that we are sailing in a practically infinite ocean; for leagues and leagues beyond there is always more sea.

Thirdly, there comes a sense of pervading order. Probably this began to grow at the very dawn of human reason —when man first discovered the year with its object-lesson of regularly recurrent sequences, and it has been growing ever since. Doubtless the early forms that this perception of order took referred to somewhat obvious uniformities; but is there any essential difference between realizing the orderliness of moons and tides, of seasons and migrations, and discovering Bode's law of the relations of the planets, or Mendeleeff's 'Periodic Law' of the relations of the atomic weights of the chemical elements?

Fourthly, there comes to us a feeling of the universal flux, in spite of which order persists. As Heraclitus said, *πάντα ῥεῖ*, all things are in flux. 'The rain falls; the springs are fed; the streams are filled and flow to the sea; the mist rises from the deep and the clouds are formed, which break again on the mountain side. The plant captures air, water, and salts, and, with the sun's aid, builds them up by vital alchemy into the bread of life, incorporating this into itself. The animal eats the plant, and a new

incarnation begins. All flesh is grass. The animal becomes part of another animal, and the re-incarnation continues.' The silver cord of the bundle of life is loosed, and earth returns to earth. The microbes of decay break down the dead, and there is a return to air and water and salts. All things flow. It may be that the old naturalists had not the vivid modern conception of *the circulation of matter*, but the essential idea was certainly ancient.

Perhaps we have said enough to illustrate this part of our simple argument, that there are certain inevitable and fundamental impressions borne in on man by Nature—impressions which are always becoming deeper and more subtle, which have not, however, changed in their essential character since ancient days—the impression of power, of immensity, of order, and of flux. These are probably the most widespread fundamental impressions, but every open-eyed observer to-day has doubtless others which have meant much to him both in the way of stimulus and of mental furniture.

There is the impression of manifoldness. Star differs from star in glory; every mountain, every stream, has its individuality; there are over eighty different kinds of elements; the number of minerals is legion; there are four hundred and forty-two species of birds in the small islands of Great Britain and Ireland; and there is many a class of animals that has far more different species than we can see of stars on a clear night.

An allied impression is that of intricacy. 'The simplest organism we know is far more complex than the constitution of the United States.' The body of an ant is many times more visibly intricate than a steam-engine; its brain, as Darwin said, is perhaps the most marvellous speck of matter in the universe. They say that the behaviour of hydrogen gas makes it necessary to suppose that an atom of it must have a constitution as complex as a constellation, with about eight hundred separate parts.

Another impression of a basal sort is that the world is a network of inter-relations. Nature is a vast system of linkages. There is a correlation of organisms in Nature comparable to the correlation of organs in our body. There is a web of life. Earthworms are connected with the world's wheat supply, and cats with the clover crop, and rats with plague, and ivory-backed hair-brushes with atrocities in the Congo. The face of Nature is like the surface of a gently flowing stream, where hundreds of dimpling circles touch and influence one another in an intricate complexity of action and reaction beyond the ken of the wisest.

It seems to us, however, that these impressions of manifoldness, of intricacy, of inter-relatedness are relatively modern, as is also a sense of the crowning wonder of the world that the succession of events has been progressive. What we more or less dimly discern in the long past is not like the succession of patterns in a kaleidoscope; it is rather like the sequence of stages in the individual development of a plant or an animal—stages whose meaning is disclosed more and more fully as the development goes on. It is not a phantasmagoric procession that the history of animate Nature reveals; it is a drama. As Lotze said, there is the unity of an onward-advancing melody.

Nature More than a Mirror

Before we go further, two brief notes must be interpolated. (*a*) It may appear strange not to include, among the fundamental impressions of Nature, a sense of the universal beauty of all natural objects—*universal beauty* except where man has left the mark of his fingers on prize pigs, hypertrophied flowers, and disfigured landscape. But we have done so deliberately, partly because of the extreme difficulty of discussing aesthetic emotion, but mainly because the impression of all-pervading beauty is of a different order from those which we have been discussing. The aesthetic emotion

that attends the contemplation of the outer world seems to us in essence a natural reflex, varying of course in intensity and complexity according to the character and culture of the 'receptor,' to use the physiologist's convenient term. But while this feeling of beauty is one of man's most precious possessions—a joy for ever—it does not seem commensurate with the intellectual impressions that we have been discussing. It often accompanies them, however, giving them warmth and colour.

(*b*) Our other note is one of protest against the not uncommon view that Nature is man's creation. We are told that what we see in nature depends on the arts that have influenced us, that Nature has no suggestions of her own, that Wordsworth found in stones the sermons he had himself hidden there. It is indeed the function of Art to read into Nature, and it is difficult indeed to free science from anthropomorphism; but as scientific inquirers we cannot for a moment admit the extreme forms of subjectivism. What we call a scientific result or impression is not one that may be accepted or rejected, that depends on a mood, that is in any way individual; it must stand the criterion of verifiability by all normal intelligences. No doubt science only gets at fractions of reality, no doubt it works with formulae and intellectual counters; all that is admitted; but scientific conclusions must be at least a trustworthy index to what really happens, since we can use them as a basis of safe prophecy. Our point may be illustrated by referring to the familiar but astounding fact that, given three good observations of a comet, we can prophesy with absolute certainty when it will return.

Nature-study in the True Sense

To continue. If there be certain fundamental impressions of Nature—such as those indicated—which are borne in on man and not artistically projected from him, it is difficult

to over-estimate their importance to the developing human spirit. As inquiry shows, a large part of the world's poetry, from Homer to Tennyson, from the Nature-psalms to Meredith, has been saturated with big, deep impressions of Nature; and they have had a penetrating influence also on religion and art. The fundamental impressions, continually varying in their form and colour, have never ceased to supply the raw materials of poetry. It is this that lends an importance seldom recognized to 'Nature Study' in the true sense. For it seems plain enough that unless we ourselves are nowadays having the big fundamental impressions directly from Nature, we are as likely to share in Nature-poetry as one who has never loved is likely to continue the tradition of Herrick. We cannot gain these impressions by proxy, we cannot buy them second-hand; we must get them ourselves directly from Nature, and we must get them tinged with emotion. 'Nur was du fühlst, das ist dein Eigenthum.'

One would like to believe that the 'Nature Study' now so coercively distributed in schools will readily engender in the rising generations a love exceeding a simple love of things that glide in rushes and rubble of woody wreck; one would like to believe that the stream—almost a torrent—of books about Nature, to which one perforce adds one's own, is diffusing the temper of Gilbert White; one would like to believe that the 'back-to-the-lander' will find the heaven of things in his well and that the garden citizen will come to enjoy his flowers even as those who marry for convenience sometimes find forgiveness in love. We are sure that there is hopefulness in all these and allied movements, but it is idle to deny that there is much in the present current of evolution which tells against the man of feeling and the quiet contemplation of Nature.

In every department of activity the pace has been quickened; there is a continual demand for 'efficiency,' alertness, and quick returns; there is a conspicuous practicality in modern ideals. Moreover, while the towns feed upon the

country, it seems difficult to deny that for many years past evolutionary movements have been swiftest in towns; and while some of them are on lines of decadence, many of the most promising new departures seem to be town-born. From the naturalist's point of view there is grave risk in this—risk to art and letters, to morals and religion—the risk of getting, as we say, 'out of touch' with Nature. Even words come to lose part of their significance to the townsman, and what of the deep impressions and their associated emotions—the raw materials of poetry—which cannot come in any other way save by a loving sojourn with Nature?

It need hardly be said that we are not thinking in the first instance of academic Nature-study—strongly as we believe in that; we are thinking primarily of something simpler and less analytic—the old-fashioned but very real lore of the shepherd and the farmer, of the minister and the dominie in the country parish.

End of Nature-study Illustrated

We may be allowed to illustrate our point by reference to the practical matter of Nature-study, with which we are personally much concerned. What are the ends of Nature-study? Ends, we say, for there are many. We are told that this discipline—which is now part of the day's work of the elementary school—'implies an appreciative outlook upon the whole environment, and that not from a scientific view-point only, but from the aesthetic and practical as well.' Thus among the aids to Nature-study which have sprung up on demand with almost magical quickness, some emphasize precise observation and others graphic registering; some the cultivation of the school garden and others the intensive culture of the scientific mood; and all this is well if it be well done. (We have put at the head of our article some admirable examples.) But to indicate that there is something more—the Dryad in the tree, in fact—we would turn

to the recreations of a country clergyman, whose book, with a rather repellent title (*Close to Nature's Heart*), appears to us to be worthy of a place beside the essays of Jefferies and Burroughs. More than any recent book known to us, this of the Rev. William M'Conachie's expresses an end of Nature-study which, if attained, covers a multitude of defects, but without which the naturalist with his lynx eye is a 'fingering slave,' and the school garden only an open-air laboratory. The end we refer to is *the love of the country*, which is to be felt, not spoken about. Our author does not speak of it, but his pictures reveal it eloquently. He knows his birds and his flowers not as species so much as familiar friends; he takes us, not on botanical excursions, but for a walk in the country, and we return wondering whether it was poet or naturalist who led us. No one can read his sketches—such as those on the coming of spring, the promise of summer, the turn of the year, and December days—without feeling that the author has made the natural history of the year his own in the truest sense. We have never seen the parish which contains the quarry pool, the brook path, the mill stream, the haunt of the pike, and the old forest that Mr. M'Conachie deals with, but there is so much that is universal in the pictures that we seem to have known and loved them for many years. We have been led to this digression because the book so well illustrates the true inwardness of Nature-study and that love of the country which includes seeing Dryads in the trees.

Truth of Fairy Tales

In ancient days there were those who knew Nature well and loved her well, who felt that while they could discover certain secrets to their advantage, there was much that remained elusive and mysterious; and they did what man has always done, they used art to express their feeling of the δύναμις, the immensities, the κόσμος, the flux. For instance,

they fashioned what we sometimes call Fairy Tales, many of which are artistic expressions of very sound science.

There was Dornröschen, the Sleeping Beauty—(our fair Earth), wounded by a spindle (the frost of winter), who slumbered, as seeds do, but did not die. One after another strove, so the story goes, to win a way through the barriers which encircled the place of her sleeping, but at length the Prince and Master came, to whom all was easy—the Sunshine of the first spring day; and as he kissed the Sleeping Beauty, all the buglers blew, both high and low, the cawing rooks on the trees, and the croaking frogs by the pond, each according to his strength and skill. All through the palace there was re-awakening: of the men-at-arms, whether bears or hedgehogs; of the night watchmen, known to us as bats; even of the carpet sweepers, like dormice and hamsters—all were re-awakened. The messengers went forth with the news, the dragon-flies like living flashes of light, the bustling humble-bees refreshing themselves at the willow catkins by the way, the moths flying softly by night. And if these are not good interpretations, there are many other exegeses to choose from. Perhaps the best recent commentary is Frazer's *Golden Bough*.

Many of the old Nature fairy tales reveal an extraordinarily penetrating insight into the gist of natural phenomena, especially of the march of the seasons. And our present point is, that the real significance of this literary heritage will be lost if there be not an endeavour to retain or regain for our children a vivid realization of what actually goes on in the world round about them. According to many accounts it seems that even country boys are losing an intelligent appreciation of the main features of the seasonal drama. Allowance must be made for the long latent period so common in country folk—the period of preparation between the stimulus (a question) and the response—especially in regard to matters that are very near and dear to them; but even after making generous allowance there remains somewhat

saddening evidence that the drama of the seasons is no longer enjoyed or understood as once it was.

Fine as the old Nature myths and fairy tales are, our delight in them must lose tone if we are not ourselves sharers in the fundamental impressions which prompted them. Of course, one may always admire the *technique* of these ancient fairy tales, just as one may of landscapes by Old Masters or of antique religious ritual; but this, after all, is a somewhat artificial and virtuoso admiration, if we have not otherwise shared in the *Grund-Motifen* which they express. 'Out of touch' with Nature, we say, and the phrase must be taken literally, for it is touching and handling that counts; listening to sounds, not echoes of sounds; experiencing day and night, summer and winter, cold and heat, not simply reading about them. In one of Professor Patrick Geddes's unique lectures there is a tale of the definition of a theologian 'which ran through the Divinity Halls like a crack through ice.' 'There are two sorts of theologians,' the philosopher said; 'there is the theologian who discusses the systems of other theologians, and there is the theologian who has had a religious experience.' *Ben trovato*, in any case, and with its obvious applicability to the question before us—the experiences of Nature that mean much to man.

When one thinks of it, it seems obvious that each age should, if it can, make its own fairy tales as well as its own paintings; and that the only way towards this—as far as Dryads are concerned—is by keeping close to the fundamentals, by sojourning with Nature. Only thus may there arise a new Nature-poesy—a new heaven and a new earth, for they ought to be new to each generation. Sometimes one thinks they are arising. But whenever an attempt is made by any one not obviously immortal to re-state the fundamental Nature-impressions in modern form—poetic, pictorial, or even theological—there is apt to be a fierce critical onslaught, prompted in the young by a deeply-rooted animal

instinct and in the old by the normal indolence of senescence. To take an instance. Miss Blind's fine poem, 'The Ascent of Man,' has certainly never received the appreciation that it deserves. It may have its imperfections, but it is an epic of evolution, and there have not been so many, since Lucretius and Goethe, that we need have been so ungracious in our welcome.

The Dryad in the Tree

But what, it may be asked, of the Dryad in the Tree? Perhaps the truth is that one cannot say much directly about the Dryad. It does not seem to quicken our perceptions to do so. We may say, however, that the Dryad was the central theme of Dr. Hans Driesch's admirable Gifford Lectures on the 'Science and Philosophy of the Organism,' though he always spelled the word Entelechy. The Dryad is also the theme of Prof. Bergson's *L'Évolution Créatrice*, which is another pseudonym. For what is the Dryad but the Principle of Life, the something that makes an animal different from an engine, the organism's *esprit de corps*, the innermost secret of activity, the *anima animans*?

We all know that one of the great changes in modern intellectual development has been the transition from a static to a dynamic way of looking at things. What began in astronomy spread to geology and thence to biology, and now every science owns to the change. The subject-matter is considered in its becoming, in its present activity, and as in process of evolution. Everything is like radium—turning into something else. Everything is seen *sub specie evolutionis*. This familiar intellectual transition has made it easier for us to get glimpses of the shy Dryad.

Again, we all recognize, what is so well brought out, for instance, in Prof. Duncan's *New Knowledge*, that modern progress in chemistry and physics has given us a much more vital conception of what has been labelled or libelled as 'dead matter.' Will any one who has felt something of

the witchery and mystery of precious stones deny that his vision has been illumined by what modern science has to tell of the internal activity or 'life' of jewels? Here again we come nearer the Dryad.

Again, getting still nearer, it is characteristic of modern biology that it has asserted its autonomy in discovering that it is impossible, at present at least, to re-describe the simplest vital activity in mechanical formulae. Whether we consider growing or developing or multiplying or varying or even the everyday activities of life, we are forced away from a mechanical interpretation. It will not work. Science does not exactly *demonstrate* the Dryad, but it has made a hone for the Dryad. That has been the work of the Neo-Vitalists. And whether we advance to a constructive vitalistic theory or not, the secret of the organism has to be admitted as such. We cannot give a mechanical interpretation of an animate system that in some mysterious way is more than the sum of its parts, that has unified effective behaviour from the start, that has experience and profits by it, that is always trading with time.

We make no apology for technical Nature-study, for we believe that to a suitable constituency of students the severer it is the more vital do things become. The old woodman who planted and tended his tree may have had an almost personal or parental interest in his charge; the modern forester may lose that in part through a change in the world's pace, but there has come to him instead, if he knows his business, a vision of the tree translucent, with its intricate architecture and its intense life. 'The Dryad, living and breathing, moving and sensitive, is again within the tree.'

But it is not necessary to have technical education in biology to see the Dryad in the Tree, though there is reason to fear those who have outgrown the old fairy tales and have not worked into modern science will suffer from the blindness of a transition period. To all, however, who are humble

enough to look long, who are healthy enough to look with delight, the Dryad will appear.

Illustrations

Many of us on an ocean voyage may have watched the sun set in the water, lingering for a minute or two like a ball of fire balanced on the tight string of the horizon. We may have waited till it was quite dark except for the stars and the steamer lights, and then enjoyed the 'phosphorescence.' There is a cascade of sparks at the prow, a stream of sparks all along the water level, a welter of sparks in the wake, and even where the waves break there is fire. So it goes on for miles and hours—the luminescence of the rapid vital combustion of pinhead-like creatures, so numerous that a bucketful contains more of them than there are people in London. This is just one of a thousand ways of feeling *the abundance of life*. This is one of the impressions unified in the vision of the Dryad.

We went up the other day to a well-known pass of moderate height—some 7,000 feet—where we were getting near the lasting snows and the bare, inhospitable rocks. But what impressed us most was the abundant *insurgent* life; one felt what Bergson calls the *élan*, the spring, the impetus that is characteristic of livingness. Not only were there many beautiful flowers coming up even at the thinned edges of the snow mantle, but there was a rich insect life. Conspicuous, too, were the large, white-bellied Alpine swifts, perhaps the most rapid of birds, continually swirling about all in silence, in the cold air: emblems of insurgent life. Shy marmots whistled from among the rocks. Flocks of white moths floated up in the mist, rising like the souls of animals that had died far below. We felt *the insurgent, indomitable character of life*, which is another feature of the Dryad.

The other day, on the links, the whole surface of the grass was covered for acres with threads of gossamer. If one bent down one saw the earth quivering as far as the eye

could reach. In some of the hollows still unsunned, one saw 'the fairy wheels and threads of cobwebs dew bediamoned.' When the sun caught the threads the silver robe changed to one of gold. One thought of Goethe's words about Nature—'She moves and works above and beneath, working and weaving, an endless motion, birth and death, an infinite ocean, a changeful web, a glowing life.' It was an emblem of the intricacy of the threads in the web of life; and that we happened to know a little about the natural history of gossamer, though no one yet understands the autumnal restlessness which it expresses, did not make our wonder less, but more. One saw the Dryad.

Three examples are as good as three hundred, for what we mean is simple enough. When we watch the myriads of starlings circling over their resting-place on Cramond Island, resembling from a mile off the thick smoke writhing over a crater, or a swarm of locusts in South Africa darkening the sky with a thick curtain of wings, we feel the abundance of life. When we watch the flying-fishes rising in hundreds before the prow of the steamer, like grasshoppers in a meadow; or the petrels flying over the waves with dangling feet, never touching land except to nest; or the salmon leaping the falls; or the elvers on their journey up-stream; we feel the insurgence of life. When we gaze at the cut stem of the huge American Sequoia, whose annual rings show us that it was a sapling a few years after the Fall of Rome, we are in presence of another form of the Will to Live. And as we go on looking, we see life slowly creeping upwards through the ages, adapting itself to every niche of opportunity, expressing itself progressively with increasing freedom and fullness, with more and more emergence of Mind—we begin to see the features of the Dryad more clearly.

What nonsense all this is, some one may say, this stuff about Dryads! Yet we should not allow ourselves to say things like that, for although our exposition may be all wrong, there is no manner of doubt about the Dryads. To

doubt them is to confess that the eyes of our understanding have been darkened.

Nay, rather, wherever we turn we are brought up against the abundance, the insurgence, the effectiveness, the intricacy, and the mystery of life—in all of which, we say, there is unstinted food for fancy, an unending supply of the raw materials of poetry, and a continual reinvigoration of those primary and fundamental Nature-impressions without which we cannot rightly enjoy our heritage. Therefore, if we may wrest a little the words of a genius whose theory of Nature was entirely opposed to what we have been suggesting, let us be more on the outlook for the Dryad in the Tree. 'The very aspect of the world will change to our startled eyes. . . . Dragons will wander about the waste places, and the phoenix will soar from her nest of fire into the air. We shall lay our hands upon the basilisk and see the jewel in the toad's head. Champing his gilded oats, the hippogriff will stand in our stalls, and over our heads will float the bluebird singing of beautiful and impossible things, of things that are lovely and that never happen, of things that are not and that should be.'

In Conclusion: A Synthetic Illustration

Sometimes these separate impressions of exuberance, insurgence, adaptiveness, and victory are combined in some more or less unified picture which is overmastering. We may take in illustration the life of the deep sea. Every one knows that although our knowledge of the deep-sea fauna began only half-a-century ago (in 1860), it has grown in extent and intensity in a manner which is truly striking when we consider the relative inaccessibility of this haunt of life. The reports on deep-sea exploration form a large library by themselves. The area of abyssal depths occupies more than half of the earth's surface. The average depth is two and a half miles, and there are many places which would engulf reversed Himalayas; the '*Challenger* Depth' in the North

Pacific reaches 5,269 fathoms, approaching six miles, and if Mount Everest were thrown in there would be 2,600 feet of water above it. At the common depth of 2,500 fathoms the pressure is 2½ tons on the square inch, some twenty-five times greater than the pressure in the boiler of a good locomotive. A downsinking of cold polar water, especially a northward movement from the far south, keeps the abyssal temperature very low—about the freezing point of fresh water and often lower, and brings down abundant oxygen. The heat rays do not penetrate below 150 fathoms or so. This world of eternal winter is also very dark, for there is very little light below 250 fathoms, and in the true deep sea there is nothing to relieve the darkness save the fitful gleams of phosphorescent light. Among the results of Sir John Murray's 1910 deep-sea exploration in the North Atlantic, we notice that with a very delicate Helland-Hansen photometric apparatus, the influence of light was detected clearly at 300 fathoms, faintly at 500 fathoms, and not at all at 900 fathoms. While this extends what has hitherto been regarded as the light limit, it does not affect our picture of the great abysses, where there is not only eternal winter but eternal night. With the numerous luminescent animals in certain regions, it may sometimes perhaps resemble the ill-lighted suburbs of a town on a very dark night. It is absolutely calm, for the greatest storms are relatively shallow in their reach. There is no sound at all to break the eternal silence. There is not even scenery, but a dreary expanse of undulating sweeps, like flat sand dunes or desert country, interrupted at wide distances by a ridge or a cone rising to the surface. What a picture the explorers have given of the dark, cold, calm, silent, dreary and monotonous world of the Deep Sea!

But the picture grows in impressiveness when we recognize that this deep-sea world is richly peopled. There are more animals at moderate depths, and most where the bottom is covered with calcareous ooze which extends to about

2000 fathoms, but wherever the long arm of the dredge has reached down, there it has found life. Sir John Murray has been recently working a large otter trawl with great success at the extraordinary depth of 2,820 fathoms (over three miles), and even in the deepest depths there is a fauna. Moreover, it is representative of all the great classes of animals from the simple unicellulars up to fishes (excepting, of course, the air-breathing insects and their allies). It is a motley assemblage, as Walt Whitman says, 'sluggish existences grazing there, suspended, or slowly crawling close to the bottom; passions there, wars, pursuits, tribes—sight in those ocean depths—breathing that thick breathing air—as so many do.'

But as there are no plants, since there is no light, the general habit of life is carnivorous and the struggle for existence is keen. And since they cannot all be eating one another, the fundamental food supply of the deep-sea fauna is to be looked for in that ceaseless rain of atomies, killed at the surface by vicissitudes of temperature and the like, and sinking, as they die, slowly through it may be miles of water like snowflakes on a quiet winter day. To this we have also to add that there seem to be no bacteria in the deep sea and therefore no rottenness. Everything that sinks down is eaten or dissolved in this universe clearing-house.

The picture grows in impressiveness yet more when we find that here as elsewhere there is no end to the purposiveness of organic architecture. Large numbers of sedentary creatures, such as the sea-lilies, have the important part of their body raised on a long stalk above the treacherous ooze. Numerous crabs and sea-spiders have enormously elongated limbs, so they are practically stilt walkers, moving delicately on the soft mud. The body framework is in most cases very permeable and delicately built, so that the animals do not feel the enormous pressure. In many cases, especially with the Alcyonarians (related to organ-pipe coral, noble coral, sea fans, &c.), the delicacy of arborescent structure is

such that the creatures could not survive anywhere except in the absolute calm of the deep sea. Another obvious adaptation in the darkness is the high development of tactility; thus many of the Crustaceans have feelers several times longer than the body. Thus we might continue for a long time; the deep-sea animals are bundles of adaptations.

It must be admitted, of course, that there are many puzzles. It is difficult to give a quite satisfactory explanation of the occurrence of very small eyes and very large eyes at the same depth, unless the latter are adapted to use the phosphorescent light. It is difficult to be sure as to the significance of the phosphorescence which is so widespread among deep-sea animals. Does it ever light the path of its possessors, or is it a lure, or is it ever a warning like the rattlesnake's rattle, or is it of use for recognition purposes? It is difficult also to explain the not infrequent brilliancy of colour. Thus vivid reds are common in the dark abysses. Perhaps these are comparable to the autumnal colours of withering leaves, of the nature of waste products, giving a literal 'beauty for ashes,' but without utilitarian significance in the life of the creature.

The picture grows still in impressiveness when we recognize that this inhospitable and uninviting retreat has been colonized persistently age after age. It seems likely that there was not much in the way of deep-sea fauna before the Cretaceous ages, before the Poles cooled and cold water rich in oxygen began to sink downwards to the depths. It seems likely that the abysses have been steadily colonized, partly from the Poles, probably in great part from the 'mud line,' which is the boundary of the littoral region, where particles swept out from the shore begin to sink to rest. Here again we feel the exuberant insurgence of life.

In one of his last writings Herbert Spencer complained of the unreflective mood among cultured and uncultured alike, 'which does not perceive with what mysteries we are surrounded.' 'By those who know much, more than by those

who know little, is there felt the need for explanation.' 'What,' for instance, 'must one say of the life, minute, multitudinous, degraded, which, covering the ocean floor, occupies by far the larger part of the earth's area; and which yet, growing and decaying in utter darkness, presents hundreds of species of a single type.' What is the deeper significance of the abyssal fauna?

In the first place, it seems useful to remind ourselves that a knowledge of the deep sea has cut into human life; it has been *of value to mankind*—practically, in connexion with laying cables (and that has meant much); intellectually, for it has been a rare exercise-ground for the scientific investigator; emotionally, for there is perhaps no more striking modern gift to the imagination than the picture which we have roughly sketched of the eerie, cold, dark, calm, silent, plantless, monotonous, but thickly peopled world of the Deep Sea.

Yet this cannot be its full meaning. So perhaps we get nearer the heart of the problem when we recognize that the deep sea is an integral part of the whole. It is the overflow basis of the great fountain of life, the arch of which is sunlit. It is necessary to the economy of the ocean. It is the universe clearing-house. And perhaps we may go a little deeper still, for when we recognize that insurgent life has conquered this desert, that this by-way is full of beauty, and especially that there is here the same order and rationality and pervasive purposiveness that we find elsewhere, then we know that the life of the deep sea is part of a great idea, a great thought—part of that whole which is greater than the sum of its parts. It is to this that the Dryad leads us.

J. Arthur Thomson.

PEARY AT THE POLE

The North Pole. By ROBERT E. PEARY. With an introduction by THEODORE ROOSEVELT. One hundred and sixteen illustrations from photographs. (Hodder & Stoughton. 1910.)

'THE lure of the North! It is a strange and a powerful thing. More than once I have come back from the great frozen spaces, battered and worn and baffled, sometimes maimed, telling myself that I had made my last journey thither, eager for the society of my kind, the comforts of civilization and the peace and serenity of home. But somehow, it was never many months before the old restless feeling came over me. Civilization began to lose its zest for me. I began to long for the great white desolation, the battles with the ice and the gales, the long, long Arctic night, the long, long Arctic day, the handful of odd but faithful Eskimos who had been my friends for years, the silence and the vastness of the great, white, lonely North. And back I went accordingly, time after time, until, at last, my dream of years came true.'

That is Commander Peary's account of himself in his great square volume, *The North Pole.* It will be seen that he knows how to wield his pen as well as to command a great and historic expedition. In this, as in other things, he is the successor of Nansen. No one who has read Nansen's *Farthest North* and, still more notably, his *First Crossing of Greenland*, can have failed to be struck by his wonderfully graphic and vivid literary style. Peary lacks one element which is conspicuous in Nansen's *Farthest North.* He does not give us those moving descriptions of his own mental states when fast bound in winter ice and unbroken loneliness,

with leagues of life and death between him and the most rudimentary civilization. But the psychological studies are the only thing lacking in Peary, and it may be that his story loses little or nothing in value on that account. For the rest, it is the same struggling with interminable ice, the same dogs and Eskimos, the same brave and intrepid companions. The photographs, many of them excellent, but some all too significant of the difficulties in which they were taken, might very well have come from the portfolio of the *Fram*. Nothing is more indicative of the vast monotony of these desolate regions than the sameness of these photographs. Three black sticks indicating the masts of the ship hemmed in by ice, dogs with soft, thick coats which it must be a joy to touch with the hand, men rolled in volumes of fur, a walrus hauled on board the vessel, the Christmas dinner in the cabin—that is all; nothing else to see during all those long months. It is travel denuded of all its picturesqueness and marked only by the one almost superhuman impulse which drives towards the goal.

It was Peary's sixth attempt to reach the Pole. His success was at last attained in the same ship, the *Roosevelt*, in which he had made at least one previous expedition, though of course the ship itself did not reach the Pole. The *Roosevelt* was deluged with books, magazines, newspapers, which generous people contributed by the wagon-load, besides games and a billiard table, and last, but not least, a secret hoard of Christmas candy and such-like things contributed by Mrs. Peary. Thus equipped the ship steamed north from New York on July 6, 1908, amidst the din of factory whistles ashore and the tooting of the river craft. President Roosevelt was one of the last to bid the expedition farewell, and as he did so he thought of the words Nansen had spoken to him at Washington: 'Peary is your best man; in fact, I think he is on the whole the best of the men now trying to reach the Pole, and there is a good chance that he will be the one to succeed.'

By August the expedition had reached Cape York. 'Behind me lay the civilized world, which was now absolutely useless, and which could give me nothing more. I was now in truth face to face with the final struggle. Everything in my life appeared to have led up to this day.' From Cape York to Etah, Peary declares he by this time knew every man, woman and child in the Eskimo tribe. Making this his base, he selected from the tribe the men whom he needed to accompany him and his staff. They were only too glad to go, for they knew that when they came back they would be, in comparison with the rest of their tribe, veritable multi-millionaires. Their wives and families accompanied them, the women being skilled in providing the warm fur clothing necessary for the expedition. Peary says this little tribe have no vices, no intoxicants, no bad habits, and are a people unique upon the face of the earth—but very dirty. 'On rare occasions, when the dirt gets too thick for comfort, they may remove the outer layer with a little oil.'

On August 1 the *Roosevelt* steamed out from Cape York with two hundred and forty-six dogs added to the expedition. It is to be doubted if there ever was a more outlandish crew of barking dogs and chattering children. At Etah, ten days later, the dogs were landed and the ship was washed and put in fighting trim for her coming encounter with the ice. The washing was probably necessary. Here also Peary crossed the path of Dr. Cook, and mentions him merely as another traveller. Later in the book he is again mentioned in the same casual way. Not the most remote allusion to the episode which made the doctor famous for a moment occurs anywhere. Dr. Cook will not be immortalized by Peary at all events, nor probably in any other way. Peary seems already to have forgotten him.

Three hundred and fifty miles of almost solid ice lay between Etah and Cape Sheridan, 'ice of all sizes and shapes, mountainous ice, flat ice, ragged and tortured ice, a theatre of action for diabolic and titanic struggle.' Through this

the little black ship had to make her way, with sixty-nine human beings, cut off from the rest of mankind. The howling of the dogs had always for accompaniment the deep, low grumbling of the ice, and for punctuation the shock and jar of crashing assaults upon the floes. The passage of this channel was long considered an impossibility, and indeed only four ships besides the *Roosevelt* have accomplished it. Only close under the shore could any water be found, and even this navigation kept the ship between the twin dangers of the rocks and the drifting ice. But Peary knew the coast line well, and so got through by dint of unremitting vigilance. Of course there was sunlight the whole night through. In the darkness there would have been considerable alarm when the ship was kicked about like a football in the ice-floes, or slipped off a berg 'like a greased pig,' the babies, the dogs, the boxes and the men tumbling about the decks.

Cape Sheridan was reached on September 5, the northernmost limit of all known land. Here the second part of the journey was to be encountered. The dogs were put ashore, the ship unladen and once more washed. The shore for a quarter of a mile was lined with boxes, and the ship was got into suitable position for winter head quarters. There seems to have been plenty of hunting for the men, and the making of fur garments by the women, while the autumn lasted. Short sledge trips were made upon the ice for the sake of experience and for the transference of supplies to a starting-point more to the north-west. 'With nearly all the supplies for the spring sledge journey ready, with a good store of fresh meat for the winter, and our party all in good health, we entered the Great Dark with fairly contented hearts; and if sometimes the terrible melancholy of the dark clutched for a moment at the hearts of the men, they bravely kept the secret from each other and from me.'

Then came four months of constant darkness. 'Imagine the ship held tight in her icy berth, covered with snow, the

wind creaking in the rigging, whistling and shrieking around the corners, the temperature ranging from zero to sixty below, and the ice-pack groaning outside.' Such was the winter home of the expedition. During moonlight there was hunting, but the rest was 'utter blackness,' with sometimes a peculiar, cold, and spectral starlight. By November many of the dogs had died and some of the Eskimos had been ill, but in general the health of the party was good. One night (it is Peary himself who so describes the time) the ship was almost turned over on her side by the ice and never quite regained her position till the spring. For less exciting moments there were books, games, a banjo and a phonograph. Christmas fell in the dark of the moon. 'At breakfast we all had letters from home and presents which had been kept to be opened that morning.' During the celebrations there was an aurora, but Peary declares he has seen auroras of greater beauty in Maine than he has ever seen in the Arctic Circle. At dinner the ship's doctor appears to have worn a linen collar. One of the Eskimo women chose a box of scented soap as a present. 'The meaning of cleanliness had dawned upon her—a sudden ambition to be attractive.'

By the end of January 1909 a faint redness appeared in the southern sky at noon. On February 22 a start was made over the four hundred and fifty miles of the void and unknown ice northward to the Pole. Through all that journey no land and very little level ice was to be found. The track lay over ice pressed into high ridges by the unimaginable force with which the floes are driven together, often needing to be hacked away with axes. The dogs were now the only hope of the expedition. Without them the party might just as well have turned back at once to the United States. For safety against such disaster they had taken twice as many dogs as would have been necessary if all had lived. Often the sledges had to be lifted over hummocks by the men, a task which sometimes seemed

likely to tear the muscles from their shoulder-blades. Even more troublesome and dangerous were the lanes of open water ninety fathoms deep which might by possibility bar the way and so enclose the travellers as to cause their death by starvation. No one knew when they would be met with nor how they were to be circumvented until they were actually encountered. Such a 'lane' might open under the camp itself while the men were sleeping. 'Only—it didn't,' Peary grimly remarks. The wind was often terrible in strength and intensely cold. And no fireside to look forward to at night, no shelter but the snow huts builded by themselves at the end of each day's march.

Everything, however, had been carefully planned beforehand. A pioneer party, not always the same, was constantly in advance of the rest. Food was carefully husbanded, for not an ounce could be obtained on the way. A march was made in every twenty-four hours whatever might be the difficulty. Each sledge was complete in itself and absolutely independent of the others for supplies.

The lanes or 'leads' of open water appear to have been by far the greatest obstacle to the march over the otherwise frozen sea, the white expanse of ice cut by a river of inky black water, sometimes a quarter of a mile in width, caused by the motion of the tides. On the day when the sun first appeared above the horizon—it was March 5—the party was held up by a lead, and so continued during five days. It was not only that advance was cut off; retreat was equally impossible; and it is no wonder that some of the Eskimos lost their nerve. When a lead such as this does not close up, it has to be crossed on floating rafts of rather precarious young ice.

It was a part of the plan that from time to time a sledge and its staff should return to the ship as being no longer necessary when its cargo of provisions and oil had been exhausted. The doctor was one of the first to return to the majority at head quarters. It was thus a diminishing band

which pushed forward to the Pole. Frosted heels seem to have made it necessary for one or two of the party to return earlier than they had wished. One of these, a young man named Marvin, was drowned on his way back to land.

By the end of March the party had passed beyond the utmost limit previously arrived at by any expedition. The temperature was down to minus 80° and the sun was permanently above the horizon. The final spurt began with April. The full moon was circling round opposite to the sun, a spectral disk of silver in the brighter sunlight, no longer a friend but the malevolent cause of tidal leads. Another week might bring the party to its goal. Mind and body were now strained to the utmost tension. By April 6 the party was within one march of the Pole, almost too weary to take the last few steps. 'I was actually too exhausted,' Peary writes, 'to realize at the moment that my life's purpose had been achieved. But weary though I was, I could not sleep long. The first thing I did after waking was to write these words in my diary: "The Pole at last. The prize of three centuries. My dream and goal for twenty years. Mine at last! I cannot bring myself to realize it. It seems all so simple and commonplace."' Observations taken on that famous day showed that the expedition had actually passed the North Polar axis of the earth and had travelled a few miles southward on the other side.

'Of course there were some more or less informal ceremonies. We planted five flags at the top of the world. The first one was a silk American flag which Mrs. Peary gave me fifteen years ago. I had carried it wrapped around my body on every one of my expeditions northward. After I had planted it in the ice three rousing cheers were given and I shook hands with every member of the party.' A strip of the flag and a record were then placed in a glass bottle between the ice blocks of a pressure ridge, formally taking possession of 'the entire region for and in the name of the President of the United States of America.' 'After

that,' says Peary, 'there was not a thing in the world I wanted but sleep.' After a few hours' rest the significance of his conquest came home to him. He began to realize that he had succeeded, after twenty-three years of struggle and disappointment, in placing the flag of his country at the goal of the world's desire. After thirty hours he turned his face toward the South with news that was soon to thrill the civilized world.

And what is the good of it all? The commerce of the United States is not likely to be the richer for the annexation of a desolate region of drifting ice on the Polar Sea. Nor is the region at all likely to become a playground of the world. Of human interest there is none at all, and of what is called sport there seems to be none. Peary does not appear to have found anything there to kill. It is even rather melancholy to notice that Commander Peary thinks this must be the last of the great adventure stories which the planet has to offer, for the South Pole will be but a duplication of it. It is true that something has been added to the sum of human knowledge. Peary seems to have found no trace of that conjectural open sea of which we have now heard the last. His records of soundings and of meteorological observations will probably be useful for the advance of science. But that is all. It is not the Pole but the expedition itself which remains to be counted as a great fact in the history of the race of men. The human race, beginning untold ages ago with almost bestial dwellers in caves, has at last conquered the elemental forces of Nature, by dint of accumulated skill and science and endurance, and its last citadel has yielded before the assault of a man of the Anglo-Saxon race.

HENRY T. HOOPER.

A SCIENTIFIC THEORY OF MISSIONS

Report of the World Conference on Missions to the Non-Christian World, held at Edinburgh, 1910. Nine vols.

THE Science of Missions is one of the latest additions to the curriculum of the theological student. The nine volumes forming the Report of the Edinburgh World Conference contribute a vast array of facts and judgements relative to that science. From the mass of documents, reports, discussions, what contribution is made towards a scientific theory of missions? Such a theory means an accurate and systematic view (θεωρία, a *viewing* or *beholding*) of the facts of the world outside Christian lands and a view of God's will and our duty thereto, as we are Christian people. Closely associated with this, and growing out of it, is the practice of missions, or the best modes by which we may fulfil our duty, so as to win the world to Christ.

The business of distilling the essence of the reports of the Conference may result in what looks like a series of truisms, but it has often happened that some of the most powerful moral effects are produced by a fresh realization of fundamental truths.

Our subject may be approached from the point of view of God who sends His apostles to men; or it may start with a conspectus of the world, numerically and morally stated (with all the religious need implied), and advance through the necessary means of supply up to the ultimate source of power and blessing in the Will of Christ. The order of the reports is prevailingly the latter. The theory of missions will expound three factors and their relations: (1) God and His Will, (2) the missionary and his equipment, (3) the heathen and their condition. And this last is supremely important: for God, who sends the missionary, has been preparing also

the heathen and Mohammedan to receive him. The three factors must be seen in one view if we are to have a true theory.

A scientific theory of missions would be bound to revolutionize missionary practice, if it were taken seriously. It would have to be learnt by every committee man and woman, by every secretary and treasurer in every mission board in the world. That would be a serious task indeed. It would equally have to be taken to heart by every missionary, and that might be more serious. But its most tremendous effect would be its revolutionary reaction on the life of the churches of the West in the direction of reunion. The steady facing of the facts of the whole non-Christian world, with its accessible thousand millions of souls, the infinite variety of the problem of their conversion to Christ, the relative importance or non-importance of the things that separate Christian bodies, the grievous waste of the resources at our disposal that our divisions necessarily involve, the vastness of the task and the shortness of human life—all these things would compel profound readjustment in theological, ecclesiastical, and administrative ideas among all serious minds. The least result would certainly be widely federated action; the final and greatest might be a new view of truth as it is in the World Christ, and a new realization of His infinite power to usward who believe.

A mission may be described as an apostolate. It assumes that every man and woman who engages in such service is sent. Who sends? The answer is vital. Almighty God sends. 'How shall they preach except they be sent?' That sending is primarily and finally the sending of the Holy Ghost. Unless committees and examining boards are the agents of the Holy Spirit in their selection of the men and women who go abroad, and unless those men and women deep down in their hearts feel the call of God to their task, all is vain. If a missionary be God's arrow he will hit the mark, not else. But who or what hits? The Archer or

the arrow? The arrows are many, and may be infinitely multiplied: the Archer is One, and is Fletcher too. A worldly home base of missions cannot recognize God's men and women, and will not ordinarily be employed to send them. It may consume the gifts of the worldly in a work that will not stand the fire of human criticism, much less that of the great day; it will hardly do much else.

The theory of missions assumes that there is no fatal disparagement of the gospel in the character and conduct of the missionary. The man is the gospel before he opens his lips: 'On this rock will I build My Church': his life is a revelation of Jesus Christ: Christ wraps Himself round with the man or woman, as the Spirit of God mantled Himself with Gideon. This must ever be so. Men believe more readily through their eyes than through their ears, and are more impressed by acts than by logical demonstration. The power of God unto salvation must be *in us*, if it is to be in our gospel.

The theory of missions assumes that every missionary has felt Christ crucified for him, and knows that Christ may be to every man what He is to him; nay, in a profound and mystic sense, believes that Christ is, in will and purpose and infinite reality, as much every man's as He is his. Every man is to him potentially redeemed. Every man has the invisible red seal of Christ on his brow. No dignity compares with that which is every man's by reason of his manhood and Christ's Christhood. The Incarnation and Calvary have altered everything. All heaven has bowed itself down to redeem the man, to uplift him. He has been lifted, up with Christ on His Cross in sacrifice, soon, if he will but believe, up with Christ into His throne. Before the missionary may stand a poor animist, a low-bred pariah, an outcast, turning to the light and love of the gospel, but he cannot regard him save as Browning said—'A moment, and the angels alter that.'

The theory of missions assumes that the warfare we go

upon is spiritual and its weapons spiritual. There is no establishable relation between the material and the spiritual. So much money, and so many agents, and the result so many souls? The whole attitude is false and profane. God sends His labourers into His harvest: the Church prays that they may be sent: the increase is a Divine Gift. The Church gives not what she can spare, but what she cannot spare. There is blood on her gift, as on God's great Gift to man. Love rises and beams unveiled in sacrifice: and love alone is redemptive. Further, the work of God is done by God rather than for Him. The seed springs up men know not how. The earth bringeth forth fruit of herself. God does it. Man's co-operation with God is infinitely subordinate. Mystery shrouds the work of God in the soul of a man, or in the soul of a people. Men are born *of God*. Even so is Korea becoming Christian at this moment. It is an offence against the Spirit of God to speak so much of men and means as not to sanctify Him before our eyes. Not our rod, but God's goodness, gives water from the rock, and oil out of the flinty rock.

Every adequate theory of missions must also assume the universality of Christianity. It can live under any government in a temper of absolute loyalty, because it transcends nationality. Our religion is not American, or English, or European, or Eastern, merely; it is all these, and none of these; for it is simply and divinely human. It can express itself in perfect sympathy with men of any nationality, and help to develop what is best in each type. Indeed, many are coming to believe that its full content of truth and grace can never be realized save by the contribution afforded through its embodiment by every human type. The Body of Christ will completely manifest Him only as the Son of Man reveals Himself in the many varieties of the sons of men. A whole world is needed to reveal the mind of a Whole Christ and plumb the possibilities of the grace of a universal gospel. Our religion is not an appanage of a nation: it

is as common as the air. The wind is its figure. It blows everywhere, bringing health and life and beauty. Under God it depends for its power upon its truth and use, and upon the fact that it literally satisfies the desire of every living soul. Its energy is the Holy Spirit.

The theory of missions assumes the thorough equipment of the missionary: the man behind the gun is everything. The missionary must be made to think in the language of the people he goes to—nay, even dream in it; and he will never really gain that power unless he loves them. The missionary, like the true governor, must, as Gordon said, get inside the skin of the native. No man lets you in there unless he is sure you love him. You can flay him, but you cannot get at him unless he lets you: Epictetus was right. At all costs, missionaries must become thoroughly familiar with the language, religious ideas, habits and sentiments of the people they go to. God has been with them, and the missionary must find out what He has taught them, and piece on to that teaching what He has further taught us in Christ. The time and cost needed to acquire all this is great, and the Church must be willing that it shall be so, and pay the price with discerning content and satisfaction. But it means a revolution.

Deeper account than ever must be taken not only of the content of the gospel and the equipment of the missionary, but of the condition of the minds to which we present the gospel. God has not left Himself without witness. Tertullian's discovery that the soul is naturally Christian, i. e. that it constantly bears evidence of sympathetic correspondences with Christian truth, is a discovery re-made by every investigator of the mind of heathenism. Report IV of the Edinburgh Conference, though partial, for it omits the evidence from Buddhism, is replete with facts on this point. Points of contact and grounds of appeal have been found in every race. The lowly animist living in terror of his multitudinous spirit-world instinctively responds

to the first article of the Christian creed, and soon shows how really available he finds the Father Almighty in his times of need. The Chinese Confucianist is in touch at a large number of points with our moral system, and finds in Jesus Christ as the Redeeming Son of God a motive enshrined in a Person who is capable of fusing virtue and passion into one. Without us the Confucianist can never be made perfect. It is ours to present to him an elemental faith surer of eternity than time, and, further, to show how his devitalized and sterile conception of Shang-ti, 'Heaven,' is but a blind yearning for the God and Father whom Christ made manifest.

Japan forms a marvellous parallel to the conditions of classical times when Christianity grappled with old Rome. There is the same extraordinary loyalty to the social and political system, culminating in the deification of the emperor; the same predatory conception of patriotism; the same subordination of women; and these things combined with a reverent ancestor-worship. We note too the same break-up of the old system under the pressure of new ideas, with the intellectual and moral wreckage resulting—agnosticism, naturalism, libertinism. Great men like Count Okuma look on amazed, and wonder where the new men will drift to, for it is evident that they have lost their anchorage. Buddhism in Japan is effete, in Confucianism is no progress and but little to inspire. The future of Japan is with Christianity; naturalism is the only alternative. The Church of the West must inspire Japan with an elemental faith in the unseen through the spectacle of her own absolute devotion to Christ.

In Islam is a vast range of truth with which the missionary should find himself in sympathy. Its heretical sects discover some of the lines of cleavage in its seemingly impenetrable mass. The Zikrs, e.g., show that its doctrine of God is not vital enough, and its communion with Him not close enough. Islam's legalism compels the cry for deliverance from the bonds of sin. Its saints wait the news of salvation by

grace through faith, and the welcome news of communion with God as Father, through the Holy Spirit. Its despotic Allah is unsatisfying and inadequate; for the soul must ever yearn that the Absolute Sovereign should be also the Absolute Love. Mohammed never read our New Testament: his contact was with the stories of the Apocryphal Gospels and a corrupt Church: his rejection of Christianity rests on a misunderstanding. Nothing is more deplorable than Islam's failure to discern the genuineness of our monotheism, or to recognize that the doctrine of the Trinity is a genuine attempt to square our real monotheism with the transcendent facts of the Incarnation and Pentecost.

Philosophic Hinduism presents difficulties exactly opposite to those we meet with in Confucianism. Confucianism is prevailingly materialistic and utilitarian. Uncompromising idealism meets you in Hinduism. The reality of the Unseen is in Hinduism an unchallengeable postulate: the Seen is illusive. Yet the development of its ideas into Pantheism is no ultimate solution of the problem of being, for Pantheism confounds the intellect by its contradiction of experience, and confounds both religion and morals by its denial of sin and responsibility. In India, however, the light is breaking. The character and moral teaching of Jesus have begun to captivate the new India. At present she finds in Jesus the typical Hindu, as Krishna portrays him to Arjuna in the *Bhagavad Gita*, but by-and-by she will discover how He completes and transcends that type. Eventually she will ponder His teaching on salvation available now to the penitent spirit through faith in His great ransom. India waits to find in the English-speaking races, on a large scale, proof of the spiritual detachment which substantiates our doctrine that the Christian lives now in the heavenlies. Only a supernatural and spiritual Christianity, emphasizing the reality of the ideal and the present liberation of the soul from the thraldom of sin, can win the attention, convict the judgement, and compel the allegiance of the Vedantist.

A true theory of missions must emphasize the necessity for seeking and finding traces of God's prevenient grace working in the minds of heathen and Mohammedan. In the practice of missions a close study of the facts and laws of comparative religion is needed. A clear grasp of the fundamental conceptions of the religion or religions that the particular missionary opposes will greatly aid his work. Occasionally heretical sects provide points of contact and attack, e. g., the Amida teaching of Buddhism, the Samajes in Hinduism, the teaching of the Bahais and Sufis in Islam. Possibly our struggle with the religions already in possession of the human soul the world over will give us a clearer sense of what is essential in our own faith, and pave the way to the reunion of Christendom.

The theory of missions will lead us, by reason of the universality of our faith, to attack the world in strategic persons, classes, and points. It is perilous not to seek that 'the lion' shall hear as well as 'all the gentiles.' It is sinful to choose the line of least resistance merely to save ourselves. We must not count success merely by heads. When God tries He weighs as well as counts. As servants of Christ our message is neither out of place in the palace of Nero nor in the fisherman's cottage. Adapt our means as we may, we must aim to reach all classes. *Nihil humani a me alienum puto.* Nothing human is foreign to the Christian. Class prejudice he has none. The truth is for Pilate as well as Peter. Colleges, literature, lectures in English, will be used for the highly trained natives of Japan, India, and China; village schools, tracts, bazaar preaching for the lowly; philanthropy will heal the sick and cure the blind and feed the famine-stricken. Christ in all the majesty and power of His beneficent love should be revealed not by word only, but by act, on the part of the Christian Church in the midst of heathenism. All these modes should co-operate as opportunity serves. But all should converge on one point—the directing of the mind of the heathen to Christ. All should

be guaranteed to them as from Him, inspired by His Spirit, command and example: He should be glorified as the Giver of all, and every recipient be pointed to Him. Trenching for a moment on the practice of missions, it is to be hoped that, as soon as possible, every capital city of the heathen world may have its Christian college, hospital, and orphanage, with equipment of the best. Inter-church collaboration could soon make this possible. But better almost not start new work if it cannot be done thoroughly and the process of discipling carried through to conversion. Surplus means had better be used to make effective what is already set on foot. Even now in Japan and Korea we are met with heathen governments whose educational equipment, for instance, has got ahead of the Christian schools. This ought never to have been allowed. But this and much else must be, unless we wake up. Great Christian governors and statesmen told the Edinburgh Conference that half our men and means are wasted through our smallness of mind in not consenting to co-operate for great corporate ends, e.g., in secular and theological education, in philanthropic and other effort, on the mission field. The reiteration of the statement by men who had sat on the Commissions of Inquiry humbled and melted the Conference, and it evoked a temper of charity that made much possible.

A scientific theory of missions must grasp the fact of the Native Church, weigh its significance in missions, and see that unless we infuse into it by the grace of God a temper equal to our own, the great work of world evangelization will stop short of its goal. The theory demands that we reverence the Holy Spirit in the native Christian as really as in a Westerner, and that we treat him exactly as we should like to be treated ourselves. This means that we give him equal facilities for mental equipment and equal opportunity for the exercise of authority and power in the native church with ourselves. We must have, not obedient servants of white men, but brethren in Christ of like dignity, authority,

and equipment with ourselves. This is a hard saying. The churches in heathenism will have to relinquish the go-cart and to walk alone. In education we can easily make the next generation of catechists and native ministers in the fields we now occupy the equals of the like classes of workers in the West, and we should do so. Nay, of the two, we should endeavour to pass beyond that point, seeing that their task is so much harder and requires all the finer discipline. Is it not time also to end the glorying in the cheapness of our agency, e. g., the £9 or £10 a year catechists? They ought to cost more for the man's sake, and the work's sake. Above all, the strange new movements towards union on the part of the native churches of some denominations should be watched with sympathy and reverence. God may be showing us something new in this movement that shall help us to re-combinations in the West, and thus lead to a mightier Church having power at last to retrieve its position and to recover its hold upon the lapsed masses of the common people. At least the day has dawned on the mission field when proselytizing among the Christian sects is becoming a thing reprobated by the overwhelming majority of Protestant Christians. Inter-church discipline, too, is becoming easier, to the raising of the general tone of behaviour.

The theory of missions last of all assumes that the eye of the missionary is ever open watching the working of God in the races of the heathen world. The missionary is always the evangelist. He is constantly pressing forward to closer touch and more effective with heathenism. He never rests in the native church. Like Paul, he has no more place in those parts where Christ is already known and His Church founded. The bleating of the lost sheep is ever in his ear. As with the missionary, so also should it be with the Church that sends him forth. It ought never again to get out of its mind the thousand millions who are waiting for the gospel. It ought never to forget the tremendous efforts that Mohammedanism is daily making by its eager traders

to reach the animistic and fetishistic millions of Africa, the Malay Archipelago, and India. It is an amazing fact that the peace created by Christian governments affords them an opportunity which they are often more eager to seize than we. The Church in the West cannot ignore the overwhelming spectacle of 800 million Asiatics waking from the sleep of ages to find themselves face to face with the products of a Christian civilization, and seizing those products with eager avidity, but, for the more part, as yet not fully realizing the spring from which they flow or the power which alone can make them a permanent blessing.

First and last, missions are essentially a question of spiritual dynamics. Souls aflame with the Holy Spirit, enlightened by His wisdom, bathed in His love, inspired by His energy—these alone can do the work. Prayer is their mightiest weapon, for it taps the resources of God. Charity is their great signature. The work is God's in its inception, process, and crowning. The glory is His, His alone. With a resolution worthy of God, with a deliberation that plans to the end, with an attack that is pledge of victory, with a patience that endures to the uttermost, this work must be attempted and done.

The message of the Edinburgh Conference to the Protestant Churches of the world may be summed up in a few words: (1) Lay hold of God's strength by continual intercession. (2) Exercise the utmost charity towards all Christian workers. (3) Wherever possible federate, federate, federate. Increase your power through prayer: stop your waste through federation. Combine and advance. *Vexilla regis prodeunt.*

JAMES LEWIS.

THE POOR LAW IN ACTUAL WORKING

TWENTY-THREE months have passed since the Royal Commission on the Poor Laws sent in its reports; but the period seems remote when either the recommendations of the Majority or the Minority will assume legislative form. The main design of the present article is to exhibit the Poor Law in actual working, and as known to those who devote much time, thought, and labour to the task. All that the average reader knows is that the rates are increasing, while his ability to meet them seems to diminish. If some plan could be devised to bring home to weekly tenants the actual burden of rates, instead of these being included in the rent, the demand for greater expenditure, on the false plea that it is good for the working classes, would abate. Every increase in local rates is followed by a more than corresponding addition to the weekly rent, which now amounts in many districts to a third of the wages. One result is sub-letting and overcrowding. The cry raised about better dwellings and lower rent under municipalities means that some unknown persons will have to bear the cost, and is false and misleading as an election cry.

Right to Relief.—The theory of the Poor Law is that destitution must be relieved. No one is supposed to be left to perish, or to suffer from absolute want of the necessaries of life. Even if the poverty and misery be the result of thriftlessness, indolence, drink, or crime, as is the case in too many instances, assistance must be granted. Boys and girls several years under age marry and bring a number of feeble, puny, diseased children into the world, with no prospect of being able to make provision for themselves and their families. Consumptive, epileptic, semi-imbecile

persons, and others suffering from various communicable diseases, are also permitted in the same way to add to the sum of human misery. All can claim relief as of right. They can demand nutriment for their children, midwifery orders for confinements, medical attendance during illness, and free burial in the event of death. The industrious, thrifty, sober poor, reduced to poverty by misfortune, have exactly the same kind and measure of assistance meted out to them. Little discrimination is allowed, or, if exercised, it is done at the risk of surcharge by the official auditor. An old and respectable couple, who have nearly exhausted their little store of hard-earned savings, are not eligible for aid until the last penny has been spent. It is the same in the workhouses, where self-respecting poverty has to associate with coarse, rough, degraded men or women. A humane master or matron can do a little to mitigate the condition of the small better class of inmates, but in any case their lot is hard and sad. When it is remembered that upwards of 900,000 persons in England and Wales, or 27·2 per 1,000 of the population, or one in 36, come within the category, the serious nature of the social problem is apparent. Happily, the proportion has somewhat lessened since the report of the Local Government Board in July 1909, but it is still higher than was the case ten years ago, though a marked improvement on thirty-five years since, when the proportion was 38·6 per 1,000.

Relieving Officers.—Application for help must be made in the first instance to the relieving officer of the district. He makes personal inquiries as to circumstances and means, entering all the particulars as to names, ages, rent, earnings, length of residence, &c., in his quarterly register. In cases of emergency he is authorized to grant relief in kind, usually to the extent of one shilling's worth for each in family. He also gives orders for admission to the workhouse or the infirmary, and for treatment by the district medical officer, takes charge of lunatics, and deals with maternity and burial

cases, subject only to the form of confirmation at the next meeting of the Relief Committee of Guardians. To them personal application must be made, either for original grants of aid or for renewal from time to time. Exception to personal attendance is allowed on production of a medical certificate. The usual weekly scale in large urban Unions is somewhat as follows: Old and infirm married persons, from 60 to 65 years of age, 2*s.* each; 65 to 70, 2*s.* 6*d.*; 70 to 75, 3*s.*; and above 75, 3*s.* 6*d.* Widows or widowers receive sixpence more at the respective ages. Able-bodied widows with legitimate children dependent on them receive a maximum of 1*s.* 6*d.* for each child; for imbeciles residing with friends the maximum is 3*s.* Other cases are usually dealt with on their merits, according to circumstances.

Special Applications.—In theory these amounts are supposed to supplement any trivial sums earned, or assistance granted by relatives or by charity. When all is told, the marvel remains how life can be maintained upon the very limited means available. But, as a rule, the poor are very kind and helpful to one another, and they have solved the problem of how little can maintain bare existence. An additional dole of sixpence a week during the winter months is regarded as a boon, and, doubtless, means much to a poor widow whose means of support are confined within three or four shillings a week. In special cases of illness, or where puny infants have to be nurtured, a pint of milk a day is ordered in addition to the usual scale of relief. Assistance is also sought for dealing with epileptic or delicate or refractory children, for surgical trusses and boots, for spectacles, for wooden legs, for a set of teeth, for emigration to the colonies, for the discovery of husbands who have deserted wives and families. One grave difficulty arises where widows, whose husbands were insured for ten, or twenty, or thirty pounds, spend the whole sum on the funeral and on mourning attire, and instantly apply for relief. This is often threatened to be withheld for a time, but considerations

of humanity will not allow the children to starve. Exceptional applications have to be referred to the full Board, by whom also cases of the adoption of children, or their admission to public institutions by payment, or grants for emigration, or special assistance of any kind, are considered and decided. In most of these cases, the applicants, like the ordinary recipients of out-relief, know as much as the Guardians or the officials of the extent of their legal rights, and they rarely lose anything for lack of asking. Expressions of gratitude are so seldom heard as to awaken surprise.

The House Test.—No wonder that thousands of the respectable poor, retaining their sturdy independence and laudable pride, hate the stigma of pauperism. They dread nothing so much as to enter the portals of the workhouse and to be buried in a pauper's grave. They submit to any hardship and suffering rather than endure this deep humiliation. They shrink from applying for the pittance of out-relief, fearing lest the House test should be applied. Some Boards of Guardians, and some officials, are noted for the harsh manner in which they resort to this test. Occasionally the Local Government Board issues a monition where it considers that the number of cases of out-relief is excessive, and urges that admission to the workhouse be offered instead. That involves the breaking up of the little homes—often miserable, but still homes—and being branded with what is deemed indelible disgrace. Many Guardians hesitate or refuse to adopt such a drastic course. They know, moreover, that the cost to the ratepayers is much less where moderate relief in money is granted. Others boast that they keep down the out-relief by rigidly offering an order for the workhouse as the only available method of relieving destitution. Care and discernment are requisite in each case, so as not to inflict hardship or injustice, or destroy what remains of a spirit of industry and self-help. Temporary and timely assistance for a few weeks often serves to afford opportunity for extrication from misfortune. Roughly speaking, indoor

poor number one-third, and those in receipt of out-relief two-thirds, of the total number.

Workhouse Inmates.—It is a counsel of perfection to suppose that workhouses can be done away with. There will always be a considerable number of aged people who have no children or near relatives, but for whom provision must be made so that they may end their days in quietness and comfort. They would have died long ago but for the care taken of them, the regular meals, the warm quarters, and freedom from care and anxiety. There are also not a few who are mentally defective, or are maimed and crippled. Others have no self-restraint and no friends to advise or control them, like an army pensioner—an actual case—who is paid 14*d.* a day on the first of each month, when he takes his discharge and dissipates his 85*s.* in a drunken bout within a few days, after which he returns to the workhouse until the first of the next month. Such a man should be interned and the money used for his keep. The number in England and Wales classed on January 1, 1910, as in-door poor, including those placed out in various institutions, is given as 300,617, of whom 141,221 are described as infirm or as not able-bodied. The subject of infirmary treatment and of out-door medical relief is difficult and costly. The total amount for the year was £855,049, nearly one-third of which was on out-door cases, to the number of 216,022. It is to be feared that the facility with which medical assistance can be obtained tends to check habits of thrift and forethought. Why should people pay for what is procurable for nothing? In this way self-reliance and manly independence are checked.

Dietary.—This is prescribed by the Local Government Board, without whose sanction no changes can be made in the ingredients or in the quantities supplied. Able-bodied men have one scale, women another, and there is special diet for children, for the aged and infirm, and for patients in the infirmary. Officials who receive rations are grouped in classes, the supply in every case being generous, not to say

lavish. In one typical Union the higher officers and the nursing staff are allowed every week, of bread 7 lb., meat 10½ lb., potatoes 7 lb., flour, butter, cheese, and bacon 1 lb. each, tea 6 oz., coffee and cocoa 8 oz., milk 7 pints, 10 eggs, loaf sugar 1 lb., moist sugar ½ lb., currants ½ lb., rice 1 lb., and condiments. Poultry and fish are granted once each week in lieu of meat. Subordinate officers receive slightly smaller quantities. Thousands of ratepayers cannot afford to keep so good a table, nor are their houses nearly so well furnished as the rooms allowed to workhouse and infirmary officials. Most of them are also provided with uniform and laundry, and the value of their emoluments is taken into account when granting pensions. These are stated at £159,788 in the last Return, nine-tenths of the amount being under the provisions of the Act of 1896, which gave a statutory right. A common practice is to add a certain number of years, not exceeding ten, to the length of service, thus increasing the retiring allowances. When the various parishes within the City of London were incorporated into one for certain purposes in September 1908, under a special Act of Parliament, enormous claims for pensions or compensation for loss of office were presented. A special committee of the Corporation examined carefully into the whole question, and recommended annual payments amounting to £12,490 'as awards that are not only equitable, but in our judgement really generous.' The Court of Common Council concurred.

Tenders.—There is no doubt that the majority of Guardians are conscientious persons, but the question is—are they, from a business point of view, capable of bearing the responsibilities of office? One of the principal functions of Poor Law administration seems to be that of feeding the inmates of the Union. If this department were managed by a really competent individual, of course under the supervision of the Guardians, a great saving in many channels could undoubtedly be effected. A typical illustration may be taken

from an actual tender for groceries and provisions in a large county borough. Tea, for instance, of which some 8,000 lb. are consumed annually, has the Guardians' own price affixed against it. Therefore it seems that the competition is based on quality, not price, whereas if it were only a matter of price, it is most probable that a good blend would be obtained for at least 1½*d.* per pound less money, a saving to the ratepayers of some £19 on this article alone. Besides which, there are not many poor people who get the quality of tea supplied to this particular institution. With bacon it is specified that it is to be Canadian smoked of either of two well-known brands which always command top prices, whereas there are numbers of good curers whose produce could be purchased at 1*d.* per pound less. As the amount consumed is between 5,000 lb. and 6,000 lb. the possible saving is obvious. The butter supplied has to be new, pure, and sweet. These stipulations are not out of the way, but, seeing that good butter is so high priced, could not a reliable butter substitute be used, at a saving of at least 4*d.* per pound? Many poor people, struggling to keep the wolf from the door, have to use mixtures. The lard wanted is to be the 'best English bladders,' costing 2*d.* per pound more than in American pails, which is used by two-thirds of the population. 'Best Canadian Cheddar, September make,' is the description of the cheese required—not June make, when Septembers are at their dearest, nor New Zealand when it is in season and 4*s.* per cwt. or more lower in price. Among other articles mentioned are 'Tinned salmon (best brands),' 'sardines (French 16 oz.)'—Portuguese, being cheaper, are evidently not good enough; lobster, at the present exorbitant price (10*s.* 6*d.* per dozen wholesale, for half tins); cocoa, 'best Dutch,' English makers debarred; coffee of a well-known brand, largely advertised; pure cane sugar (Demerara, quite ¼*d.* per lb. more than Lyle's granulated or yellow crystals), and even a well-known firm's matches, are used in this workhouse, costing twice as much as those in everyday

use. A remedy for this waste and extravagance would be the calling in of an expert buyer, who for a small remuneration would give advice and information respecting the state of the markets from time to time, also what equally nutritious commodities could advantageously be substituted for the dearer articles.

Out-Relief.—Much care needs to be exercised in granting out-relief, so as to prevent it from degenerating into a mere dole that will aggravate the evils of pauperism. Benevolent and well-meaning persons are prone to forget this. Where an applicant has some small means, or is able to earn a little, or has friends who are willing to render slight assistance, from two to four shillings a week prove a real boon and prevent the home from being broken up, with the result of much larger cost in the workhouse. Circumstances, character, and antecedents must be duly considered. Wise and practical administrators recognize this and act upon it. Mr. John Burns, long before he attained his present position, had the sagacity and courage to say: 'Every man who has been out of work cheers the candidate who is in favour of out-door relief. I have always been against it, except when administered with the utmost rigidity and given to the right people. If Social Democrats were to promise—as some Guardians did at the last election—that out-relief would be generously granted, where would our rates be? Every demagogue anxious for place and power would be pandering to every poor lone widow who gets her few shillings from the Union and spends it at the public-house. It means the complete prostitution and degradation of those whom we ought to raise and educate by better means.' The recipients of out-relief in various forms on January 1, 1910, are given as 568,869; more than half—i. e. 297,167—including children, are described as not able-bodied or as infirm.

Repayments.—The bare cost of maintenance in the Union or the infirmary can alone be recovered, where relatives of inmates are in a condition to pay. Establishment, loans

and interest, and other fixed charges cannot be claimed. Guardians should possess the power to enforce payment of the full cost, or of such portion as is just and reasonable. Not infrequently attempts are made by relatives to escape from payment altogether, or to contribute the smallest possible sum towards the support of aged and infirm parents. In many cases these ought never to have been sent to the workhouse or made recipients of out-relief. Justices require proof of means to pay, which, though obvious, cannot always be established in legal form. Where midwifery orders are granted on loan, as is done in hundreds of instances every week, on condition of sixpence or one shilling being repaid weekly out of wages, and in a large number of cases where sons are required to contribute small sums towards the support of parents who are chargeable to the rates, excuses have to be made and the debts are written off because of slackness of work and largeness of families.

Children.—The number of pauper children in Unions and affiliated institutions is given as 66,602, besides 8,658 boarded out, but not including the insane or casuals. Among the recipients of out-relief there were 253,775 children, or more than one-half. The boarding-out system might be greatly extended with advantage, under proper supervision, instead of being confined, as at present, to orphan or deserted children. One excellent branch of the work consists in the emigration of such children to Canada, where suitable places are found for them. Last year 891 were thus sent, at a cost of £6,092 out of the rates, and satisfactory reports of the majority are received. Besides these, 1,096 other persons, usually men with families, were assisted to emigrate at an expense of £1,062. Many boys are sent to the *Exmouth* training ship, which accommodates 600, or to the one at Portishead, and to other places, and most of them turn out well. It is gratifying to know that the number of children maintained in workhouses and cottage homes who are being sent out to public elementary schools continues

to increase. Those remaining in Unions and District Schools are 15,138, against 28,042 ten years ago. The case of children known as 'Ins and Outs,' who are brought in for a few days or a few weeks, presses for settlement. It is urged that they should be treated as deserted children, and that Guardians should have enlarged powers of adoption, so as to rescue them from the life of tramps, and train them to become useful citizens. The District Schools which the Local Government Board compelled so many Unions to join in erecting in former years at enormous cost, are now generally condemned, and some of them have been sold for other purposes. Vigilance needs to be exercised with regard to the present plan of building a pauper village within a ring fence, isolated from ordinary life. Cottage and scattered homes, under judicious and kindly foster-mothers, are far preferable. According to official returns, the weekly cost of each child in the Metropolitan District Schools is 12*s.* 6*d.*; in village communities 16*s.* 10*d.*; in scattered homes 10*s.* 8¾*d.*; and for each boarded out 6*s.* 2*d.* The cost in the Poplar village homes is 19*s.* 2¾*d.*, and in those of the Bermondsey Union at Shirley it is 18*s.* 7*d.* The latter institution cost for building and equipment £320 per bed for each of the 560 children. The Poplar Guardians spent £162,000 on their Essex village at Hutton for 170 children. The Greenwich Union has one at Sidcup in Kent which cost £172,000, or £290 per head. Similar extravagance has been indulged in by other Unions.

Lunatics.—Recent years unfortunately show an increase in the number of pauper lunatics, who are returned at 115,177, being an increase of 28·7 in ten years. Their cost to the rates was £3,617,946; the weekly charge in institutions to which they are sent ranging from 8*s.* to 16*s.* Besides these, there are over ten thousand imbeciles, idiots, and epileptics, who cannot be certified as lunatics, but are more or less feeble-minded and irresponsible. A considerable number of children in families receiving out-relief practically

belong to the same mournful category, as do many workhouse inmates who are classed as able-bodied. The large number of mentally afflicted persons among the pauper class raises physiological questions which must be seriously considered in the near future, as medical men and sociologists know too well. The Royal Commission on the Care and Control of the Feeble-Minded, after a prolonged and costly investigation, issued its report in August 1908, recommending certain changes in the Lunacy Laws, the creation of a new Board of Control, with Statutory County Committees, and a wide extension of present methods of education and training. All this involves huge official machinery, at enormous cost, but nothing of a legislative character has been attempted, or is likely to be the case in the present congested state of public affairs. County and borough authorities are required to erect and equip 'mental hospitals,' to use the modern phrase, the great majority of the patients being sent by the Guardians, who have to defray the cost of maintenance, except 4*s*. per week chargeable on the county rate, while they have no voice in the management and control. This is another of the anomalies by which authority is divided or diverted, and cross-entries are made in accounts, as if to bewilder the public and prevent them from ascertaining the actual cost. Five years ago the county borough of Croydon built an institution of the kind near Warlingham, three miles from a railway, thus adding immensely to the cost of construction, and causing constant inconvenience to relatives when visiting patients. The land and buildings were to have cost £80,000. The actual disbursements were nearly a quarter of a million, or £550 for each of 450 inmates. Nine-tenths of these are paupers, sent by the Croydon Guardians, who paid at first 16*s*. 11*d*. a week for each, now reduced to 13*s*. 8½*d*. The place is fitted in palatial style, and the recreation-room, which is really a large theatre, must have cost several thousand pounds. The appointments throughout are elaborate and costly, no expense being

spared. Recent additions cost £80,000 more. Yet the Guardians, who have to pay for more than 400 of the inmates, had no voice in the building and arrangements, nor can they exert the slightest control over the establishment. Many instances of a similar kind could be cited.

Epilepsy.—Hitherto, there has not been sufficient discrimination between different forms of dementia, nor adequate facilities for the treatment of epilepsy, which too often ends in lunacy. The Local Government Board has made a few tentative efforts by grouping certain Unions under joint representative committees. For example, Croydon was associated with Kingston and Richmond Unions by an order dated December 27, 1904, for the purpose of making arrangements for the care and treatment of the feeble-minded and epileptics—some 300 in number—chargeable to their respective boards. A suitable country site was found, after careful search, for a farm colony and cottage homes. The satraps of Whitehall saw fit to withhold official sanction, and the proposed purchase had to be abandoned. The only reason assigned was the impending appointment of the Royal Commission above referred to. The Joint Committee was told to wait for the report. After its appearance further delay was caused by the expected report of the Poor Law Commission. Since that was published, in February 1909, no change of attitude on the part of the Local Government Board has taken place. Repeated applications, either to be allowed to proceed under the Order of December 1904, or for its rescission, met with merely formal acknowledgement of receipt, until at length, in June 1910, the Order was rescinded and the Joint Committee was dissolved. The entire procedure is an embodiment in actual fact of Dickens's farcical description of the Circumlocution Office, which spent all its time, and vast sums out of the public purse, in showing 'How not to do it.'

Tramps and Vagrants.—For more than three centuries the 'sturdy vagabond,' as he is styled in Tudor statutes,

has been a pest and a terror. Unwise sympathy and charity only increase the evil. Most of the tramps have been on the road all their lives, and their children will become nomads. Cleanliness and decency are abhorrent to them. They have their regular rounds, and are well known to the police and to the officials of the casual wards they frequent. Their number is given as 15,852, besides those in common lodging-houses. Sometimes, but very rarely, a genuine workman is compelled by dire necessity to apply, but he is easily known, and is not detained for the customary time, and the usual tests are not exacted from him, in the form of stone-breaking, wood-sawing, oakum-picking, and rough work on the land. In many Unions there are vast accumulations of granite and wood, usually sold at a loss, owing to competition with the open market. It is found that by individual work in cubicles, instead of by the collective system, much more is accomplished, although the expense of structural changes are great in the first instance. So far as the industrious and the deserving are concerned, a wise and humane discrimination should be exercised, but the habitual tramp and loafer who regularly returns to the same casual wards as often as the rules permit should be detained for a longer period and subjected to severer tasks. The late Dr. Barnardo used to say that the problem of vagrants and tramps could be settled in a few years if power were given to detain them on indeterminate sentences in farm colonies and workshops. This plan was also strongly recommended by a Departmental Committee in 1906.

Settlement and Removal.—An important branch of Poor Law administration relates to settlement and removal. All the larger Unions have an officer detailed for the purpose of passing on to other Unions as many cases as possible, and to prevent others from being assigned to his own Union. Generally, the points in dispute are adjusted amicably, and the order by justices for transfer of paupers is accepted. Litigation sometimes occurs, particularly where the clerk

happens to be of a litigious disposition, or where it may be surmised that his professional reputation or emoluments are involved. Disputes have occurred in the Law Courts where hundreds of pounds have been spent in determining where a pauper was legally settled. By agreement between parties the Local Government Board can now act as arbitrator. Another important branch of the work is the discovery of husbands who have deserted their families. Thousands of such cases arise every year, and many of them remain undetected. Yet another branch deals with illegitimacy. Instances are not infrequent of women resorting to the Infirmary again and again for the birth of illegitimate children, because the law prescribes that medical and nursing care must be gratuitously provided. It is not generally known that fathers of illegitimate children are not liable for their support after the death of the mothers. The alarming increase of cases of bastardy, and the impossibility in most of them of ascertaining the putative fathers, demand attention, both in the economic and the moral bearings. The practice of admitting girls—many of them, unhappily, under twenty—into the Infirmaries for confinement of illegitimate children and retaining them for three or four weeks, is found in practice to be regarded as not involving the stigma attaching to the workhouse. The existing method of dealing with such cases, like the system of determining the legal settlement of paupers, is cumbrous and costly. It might be remedied by an extension of the Common Charges Fund to the whole country, if an Equalization of Poor Rates be deemed impracticable. A similar remark applies to lunatics, imbeciles, and epileptics, the cost of whose maintenance in separate Asylums is an onerous charge upon the great body of ratepayers, owing to the unreasonable requirements of the Lunacy Commissioners.

Extraneous Duties.—It is a question whether various functions which have been assigned to Guardians should be continued now that other local authorities exist to whom

they properly belong. These include the registration of births and deaths, the appointment of rate collectors, the enforcement of the vaccination laws and of the Infant Life Protection Act, and the assessment of property for rateable purposes. By the earlier Education Acts, Guardians representing rural parishes were constituted the authority for those areas, on the principle of *lucus a non lucendo*, with ludicrous results that might have been anticipated. When this preposterous system was abolished, clerks, relieving-officers, and others upon whom slight additional duties had been cast, made a demand for compensation, and obtained it, on account of the abolition of their offices. The tendency of the official mind is never to lose anything for lack of asking, and to demand extra payments, although their whole time is supposed to be engaged at good salaries. The average expenses of Assessment Committees for the last five years was £34,917 for London, and £122,160 for the rest of England and Wales, making a total of £157,077. Now that the archaic method of appointing parochial overseers in a hole-and-corner vestry meeting has been abandoned, there is no reason why municipal and county authorities should not be entrusted with the duty of assessment.

The Cost of Pauperism.—The cost per head, including all charges, is stated at £34 15*s.* 11¾*d.* for the indoor cases in London, and £8 8*s.* 4¾*d.* for outdoor cases. In the area beyond the metropolis the amounts were £24 19*s.* 11¼*d.* and £6 19*s.* 0¾*d.* respectively. Taking all classes and all districts, the average cost of each pauper in England and Wales was £15 18*s.* 6*d.* for the twelve months. In 1871 it was £7 12*s.* per head. The large increase is due, partly, to improved and humane methods, but chiefly to the erection of large and numerous Union houses, Infirmaries, District Schools, Children's Homes, and other buildings, fitted with new and expensive appliances, and provided with large staffs. Another cause is the wide extension of medical relief. Some Unions are noted for their costly administra-

tion. Expense does not appear to be considered, and economy is unknown. In one board-room there is a Turkey carpet that cost sixty guineas. Members of public bodies seem rarely to apply the rules that govern them in business transactions and personal affairs. Replying to a question in the House of Commons on July 6, 1909, Mr. John Burns stated that the average daily cost of inmates in the Brentford Workhouse was 23½*d.*, of which 17*d.* represents 'salaries of officials, loan charges, cost of buildings and repairs, and other expenses.' In the Brentford Infirmary the daily cost was given as 12½*d.*, and the cost of administration as 2*s.* 3*d.* per head. Speaking generally, it costs the country 1*s.* 5*d.* to dispense 1*s.* in relief. The Hammersmith Workhouse involved an outlay of £259,086, of which £14,528 was for the site. According to the last report of the Local Government Board the actual expenditure on poor relief for the year was as follows:—

	£
In-maintenance	3,316,874
Out-relief	3,096,923
Lunatics	2,357,113
Salaries, rations, uniforms, &c., of officers	2,577,963
Buildings, furniture, rates, &c.	1,098,023
Loans repaid and interest	1,214,447
Other expenses	1,287,315
	14,893,658
Less—	
Farm work done and other produce	309,371
	14,584,287
Repayments	275,861
	£14,308,426

This total is made up of local rates £10,854,418, Exchequer and county grants £2,649,697, and other receipts £804,311.

Loans and Debts.—The loans authorized during the year for Poor Law purposes were £540,277. The outstanding indebtedness was £12,992,198. A portion, with accruing interest on the whole, is paid off annually. But new debts are continually being contracted. A fatal facility for borrowing is granted to public bodies by the Local Government

Board. It ought to be a check upon extravagance, instead of which it is often an encouragement and a stimulus. Official patterns of buildings and appliances are continually changing at head quarters, where a succession of doctors, architects, inspectors, and other costly functionaries have patent plans and pet methods. The work has to be carried out in conformity with a rigid traditional system. Usually the limit for borrowing is thirty years, so that the present generation has to bear the whole of the burden for structures which will probably last a century. The period ought to be enlarged to forty, if not to fifty years, while payment for the freehold might be spread over even a longer time.

Alien Charges.—One important reservation must be made. What is designated the Poor Rate includes, in addition to the above outlay, various extraneous expenses incurred by county and borough authorities for administrative, library, police, and other purposes, and also the cost of vaccination, registration, and other matters. The actual relief of the poor and the expenses of Guardians represent only one-fourth of the sum levied as Poor Rate. Money is taken out of one pocket and placed in another, and the accounts are bewildering. Workhouse buildings are rated for municipal purposes, and corporations, county, urban, and other local authorities are rated for Poor Law purposes. A portion of the cost of pauper lunatics, of medical appliances, and of certain salaries, is refunded to Guardians out of county and borough rates. A further subsidy is derived from the Exchequer. Moreover, great diversity exists in the rates for all purposes in different localities, ranging from five to thirteen shillings on the assessable value. Rich neighbourhoods bear a lighter burden, both actually and relatively, than those where life is a hard struggle for bare existence. Some carefully devised system of equalization will have to be applied. The Common Poor Fund for the Metropolis was established in 1867. A chief object was to relieve the poorer Unions from part of their heavy rates, by

distributing certain items of expenditure over the whole metropolitan area on a basis of rateable value. From the time of the passing of the Act down to 1908, the date of the last return, the common expenditure thus borne amounted to forty-two millions, and the aggregate sum paid to the poorer Unions was nine millions and three-quarters. It is urged, with reason, that the system might be applied generally, and that other items might be included in common charges.

Work Accomplished.—Not only in this respect, but also in the general work of administration, much has been effected within recent years, mainly by the persistent efforts of public-spirited men and women who have made a careful study of this branch of Sociology. Under the title of 'Public Health and Social Conditions' an important and interesting Blue book was issued by the Local Government Board in 1909. It contained fifty-six charts and numerous tables, and presented in a convenient and intelligible form various social conditions, including pauperism and the action of the Poor Law. Among the excellent ends achieved by outside agitation, one good thing has been secured, that the few shillings received from friendly and benefit societies are not now regarded to the detriment of those who by thrift and self-denial have made some small provision for old age and infirmity. In some Unions also, married quarters are provided for aged couples, who are allowed slight privileges. Additional out-relief might be granted as an encouragement and a reward to those who have worked hard and supported themselves creditably as long as they were able, but whose small savings are not adequate for their support. Portions of workhouses might be set apart as homes of rest, where respectable and self-respecting poor persons, having neither means nor friends, might peacefully end their days with some moderate measure of comfort, after a long and strenuous life.

More Discretion.—The country is weary of reports, minutes, orders, memoranda, schedules, returns, tabulated figures,

and all the clatter of official machinery. It insists that the pressing and awful problem of poverty and pauperism shall be worked out on common-sense, business, and humane lines. Guardians should be permitted to exercise more discretion, such as is demanded by local circumstances and guided by local knowledge and experience. As has been already urged, they should be permitted to exercise discrimination in the treatment of the poor, in classifying inmates, in altering the dietary scale, in the appointment and removal of officers, and in other matters in which little or no option is now granted to those who devote much time, thought, and labour to the discharge of what are, at the best, irksome and thankless duties. Complaints are often heard that persons of position and intelligence will not undertake the work. The Guardian, like the old Vestryman, has been made the butt of cheap ridicule, perhaps not without cause in former days. A vast change for the better has taken place. Where survivals of the old stock are found, the blame lies with electors, whose apathy is notorious. So long as a majority of them remain indifferent, and will not take the trouble to go to a polling-station near their own doors, so long will fussy and inferior men get themselves chosen by small coteries, in order to serve their own purposes or to promote the interests of friends in the matter of contracts and appointments. The percentage voting in London at the last elections was as follows: Parliamentary, 78·3; London County Council, 55·5; Borough Councils, 48·2; Guardians, 28·1. It must not be supposed, however, that the disgraceful scenes at meetings of Guardians and Borough Councils which occur occasionally and are described with so much realism in newspapers represent the general condition. They are rare and exceptional. As a rule, the proceedings are conducted with decorum, and the detailed work is transacted by committees, which devote much valuable time and strenuous labour to the complicated task. Boards of Guardians do not suffer by comparison with any other

public bodies, or with the House of Commons, while the officials, generally speaking, discharge their responsible duties with zeal, efficiency, and credit.

Centralization.—Superadded to the inherent unpleasantness of the task, which nothing but a sense of public duty and of patriotism can overcome, is another objection, strongly felt by capable and honourable men. They have to face the constant risk of being surcharged, encounters with inspectors who are not always gracious, endless correspondence with the Local Government Board on minute points of detail, and its petty interferences with reasonable liberty of action, official snubbing, nibbling criticisms, and wearisome delays. No surprise need be felt that persons of self-respect and of conscious ability often decline to subject themselves to such worry and annoyance. For the guidance of Boards of Guardians and their officers, the Local Government Board has issued elaborate Consolidated Orders—the codifying of which is at length being considered—subject to ceaseless changes, and to the glossaries of an interminable and minute correspondence. Besides the above, no fewer than 720 special Poor Law Orders were issued last year. Guardians, elected by the ratepayers, are kept in leading-strings. All their appointments must be submitted for approval and confirmation. Every part of the routine work is prescribed, a Procrustean bed is furnished, and scanty deviation is allowed. Yet the professed object of all this sleepless supervision is not accomplished. The recent scandals in certain Boards of Guardians in the East End of London were, in the first instance, brought to light by private individuals or by ratepayers' associations, who demanded and obtained public investigations and the ultimate prosecution and conviction of the offenders.

Bureaucracy.—These criticisms are directed, not against public servants as a body—many of whom, and, indeed the majority, are able and experienced men, whose honour is above suspicion—nor is it directed against individuals, but

to methods which prevail almost universally. One effect of bureaucracy is to set up an official fetish, before which the nation is expected to prostrate itself. The remark applies, *mutatis mutandis*, to the Privy Council, to the Home Office, the Boards of Education and of Agriculture, the Board of Trade, the Colonial Office, the Post Office, and to every department of Government. It is an infringement of constitutional rights that officialism arrogates to itself legislative as well as administrative functions. Cabinet Ministers, changing with the change of parties, though responsible, in theory, to Parliament for the departments of which they are the titular heads, have not the time, even if they chance to possess the ability, to define a policy or to enter into details. The practical result is that the country has fallen under a government of chief clerks. Officialism threatens to become as ubiquitous and as meddlesome as in France, or Germany, or Russia. The Local Government Board embodies in the most astonishing degree the modern bureaucratic system. Its President never presides over his phantom Board, which exists only in name. He is the figure-head and mouthpiece of unknown, mysterious, and potent permanent officials in the background. They remain, while Cabinets are formed and dissolved. The permanent secretary, the heads of departments, the inspectors, and other functionaries are the secret force that set and keep in motion the official machine. To vary the image, a gigantic spider's web has been spun, and the slightest touch upon a remote filament is instantly transmitted to Whitehall.

Conclusion.—Notwithstanding all that has been done to secure the wise and just administration of Poor Law relief, much remains to be accomplished. The cost is still far too high, and the results are not commensurate. Existing methods are inelastic. The process of manufacturing permanent paupers goes on. Whatever the number of feeble children brought into the world by those who have neither the desire nor the capacity to provide for them, other people

are expected to undertake the trouble and the cost. When the children reach an age at which they can earn a few shillings a week in precarious ways, they become valuable assets to the parents who have neglected them from birth. To talk about the 'sacred rights of parents' under such circumstances is an abuse of words. The Children Act of last year will do much, if wisely and firmly administered, to remedy various evils that exist, and the spread of information among women and girls as to the food, clothing, and general treatment of infants should accomplish beneficial results. It is not too much to add, on the general question of the Poor Law, that every branch of its administration needs to be constantly watched and periodically adapted to changed conditions. Since the great Act of 1834 there has been no attempt at systematic and scientific treatment by the legislature. Acts have been passed dealing with particular phases or providing for sudden exigencies, but the chief part of the existing system is the creation of the Whitehall authorities, by means of Administrative Orders. It is unlikely that either the Majority or Minority Report of the recent Royal Commission will be embodied, as a whole, in the form of a Statute, or that the present machinery will be swept away at one stroke. Modifications will doubtless be made, and needed improvements effected. As a small contribution to the practical consideration of a great subject, this article is submitted.

W. H. S. AUBREY.

INDIAN UNREST

Indian Unrest. By VALENTINE CHIROL. With an Introduction by Sir ALFRED LYALL. (Macmillan & Co., 1910.)
A Short History of Wesleyan Methodist Foreign Missions. By the Rev. JOHN TELFORD, B.A. (Charles H. Kelly.)

THE very able and impartial study of Indian Unrest by Mr. Valentine Chirol, the correspondent of the *Times*, now republished in volume form, appears at an opportune moment.

The new Viceroy and Secretary of State for India find themselves confronted with, perhaps, the most important crisis in Indian history since the Mutiny; and it is one which differs from that event in being not only a revolt against British rule, but also as revealing a strong reaction amongst a portion of the most highly educated and able of our Indian fellow subjects against all that not only British rule but Western civilization stands for. It thus constitutes a new phase of that disaffection which has, in varying forms and degrees of intensity, always existed, and must, under the conditions of our rule, always continue to exist in India, and not the least significant of its characteristics is its gradual but steady development.

It is more than thirty years since the Government of India first found itself obliged to pass a Bill dealing with the violence of the vernacular Press, and thirteen have elapsed since the dangerous effects of the gospel of sedition which Tilak—whom the *Times* correspondent aptly terms the father of sedition—had for nearly a decade been preaching in the Deccan were fully demonstrated by the murder of two British officials at Poona in 1897. Since that date Tilak's doctrines have been freely applied in Bengal during the Anti-Partition agitation by the 'advanced' politicians represented by Mr. Bepin Chandra Pal and Mr. Arabindo Ghose

—the inventors of the rallying-cries of 'Arya for the Aryans,' 'Swadeshi,' and 'Swaraj'—and have been adopted in the Punjab by the leading representatives of the Arya Samaj, and also, to a small extent, in the Central and the Upper Provinces and in Southern India. They have found a ready acceptance amongst the semi-educated proletariat of unemployed and unemployables which our system of education has tended to create, and various causes have contributed to facilitate their dissemination amongst other classes who might otherwise have disregarded them. The rise in prices during the last decade has seriously enhanced the cost of living in India, and has especially affected the clerk, the teacher, and the petty Government official, whose small salaries remain the same and who find themselves to-day relatively, and in many cases actually, worse off than the artisan or even the labourer. The plague—which in the last fourteen years has carried off over 5,000,000 victims—and two terrible visitations of famine, have caused untold misery and consequent bitterness; while the increasing interest taken by all classes in commercial and industrial questions has produced a corresponding resentment against the fiscal restraints placed upon India by the Imperial Government. Social relations between the two races in India have been injuriously affected by the influx of a lower class of Europeans attracted by the development of railways and other industries, and increased facilities for home leave and frequent transfers from one post to another have considerably diminished the intercourse between Anglo-Indian officials and natives which prevailed during the old régime. Lastly, while the attitude adopted towards Asiatic immigrants by British colonies, and especially by South Africa, has naturally roused a hostile indignation in India, the prestige of our arms was lowered by the South African War, and the result of that between Russia and Japan was hailed as the first blow dealt to the ascendency of Europe in Asia.

The success with which the 'advanced' party in the

Indian National Congress, which controls the whole of the vernacular Press and the bulk of the liberal professions, has utilized this body of hostile opinion to organize a revolt against British political ascendency was not fully revealed until after the disturbances in Bengal and other parts of India in the winter of 1906; and the riots at Rawal Pindi and Lahore, in April 1907, were followed by a long series of outrages which continued till the beginning of this year. Amongst the European victims of these were Mr. and Mrs. Kennedy, who were killed at Muzafferpur by a bomb, intended for the magistrate, Mr. Kingsford, and Mr. Jackson, the Collector of Nasik; while three attempts were made to assassinate Sir Andrew Fraser, and Lord and Lady Minto narrowly escaped death from a bomb explosion. In 1908 scarcely a month, and often not a week passed without adding to the tale of outrages, some of which were committed with the twofold object of defeating the detection of crime and intimidating Indians who ventured to serve the British *raj*, such as the murders of the Public Prosecutor at Alipur, a Hindu of high character and position, who was shot outside the Police Court, and a Mohammedan Inspector of the Criminal Investigation Department, who was shot in the High Court of Calcutta itself. This saturnalia of crime and disaffection was marked throughout by an epidemic of sedition and incitement to murder in the vernacular Press, and was followed by revelations such as those with respect to the Dacca and Nasik conspiracies; the discovery of factories for the secret manufacture of explosives, one of which was in a suburb of Calcutta; and the existence of secret societies, formed on the model of Irish Fenian and Russian anarchical associations, not only within but outside India. The Indo-American Association, with head quarters in California and branches at Chicago and New York, and the Young Indian Association at Seattle, both of which are in frequent communication with the seditious Press all over India, number among their members old Sikh soldiers who

are still in contact with the regiments to which they belonged, and devote themselves largely to the study of explosives and to smuggling arms into their native country. The India House—the most dangerous of these organizations, in which Dhingra is said to have plotted the murder of Sir Curzon Wyllie—had its head quarters in Kensington till the recent migration of its ruling spirit, Krishnavarma, the proprietor of the *Indian Sociologist*, to France. The 'centre of gravity,' therefore, of revolution, to quote an article in the March issue of the *Bande Mataram*, an Indian newspaper published in Geneva, has now been 'shifted from Calcutta, Poona, and Lahore to Paris, Geneva, Berlin, London, and New York,' and revolutionary literature is smuggled into India in large parcels by these and other similar publications, or sent in envelopes through the post not only to pleaders, Government employés and teachers, but also to students in schools and colleges. It is one of the saddest features of the movement which these societies are promoting that most of the crimes which have emanated from it in India have been committed by young students, who, after their execution, are acclaimed as martyrs both by their fellow pupils and by their schoolmasters and professors.

It will be evident from this necessarily imperfect survey of the political aspect of Indian unrest—which has other aspects more likely to be overlooked—that its existence constitutes a serious menace to British rule, and it is important to realize this fact because there is at present a lull in the storm which is calculated to induce the belief that it is a temporary outburst of disaffection which has been already suppressed. The legislation of 1908 with respect to explosives, the establishment of special tribunals for the trial of political offences, and the Press Acts of that year and of 1910, coupled with the deportation of Tilak and nine of the most prominent Bengali revolutionists, have doubtless done much to check sedition and 'the poisonous flow of printers' ink,' to quote

Mr. Valentine Chirol, by which it has been propagated. It is also to be hoped from the widespread sentiment of reverence for the Crown, which was fully demonstrated during the last two reigns and also on the visit of the King Emperor to India when Prince of Wales, that the announcement of his Majesty's intention to hold the Coronation Durbar at Delhi may materially assist in allaying disaffection. The anticipation of the Royal visit can, however, only be regarded as a palliative and not as a remedy for the disease. The Summary Procedure Act has proved only very partially successful for the purpose of accelerating political trials, and Eastern Bengal still remains in a disturbed condition. The forces hostile to British rule are complex and deep-seated, and the exhaustive examination of their nature and tendency by Mr. Valentine Chirol affords only too full a justification for the opinion expressed by those best qualified to judge, that the slightest relaxation of the law would produce a revival of the revolutionary movement.

These forces are essentially antagonistic to each other, but they are united by a common antagonism to the British *raj* and an illusory Nationalism which, though the conception is on the face of it impossible of realization and appeals to nothing in Indian history, is designed by its inventors to appeal to Western sentiment and ignorance. One is a modern and progressive force generated by Western education and the introduction of representative institutions, which operates to some extent over the whole of India, though only on an infinitesimal fraction of the population, recruited from a few privileged castes, united only by a knowledge, often very superficial, of the English language and political institutions. The other, and perhaps the more important, is the reactionary force of the ancient social and religious system known as Hinduism, which controls that large section of the population—207,447,026 out of a total of 294,361,056—who are Hindus.

The modern force, some of the political results of which

were pointed out in this REVIEW four years ago,[1] has produced the political school which must be regarded as primarily responsible for Indian unrest. One section of this—which, though not very numerous, exercises a fatal fascination upon youth—openly preaches armed revolt when practicable, and, until it becomes so, the adoption of all the methods of terrorism practised by anarchists all the world over. Another—which is much larger, and the members of which are known as 'advanced politicians'—though scarcely less hostile to British rule than the first, is deterred by the fear of prematurely alarming and alienating what is known as 'moderate opinion,' from the violent assertion of India's claim to complete political independence and, while helping to breed the atmosphere which generates crime, professes to deprecate it. Many of these 'moderates,' on the other hand, are reluctant to break with their advanced friends by maintaining their conviction that India can within no measurable time afford in her own interests to forgo the guarantees of internal peace and order and external security which the British *raj* alone can afford. The desire of both sides, therefore, to find some common ground in a nebulous formula which each can interpret according to its own desires has resulted in the adoption of that of 'Colonial self-government for India,' or '*Swaraj*.' This formula was first devised by Mr. Dadabhai Naoroji in his Presidential address at the Indian National Congress, and the authoritative programme of advanced political thought which it embodies was fully explained in a series of lectures delivered in Madras by Mr. Bepin Chandra Pal, a high caste Hindu and a man of great intellectual power and high character, who has received a Western education and travelled a great deal both in Europe and America. Mr. Pal refuses to be content with any half-way house to his ideal, such as the reforms embodied in last year's India Councils Act, or an increase in the number of Indians in the Civil Service, nor does he hope to obtain '*swaraj*' from the British Govern-

[1] *London Quarterly Review*, Oct. 1906 (4th series, No. 8), p. 314.

ment. He advocates the combination and organization of the resources and forces of the nation, and the development of the instincts of freedom in the community to such an extent as 'shall—shall in the imperative—compel the submission to our will of any power that may set itself against us.' The means by which '*swaraj*'—which Mr. Pal is forced to admit must practically mean complete independence—is to be obtained are, in the economic domain, '*Swadeshi*'—the encouragement of native industries combined with the boycott of imported goods in order to kill British commerce—and, in that of politics, passive resistance and the boycott of the Government service. In their appeal to the larger audience incapable of following any serious process of reasoning, the 'advanced' school represented by Mr. Pal dispense with political theory. The characteristics of the Indian Press (which has for years past poisoned the wells of Indian opinion to an extent unrealized in this country, and is not, as here, subject to the healthy opinion which begets criticism) are insidious appeals to the scriptures and deities of the Hindus, and the deliberate vilification of everything English, while no public servants who venture to discharge their duty loyally are worse treated by the Nationalist papers than the judges, especially if they are Indians. The Malaria Conference of last year, for instance, was represented as designed solely to enrich the Commissioners and the English manufacturers of quinine and other medicines; and the idea is sedulously propagated that Englishmen deliberately desire to depopulate India and, in the words of a native journal, to 'starve out the natives and reign over empty bricks and mortar.'

If India were a single country instead of a continent in which seventy different languages are spoken and seven distinct religions are professed, and which, in addition to British India, comprises forty-five self-governing feudatory states, the ideal of '*swaraj*' could hardly fail to enlist a large amount of sympathy. It, however, ignores not only

the political institutions of the native states, which have an aggregate population of sixty millions,[1] but also the religious differences between the Hindus, to whom unrest is almost entirely confined, and the Mohammedans who, though they number only 21 per cent. of the population, are the representatives, like ourselves, of a conquering nation, and are still the most virile and prolific race in India.

Had the movement for '*swaraj*' represented a legitimate struggle for the enlargement of Indian liberties it is scarcely conceivable that the ruling princes of the native states should have, as they have done, vigorously suppressed unrest in their own dominions, and responded, as they did, to a communication addressed to them by Lord Minto in 1908, 'with a view to mutual co-operation against a common danger.' The ruling chiefs who appreciated and responded to the confidence thus reposed in them were not content merely to profess loyalty and reprobate disaffection, but responded heartily to Lord Minto's request for suggestions as to the most effective measures for dealing with the evil. This is the more noteworthy from the fact that, though the Nizam, the most powerful of all, and not a few others who have survived the downfall of Moslem supremacy are Mohammedans, and others are survivors of the Sikh confederacy, the large majority of the ruling princes are Hindus, and that in some of the states the ruling families are neither of the same race nor creed as the majority of their subjects.

The Mohammedan community, not a single member of which is to be found in the ranks of the disaffected politicians, has never before identified its interests and aspirations so closely as at the present day with the pre-eminence of British rule. The antagonism between Mohammedans and Hindus is the legacy of centuries of conflict before British

[1] Cf. *Review*, Oct. 1906, pp. 805, 806. The largest of the native states, ruled by the Nizam, is larger than Great Britain, and the smallest than Saxony.

rule was ever heard of in India; and, with the exception of a few of the more liberal and moderate of the Hindu leaders, the whole tendency of the Hindu revival, social, political, and religious, during the last twenty years, has been as consistently anti-Mohammedan as anti-British. The British *raj* has always claimed that its duty in India is to hold the balance between the different races and creeds and classes, and to exercise its authority equally for the benefit of all; but the Hindus have from the first, through their greater alacrity in qualifying themselves by education, secured a considerably larger share of the prizes attainable by its means than the Mohammedans. Thus in Bengal the Hindus, though only twice as numerous, hold 1,235 higher appointments under Government as against only 141 held by Mohammedans, 266 in Bombay as against 23, and in the Central Provinces 339 as against 75, while the preponderance of Hindus in all the professions, at the Bar and in the Press, is greatly out of proportion even to the numerical preponderance of the Hindu population as a whole. The Mohammedans feel that, while the Government in India is at present British in spirit as well as in name, there are already indications that it might one day become Hindu in fact, though still British in form, and thus satisfy the aspirations of the advanced National Congress party. They are therefore naturally anxious as to their future should the British *raj* disappear; and apart from the fact that they constitute the most loyal and stable portion of the population, we are bound by the principle of extending equal protection to all races alike to allay their apprehension. The Indian Moslem, who has now in a great measure lost his aggressive character, detests the idolatry of the overwhelming majority of Hindus by whom he is surrounded, and is inclined to regard us less as infidels than as fellow believers in the unity of God, the central article of his creed; and as a representative of a once ruling race, he can yield more willing allegiance to the Englishman, who also represents one, than to any one

of a race whom he has once ruled over. The trend of events in India, and the enlargement of the Indian councils, renders it impossible for him to stand aloof in politics, but his political faith is based on that of the late Sir Syed Ahmad—the most convinced supporter of the British connexion of our day, whose college at Aligarh is based on the English public school system—who taught the vast majority of educated Mohammedans to regard their future as bound up with the preservation of British rule. The All-India Moslem League, founded by the Aga Khan, one of the most broad-minded and highly educated of Indians, is an outcome of the anxiety evoked by Hindu aspirations; but it is not merely a political organization, but also a centre for the maintenance of the interests of Mohammedans all over India in their social and economic as well as their political aspects. How widely its aims differ from those of the 'advanced' National Congress party is shown by the fact that, instead of demanding self-government for India, it asks only 'for the orderly development of the country under the Imperial Crown'; and that the Aga Khan, the recognized leader of the whole community, when indicating, at the annual meeting of the League at Delhi in January last, the functions of the Mohammedan representatives on the new councils, urged them to co-operate with the Hindus and all other sections of society in securing for them all those advantages that serve their peculiar conditions and help their social welfare.

Even, however, when regarded solely from the point of view of the Hindus, the claim of its promoters that the demand for '*swaraj*' is a 'national' one is refuted by the fact that, while it represents a purely Western ideal, it emanates from the small minority of the Hindus who have received a Western education, and has left untouched the ruling Hindu class and landed aristocracy, as well as the great mass of the agricultural classes, which form in all parts of India the overwhelming majority of the population. Owing to the fact that we have almost entirely neglected

primary education, only one million of the 294 millions of that population, comprising only a few privileged castes, have acquired some knowledge of English, whilst less than 16 millions can read or write. That these uneducated millions, whose ignorance leads them to give ready credence to vilifications of the English, with whom only a fractional portion of them have ever come in contact, should be credited with ardent aspirations for the attainment of Western ideals is an assumption which none but those who are entirely ignorant of India could accept.

In addition to this, the Hindus who demand the establishment of self-government for India on Western lines ignore the fact that the system of caste, which is the keystone of the Hindu religion, is diametrically opposed to the Western ideals of individual liberty and representative government. That system condemns some 50 millions out of the 207 millions of the Hindu population, comprising what are termed on account of their trade 'the depressed castes'—the scavengers, sweepers, workers in leather, washermen, venders of spirituous liquors and, in some parts of the country, the shepherds and cowboys—to a life of unspeakable degradation. Together with all Hindus who do not belong to the four highest, or 'clean' castes, they constitute the 'Panchamas' or fifth caste, who are little better than serfs, and, on account of their 'uncleanness,' are forbidden to enter the temples of the Hindu gods, and in some villages have to live entirely apart. In others they are not allowed to draw water from the village well—a cruel hardship where there is no separate well for 'the untouchables'—and in every circumstance of their lives the vileness of their lot is brought home to them by an elaborate system of social oppression. When it is remembered that between this caste and that of the Brahmans, the sacerdotal and highest caste of India, who form the oldest and closest aristocracy the world has ever seen, there are three other castes, each of which is separated by similar social barriers of a less stringent

nature, it will be evident the adaptation of the Hindus to Western institutions can hardly be accomplished without a complete preliminary reformation of Hinduism.

Thirty years ago there appeared to be a prospect of such a reformation. The vast majority of the young Western educated Hindus then professed allegiance to Western ideals; and, if they had not altogether abjured or begun to despise the beliefs and customs of their forefathers, were ready to modify and bring them into harmony with those of their Western teachers. They still respected and admired, though they may sometimes have disliked the Englishman, and were prepared to admit that there was perhaps some justification for his frequent assumptions of superiority. Though missionaries no longer aroused the enthusiasm kindled by Carey and Duff in the first half of the nineteenth century, educated Hindus were still willing to acknowledge the superiority of Western ethics, and the ascendency which these were beginning to exercise over Hindus was shown by the formation of the Prarthana Samaj in Bombay, the Social Reform movement, which found advocates all over India, and the Brahmo Samaj in Bengal. Keshub Chunder Sen, the founder of the last-named body, strove throughout his life to find a basis of union between Hinduism and Christianity which would reform without demoralizing Hindu society, and his views were shared by Ram Mohun Roy, Dr. Tagore, and other Hindus of the same stamp who are now chiefly to be found only among the older generation. Hinduism, however, which has for over three thousand years formed the basis of Indian civilization, has expelled Buddhism, successfully resisted Islam, and has so far been little affected by Christianity. As has been pointed out by Sir Alfred Lyall,[1] it is not only a religion but a social system, and 'the product of the soil and of an environment which still exists.' It is perhaps, therefore, not altogether surprising that it should within the last twenty years have exhibited a remarkable

[1] *Asiatic Studies*, first series, p. 151.

renewal of vitality, which has produced a disheartening reaction among the younger generation of Hindus, and, while it has seriously diminished the membership of the Brahmo Samaj, has altogether crushed the Prarthana Samaj.

> 'Practices,' says Mr. Valentine Chirol, 'which an educated Hindu would have been at pains to explain away, if he had not frankly repudiated them, thirty years ago, now find zealous apologists. Polytheism is not merely extolled as the poetic expression of eternal verities, but the gods and goddesses of the Hindu Pantheon are being invested with fresh sanctity. . . . The fashion of the day is for religious "revivals" in which the worship of Kali, the sanguinary goddess of destruction, or the cult of Shivaji-Maharaj,[1] the Mahratta chieftain who humbled in his day the pride of the alien conquerors of Hindustan, play an appropriately conspicuous part.'

It is, however, noteworthy that this revival should to a large extent be traceable to the operation of the modern progressive force which is so essentially opposed to it in spirit.

The leaders of the political movement in India are all members of the Brahman caste, numbering 14 millions, which has from its earliest times, through its monopoly of the ancient language, acquired a monopoly of knowledge, and has, with the capacity which it has in this respect displayed throughout Indian history, adapted itself from the first to the requirements of British rule and reaped the greatest benefits obtainable by the acquisition of Western learning. Their acquaintance with Western civilization has, however, in no way lessened their hostility to the British *raj*, and they have utilized the machinery provided by the Press and Western methods of organization and agitation to revive the attachment of their co-religionists to the ancient faith. Thus Tilak, a Chitpavan Brahman of considerable erudition who had graduated with honours at Bombay, while he borrowed his no-rent campaign in the Deccan from the

[1] Shivaji's greatest triumph was achieved by inducing Afzul Khan, the Mohammedan general, to meet him half-way between the two armies for a peaceful conference, and stabbing his guest as he bent down to greet him. The Mahratta forces who had been lying in ambush then sprang out and cut the Mohammedan army to pieces.

Irish Home Rulers, placed his propaganda of sedition under the patronage of the elephant-headed god Ganesh, the most popular of Hindu deities, in whose honour he organized annual festivals at which religion and politics were adroitly combined. Mr. Arabindo Ghose, one of the chief exponents of the gospel of revolution in Bengal, and founder of the *Yugantar*, or New Era—a journal which has contributed perhaps more than any other native newspaper to provoke the spirit of unrest—was so thoroughly educated in England that he found it difficult to express himself in Bengali on his return to India, but he is at the same time not only a high caste Hindu but one of those Hindu mystics or *yogas* who believe in the capacity of man to transform himself by asceticism into a superman. Swami Dayanand, the founder of the Arya Samaj, a society for the propagation of the doctrine of Arya (or India) for the Aryans, whose troubles, he contends, are due to the advent 'of meat-eating and wine-drinking foreigners'—i.e. Christians and Moslems—was a Brahman who based his teaching on the Vedas, but also waged war against the worship of idols. Swami Vivekananda, another champion of revolution in Bengal, visited Europe and America as the missionary of the Hindu revival, and made not a few converts in the United States—a success which, since his premature death in 1905, has caused him to be revered in India as a modern *rishi*. In addition to this, while the political agitation in India has derived considerable encouragement from a small body of British members of Parliament and other supporters in Europe and America, the Hindu revival has been largely stimulated by Europeans and Americans. The interest of educated Hindus in their ancient literature and religion was largely revived by the writings of scholars like Max Müller and Deutsch. In 1887 the Hindu Tract Society of Madras began to inflame popular fanaticism against the missionaries, who, especially in Southern India, had been the pioneers of Western education, and the writings of Bradlaugh and others of his school were

eagerly translated into the vernacular, those which achieved the greatest popularity being books like *The Evils of Continence*, in which Christian theology and Christian morality were alike held up to ridicule. Madame Blavatsky and Colonel Olcott gave a fresh impulse to the revival; and Mrs. Besant, the foundress of the Central Hindu College at Benares and of the Theosophical Institute at Adyar, near Madras, who has openly proclaimed her faith in the superiority of the Hindu system to the vaunted civilization of Western nations, has probably done more than any Hindu to organize and consolidate the movement.

It has been shown that Indian unrest is the result of 'this unnatural alliance' between the forces of reaction and of progress which, as the *Times* correspondent points out, are primarily due to our presence in India, and which it is our manifest duty to sever. Our success in doing so must largely depend on the influence which we can exert over the rising generation, who represent the India of the future; and this can only be beneficially exercised by a reform of the system of education, from the defects of which many of the existing evils arise. Government exercises no direct control over educational institutions other than those maintained by the State, and has concentrated its efforts mainly on higher education, in the too sanguine belief that education would filter down to the lower strata of Indian society. Instruction in the various courses, chiefly literary, is given mainly in English, which is still absolutely a foreign language to the majority; and it is mainly confined to the intellectual side, and absolutely divorced from both religious teaching and moral training and discipline, with the result that the formation of character is practically entirely neglected. Education has also come to be regarded less as an end in itself and more and more merely as an avenue to lucrative careers or Government appointments, both of which ensure a rise in social status. Lastly, students who come up from small towns in the Mofussil to university centres live under

conditions and in an environment which produce moral and physical evils of the gravest character, and their intercourse with educated Englishmen is reduced to a minimum. Though the number of Indian students receiving higher education amounts to three-quarters of a million, the number of Europeans engaged in Indian education in 1901 was barely 500, of whom less than half were employed by Government, while that of natives employed in similar work in colleges and secondary schools alone was 27,000. 'We want the Western educated Indian whom we have made and cannot unmake,' says Mr. Valentine Chirol, 'but we must ensure that he is a genuine product of the best that Western education can give, and not merely an Indian who can speak English and adapt his speech to English ears in order to lend plausibility to a revival in India of forms of ancient religious and social tyranny.'

It is impossible within the limits of this article to consider the action of the Government of India with regard to native industries; the principles regulating its relations to the Imperial Government; its policy with respect to fiscal and financial matters; the position of Indians in the Empire; and other interesting questions of less moment dealt with in *Indian Unrest*. There is, however, one point which, having regard to the great work which, as shown in Mr. Telford's interesting and valuable *History of Wesleyan Foreign Missions*, the missionaries of that Church have been carrying on for nearly a century in India, especially deserves the attention of readers of this REVIEW.[1] The revival of Hinduism is a distinct challenge to missionaries of all denominations in the Christian Church to redouble their efforts to bring home to Hindus the truths of Christianity. Cheering evidence with respect to the success which these efforts

[1] There are 94 circuits in India, with 10,668 full members and 8,476 on trial, and 31,141 day scholars; 524 chapels and other preaching-places; 112 English missionaries, 48 native ministers, and 1,806 paid agents. The total cost of the work in India during 1909 was £76,809, of which £36,001 was raised by grants and £40,808 locally.

have already achieved will be found in numerous portions of Mr. Valentine Chirol's interesting book. The missionaries were, as has been said, the pioneers of education in India, and Dr. Duff, one of the most distinguished of them, from its first introduction strove to prevent the divorce which has now taken place between religious and intellectual instruction, of which respectable Indian parents—who feel that it is destroying the spirit of reverence and respect for parental authority—have long complained, and which leads them in many cases to prefer the missionary schools to those of the Government. It is only in the former schools that a proper proportion between European and native teachers is maintained, and only in the missionary hostels in university towns that Indian students are preserved from the perils to which they are exposed during their educational course. Further evidence on the latter point will be found in an address delivered by Dr. Grenfell Williams at the Missionary Conference at Calcutta last winter; but perhaps one of the most striking proofs of the good results of missionary work is shown in the result of their efforts among the Panchamas, or 'untouchable' castes, as described to Mr. Valentine Chirol, by Bishop Whitehead, who has specially interested himself in this question. Owing to centuries of oppression the Panchamas are poor, dirty, ignorant, and addicted to the more mean and servile vices, but they are conscious of their degradation and eager to escape from it; and, when formed into congregations under earnest and capable teachers, they make marked progress materially, intellectually, and morally. They become cleaner and more decent in their persons and homes, and abandon the crimes of cattle poisoning and grain stealing common to their class, and the practice of infant marriage and concubinage to which the majority of Hindus are addicted. They acquire more sense of their rights and dignity as men, and, where they are able to escape from their surroundings, and especially in the mission boarding-schools, 'where the change wrought is a moral

miracle,' they 'prove themselves no way inferior in mental or moral character to the best of their fellow countrymen.' In one district the Hindus themselves have given remarkable testimony to the truth of these contentions.

> 'Before they became Christians,' said one of them, 'we had always to lock up our storehouses and were always having things stolen. But now all this is changed. We can leave our houses open and never lose anything.'

In a remarkable speech delivered last year, the Gaekwar of Baroda, who is especially interested in the depressed castes, observed that, though no Government can afford to ignore the urgent necessity of doing what it can for the elevation of the people when one-sixth of them are in a chronically depressed and ignorant condition, many of the native states 'find it less troublesome to follow the policy of *laissez-faire* and walk in the footsteps of the highest Government in India, whose declared policy is to let the social and religious matters of the people alone, except where grave questions of importance are involved.' It is pointed out by Mr. Valentine Chirol that, while the question embodied in this statement is one with respect to which missionaries may from the moral and social, as well as religious point of view well claim the sympathy and support both of 'denominations and no denominations,' it also offers the Government of India, who have in the Christian missions an admirable organization ready to hand if it be encouraged and supported, a notable opportunity of for once abandoning their traditional policy of *laissez-faire*. While some of the high caste Hindus are beginning to recognize its urgency, the more prosperous of the generally depressed castes themselves are beginning to show signs of restlessness under the ostracism to which they are subject. This question thus has also its political side, and it may be hoped that the Government of India may be disposed to give it the consideration it deserves.

URQUHART A. FORBES.

PAX ROMANA

ONCE again quiet reigns in the Church of Rome. The modernist voices which for a time disturbed the contented silence of the orthodox are hushed, or the sound of them is shut out by the closed doors of the ark of salvation to be drowned—it is devoutly hoped—in the deluge of the world. It is said that the Pope has triumphed and the Church is unchanged. Her boldest apologists declare that she has outlived many such heresies as modernism by methods similar to those lately enforced by the servant of the servants of God. The thirteenth century remains the established norm of orthodoxy and catholicity.

The Roman Church takes pride in her length of life, and to many the fact that she inherits the spirit of mediaeval times seems to make her worthy of admiration. These two points, therefore, are worth consideration—the venerable age and the artistic mediaevalism of the Roman Church. They are, in fact, two aspects of one ideal, as we shall explain, but it is convenient to discuss them separately. First, then, putting aside all other questions, let us consider merely the extent of the life of the Roman Church. Now, it is clear that if length of life is regarded as admirable, an altogether false criterion of worth is used. The longest life is not always the best. The elephant, if mere existence were our ideal, should be our model. We should at all costs preserve existence, although it may involve a casting away of intensity and of quality. But it is precisely such purpose which guides the policy of the Roman authorities. Their recent procedure in the suppression of modernism is no accidental plan adopted by a change of ministry in an old organization. Some modernists appear to hope that a new

Pope might reverse the methods of Pius X and welcome originality and independence; but it is difficult to find any foundation for such a hope. The suppression of modernism is a logical outcome of the claim made by the Church of Rome. Existence at all costs is her ideal. The exclusion of all who think for themselves is not a new method for producing ease of government. All that is new in the present situation is the crudity with which that method has been applied. A more subtle, and for that reason a more effective, application of the method can be traced even in the days of supposed enlightenment under Leo XIII. An enlightened tyranny is all the more dangerous to true liberty. Indeed, the world in general can suffer less harm from a tyrant who is obviously a persecutor than from the more educated despot who clothes autocracy in the language of fatherly care.

The Church of Rome has lived long. The basis of her pride of life has become the guiding idea in her methods. Continued existence is secured, but at what a cost! Danger must be carefully avoided, energy and originality must be assiduously subdued, lest by too great intensity of life existence may be curtailed. By the exclusion of all but the absolutely submissive ease of government is undoubtedly attained. No more complete embodiment of the ideal of settled government can be found than the Church of Rome. There the government is indeed settled. Security for the governors and peace of mind for the governed—these are the prizes of the Roman method. But the security is the security of death, the peace is the peace of a desert.

Who would not admit that settled government and peace of mind are worth having? We all believe that they are worth something, and for their sake we should sacrifice much. But it is possible to pay too high a price for them. Security and ease are purchased too dearly if for them we give our liberty. For indeed it is not the sole or the chief purpose of any government that it should produce an

established order. The criterion by which we distinguish good government and a great organization from the bad and the small cannot be the mere length of time during which they have existed. The true criterion is the quality of the life produced. It is only in so far as settlement produces quality that an established order is admirable. During some time settled government provides the opportunity for development, but inevitably that time passes and settlement and established order become opposed to development. Of course in such organizations and under such governments as aim merely at their own continuance growth may still occur, but it will be a growth in numbers and not in quality. Therefore it is that the Roman Church is always driven to count her members and not to weigh their worth, for heads are numbered without regard to their contents.

Indeed, in the language of theology there is a confession of the criterion by which thought is judged. Next to saying that a doctrine is heretical, it is supposed to be the worst thing that can be said of it if it is called 'rash.' It seems that there is the danger-signal: one must not go there. And all round the little patch of common earth which is the world of the orthodox Catholic there are warning boards marked 'Danger.' Sometimes to these the theologians add other boards indicating that trespassers will be prosecuted—or persecuted. To live in that world is like living in a land where every natural act is forbidden.

Of course the result is peace of mind. Who could be worried if there were no danger? But, then, the truest peace of mind is to be found by quietly dying altogether. Next to that security from danger, one might find peace in a certain lack of imagination. We may imagine that the beast which cannot appreciate the danger is more at peace than the man. And if imagination cannot altogether be excluded—for fear makes danger even where there is none—then peace of mind may be obtained by finding a

quiet spot and staying there. That seems to be the practice of many who are persuaded to submit to the authorities of the Church of Rome. By staying where they are placed they avoid risks, and thus attain a peace of mind which—it must be admitted—it is not granted to the world to give. For the world is a dangerous place. Why, life itself is a risk of death: only in death are we really secure. And as for exploring the unknown—that is more dangerous than anything. Yet you will never convert some men from the mad desire to travel the uncharted. There are actually some men, of whom the Roman Church does not seem to be aware, who are not delayed by the cry of danger. There are some who are even worse than these, who prick their ears at the cry of danger, who seek the danger. Of course we all know that they who love the danger will perish in it. Yet—would you believe it?—there are some who do not mind even that. There are some who go forth smiling to death—not indeed as seeking death, but as seeing in the face of danger a thing more glorious than death.

> Well he slumbers, greatly slain,
> Who in splendid battle dies.

Now when the matter is put thus plainly, no Catholic would admit this as the policy of his Church. Even the Roman Curia has never yet dared to say openly that their object is the production of an easily governed mob. Some apologists do indeed speak of the crowd mind, but they carefully avoid the psychological meaning of the term. They do not wish to imply that all the high qualities of intense life, great thought, and individuality are excluded by the Roman method. Obviously, then, they would wish us to suppose that extent of life is not purchased at the expense of quality. What is meant, they might say, by admiration for the age of the Roman Church is that experience has accumulated there; for length of life without depth of experience is not admirable. It is nevertheless true

history that the method which has produced the Pax Romana is that of curtailing experience. Length of life has, in fact, been attained and is being promoted by emptying life of all its content. But let us charitably suppose that the Church of Rome has preserved experience. Let us put aside entirely the possibility of a failing memory in old age. What is the past from which the Roman Church has drawn the experience of which she boasts? It is the Middle Ages! That is the source of her experience as it is the standard of her orthodoxy. What she imagines is her pride is in reality her condemnation.

For what were the Middle Ages? Even the Church of England is beginning to feel after the ideals of that time, and faintly to copy in a pageant the pride of the Church of Rome. But the Middle Ages historically belong to the Roman Church. She is the present representative of those times, the last and most gorgeous anachronism. Not only does she bear in her ritual the mark of mediaevalism—the spirit of it is in her bones. Mediaevalism means immobility. The method of the Roman Church in suppressing originality for the production of settled government is the logical consequence of the mediaeval ideal. It is not our purpose now to show how useful in the barbarous times of the ninth and tenth centuries was the ideal of settled government. All we desire to do here is to show how the method then adopted and still used by the Church of Rome to secure this idea, was evil. To say that it was and is evil is to imply that we have a criterion by which we can judge it. That criterion is the quality of life produced. Once admit that life varies in quality as well as in length, and you will be driven to admit that the mediaeval method of government is evil.

The Middle Ages were times of great immobility. The literature, the government—such as it was—the dress even, did not vary much from century to century or from country to country. Already in the fourteenth century, of course, the Renaissance spirit of originality was spreading over

Europe from Italy. We are not speaking of that time. The Middle Ages were then already passing away. The times of immobility had ceased.

But now comes the second premiss of our argument. Immobility is a sign of comparative barbarism. Civilization implies rapid and ever varying changes in the habits, the beliefs, even the dress of men. That is why the Greeks were so civilized—they lived at such a rate. The worst thing the orthodox could find to say against the Athenians was that they were always seeking something new. But that to civilized men—to men who love quality rather than quantity of life—seems rather admirable than objectionable. This is no idle or chance observation upon periods of civilization. We know how tradition and custom have power among savages. It is the savage and not the civilized man who is really a slave to conventions. Tradition and custom mean convention. Our one security against the tyranny of fashion is in the fact—which so many unwisely lament—that fashions change. What would the world be if they did not change? A world of satisfied barbarism. Civilized man is never satisfied. That is why the Middle Ages were primitive in civilization—men at that time were too easily satisfied. The Roman Church carefully suppressed every one who was not satisfied. That is what she is trying to do still. For this reason the embodiment of the Middle Ages is not only of artistic importance. It is essential for us to recognize under the ritual and the creed the ideal of immobility. We condemn that ideal as barbarous. Not to have changed, therefore, so far from being a thing to be proud of, should bring shame to the Church of Rome. The continuity which the Church of England is attempting to claim is of the same kind, therefore the more subtle apologists are now concentrating upon the idea of development. Indeed, almost in spite of the Pope, the development and not the unchangeableness of the Church of Rome is being made the new claim to admiration for her. But here we may adopt the criterion

of the rate of change. No one denies that the Church of Rome has changed in doctrine and ritual. Some indeed say that the change occurred in spite of herself: that the world and not the Church should really have the credit for such change as there has been. But apart from that the argument against barbarous immobility still stands. For compared with the change in social habits and scientific knowledge the doctrine and practice of the Roman Church has scarcely moved at all. Spittle is not commonly used as a healing agent now; but according to the ritual it should at least be used in baptism. The world is now believed to be a sphere; but Rome still talks of herself as a centre. The centre of a sphere is somewhat different from the centre of a circle. Rome would seem to mean that she was buried, if we did not know from history that she meant the world was flat. No; the development of dogma cannot save the Roman Church from the charge of barbarism. Newman laboured in vain. 'To be perfect is to have changed much,' he wrote; well, the Church of Rome moves so slowly that she may be said to be not moving at all.

The whole claim is based upon a false criterion. Aristocracy does not mean length of line, but greatness of ideals. Quality and not mere extent is what we seek in life. It is better, therefore, to find a religion with adaptations introduced yesterday which promote high quality, than a religion whose highest boast is the mere length of its existence and barbarous immobility.

C. Delisle Burns.

BANTU RELIGION

THE student of Bantu Religion labours under serious difficulties. The real beliefs of a people who have no literature, and well-nigh no art or poetry, must obviously be difficult to ascertain. Here is no great religion, august and reverend in its age-long sway of a people's hearts. Here is no proud philosophy, enshrined in sacred and secular works of acknowledged authority and worth. Here is no lofty cult, the worthy expression of the great religious instincts, a key to the inmost religious thought. Here is no ethical code in accordance with which life may be graciously directed and controlled.

At first sight it must seem to be a thankless task to attempt to pierce below the apparent religious indifference of the native to those thoughts on the great elemental matters of life which have perplexed his mind. It is at the least no easier task to discern at what point his half-thought thoughts pass from superstition to religion. It is also true that to write of Bantu religion at this juncture is to write of that which has already begun to pass away.

The material is scattered through almost numberless volumes, narratives of travel and discovery, missionary memoirs, Government reports and Blue books, polemical pamphlets, and a few rare books which deal directly with the religion of certain tribes. Up to the present I have seen no adequate treatment of the whole subject, although there is perhaps now sufficient material available. My purpose in this article is to outline the subject in such a way as to draw attention to the chief elements of Bantu belief. It will be noticed that nothing is said of the relation between Bantu magic and religion. To attempt to deal with that subject would greatly enlarge the scope of this paper, and would probably yield no certain results.

In any attempt to study the Bantu religious conceptions it is of the greatest importance to understand the Bantu view of *the nature of man*. On this point, as indeed is generally the case, the evidence is far from being uniform and unequivocal. A useful starting-place will be a passage from Casalis' book, *Les Bassutos*. He says, 'The Bechuana allow that man is endowed with powers and faculties that the brutes do not possess, and know that something remains of him after death. They place the seat of life, thought, and feeling in the *heart*, and this is almost the only word in the language to express the rational being in a synthetic manner.' He then goes on to quote instances of the use of this word to express mental activities and states, all of which could easily be paralleled from the language of other tribes. Sudden or violent emotions are connected, by the Bechuana, with the *lungs*. The uncomfortable feelings arising from bad actions are ascribed to the *spleen*. Perseverance and firmness in danger or suffering are due to the possession of a 'hard *liver*.' Death is the going out of the heart. Recovery from sickness is due to the 'coming back' of the heart. Such expressions are widely used among all the Bantu peoples, and will be sufficient to illustrate the very primitive nature of their psychology.

I have hitherto been unable to discover the existence of the conception of *personality*, as such, among the Bantu. Such words as 'person,' 'personality,' are exceedingly difficult to translate into the various languages. SeSotho has a word for '*self*,' as has Zulu, but the primary sense of the word, in each case, is 'substance,' 'material from which the thing is formed,' and thus 'the thing itself.' ShiRonga has no word for 'self.' Further, among the Zulu-Kafir branch of the Bantu, and I think more generally also, there is a widespread confusion between the self and the shadow, between a man's self and his picture, his actions, his clan. Sometimes the spirit or strength of a man is regarded as separable from his personality, capable of being located in

an external object, or residing in a definite locality in the body. Very frequently a man is held to be capable of detaching his 'soul' from his body, and sending it forth upon his business.

Among the Zulu-Kafir peoples, among many of the Bantu of the West Coast, and among the Bahuana of the Congo, the human 'soul' is held to be not a unity, but composite. Evidence for the Zulu belief is a little contradictory. Thus Bryant makes the words *i(li)dhlozi* and *i(li)tongo* synonymous and interchangeable. Kidd contends for separate meanings in the older, more correct, speech at least. 'The *idhlozi* represents the individual, and the *itongo* the clan side of the personality.' Hartland (*Primitive Paternity*, i. 202) furnishes a most interesting parallel among the Bahuana, who 'speak of a soul called *bun*, and a double called *doshi*' (cp. *i(li)dhlozi*, of the AmaZulu). On the other hand, the Yoruba, who seem to have Bantu affinities, do not hold the doctrine of the multiple soul. Allowing for all inaccuracies in evidence, it may, I think, be certainly held that Hartland is right in saying (op. cit. i. 246), 'Personality as conceived by savage thought is not bound to one definite, individual, relatively invariable form. The form may change, yet the personality remain.'

We pass on to consider *such Bantu conceptions as are evidence for belief in higher powers*. We note first the Bantu belief in *animism and spiritual existences*. The main tenet of animism is familiar, namely, the postulation to all objects, animate or inanimate, of a ghost or soul. These ghosts or souls may or may not be regarded as the objects of 'worship.' It may, I think, be safely said that animism, in one form or another, is the characteristic background or '*milieu*' of Bantu thought.

Among the southern Bantu, at least, the outstanding belief in this connexion is that in *ancestral spirits*. Let us start with the BaRonga. They have no idols or fetishes, although my friend M. Junod (*Les Baronga*) is inclined to

see a point of contact with the latter in the Ronga use of sacred groves as scenes of offering and sacrifice. On the other hand, however, in the very place where one would expect fetishistic phenomena to appear, namely, in the use of the national relic of the ancestors of the chief (*mhamba*) nothing of the kind occurs.

Junod, adopting A. Berthoud's words, describes the religious system of the BaRonga as 'la croyance à une hiérarchie d'esprits qui, comme un souffle vital, pénètre la nature et parfois s'y révèle en s'y localisant.' These spirits are, before all, the manes of the ancestors. They are regarded as personal, though the native name belongs to a class of nouns denoting instruments. They are indeed very human. They may be known, be called by name, be spoken with. Every one, dying, joins their ranks, retaining after death his or her age at death, sex and personal characteristics. The ancestors of the chief are the great, the national 'gods.' Each family has also its own family 'gods,' who are appealed to on occasions of merely family interest. The spirits are generally held to be malevolent. I know of no case of the invocation of female 'gods,' although offerings are sometimes made to them. This cult of the ancestors obtains throughout the Bantu world. Kidd, writing of the Bantu generally, says, 'Their respect for old age is perhaps the closest feeling that they have to worship, and from the respect for their headman to veneration or dread of displeasing his spirit would be but a step.'

Bryant, in his *Zulu-English Dictionary*, sums up the matter well. Writing of the *amadhlozi*, he says, 'These spiritual beings are the benevolent or malevolent "Providence" of the Zulu, according as they be pleased or displeased with the conduct of the living. They are the supreme feature of whatever religion he still retains—all his faith is founded on them; all his worship is directed towards them; all his hopes and fears are centred in them. Prosperity, preservation of health, misfortune, and even death, are matters

arranged by them. According to the Zulu system every person, even a child, becomes after death a spirit or little god of this description. He does not sever connexion with this earth—for the simple reason that the Zulu could scarcely imagine the existence of any place apart from it—but "becomes" one or other of certain specified and harmless creatures—as non-poisonous snakes, lizards, and the like—all of which are well known and everywhere duly respected.' The latter half of the last sentence is open to serious question, but the rest of Bryant's statement is excellent.

Casalis' account of the *melimo* among the Bechuana agrees closely with the above.

Closely connected with this is the belief in the existence of *evil spirits*. Some people are thought to become, at death, wizard-spirits, evilly inclined. Their chief delight seems to be to injure children, but their malevolence causes the Bantu many nameless fears at every stage of life. Further, there is much and varied evidence from the greater part of the Bantu field for what we may perhaps call 'demoniacal possession.' The theory is that the spirits of the dead are able to enter into a human being and make him ill—the Swazis say by stabbing him from within with assegais.

For the deliverance of the patient certain rites are necessary. They include prayer to the ancestral spirits, and, among the BaRonga, a kind of libation. The phenomena show beyond a doubt belief in spiritual existences more powerful than man, existences with whom man may come into relationship—powers, indeed, with which man must reckon, and which he must placate.

Perhaps the most interesting element in Bantu religion is that presented by shadowy vestiges of belief in *creators, semi-divine, or demiurges*. They belong, perhaps, more properly to the realm of myth than to that of religion; but it is an open question whether, and to what extent, they have had religious value, and for this reason brief mention

of them may fittingly be made here. It is difficult to obtain any clear account of any of these personages, but some facts are ascertainable. Classification also is difficult, for these beings play many parts and are sometimes created beings themselves, at other times creators. Some may perhaps be regarded as 'culture-heroes.'

The chief creators are Unkulunkulu, Umvelingangi, and Utixo among the AmaZulu, Morimo among the Bechuana, Nuali or Myali in Gazaland, and Kobyanyana among the MaBila. The Zulu 'Queen of (or in) Heaven' has very uncertain functions, as also has Qamata, perhaps once a powerful chief, or some semi-supernatural being, to whom prayer is offered, although he never receives sacrifice. Ngwazi of the Bvetsha and Ngwali of the Matebele seem to be oracles. One is tempted to identify them with one another. Lihlanga, the parent seed from which man is believed to have originated, has been worshipped once, to my knowledge, near Delagoa Bay, although the Zulu counterpart, Uthlanga, never receives worship. What are we to make of these facts? It seems to the writer that two extracts from Dr. Frazer's book, *Totemism and Exogamy*, present the true view. Frazer quotes Theal (*Records of South Africa*, vii. [1901] p. 401), 'No man of this race, upon being told of the existence of a single supreme god, ever denies the assertion, and among many of the tribes there is even a name for such a being, as, for instance, the word Unkulunkulu, the Great Great One, used by the Hlubis and others. From this it has been assumed by some investigators that the Bantu are really monotheists, and that the spirits of their ancestors are regarded merely as mediators or intercessors. But such a conclusion is incorrect. The Great Great One was once a man, they all assert, and before our conception of a deity became known to them he was the most powerful of the ancestral chiefs, to whom tradition assigned supernatural knowledge and skill.'

Frazer also quotes Father Porte (*Les reminiscences d'un missionaire de Basutoland*, Missions Catholiques, 28 [1896], p. 370) to the effect that the BaSotho were in similar case. He regards the singular form, *molimo*, as a name for god, as being coined from the plural *balimo* (ancestors) by missionaries, and urges the fact that the BaSotho had no worship, and no prayer to a supreme being. Bryant is in agreement with the above.

This brief survey of names has elicited little that is positive, but it has its value as illustrating one of the lines along which Bantu thought has moved. Myth may be intangible, but it has a nucleus. Working back along the line of august ancestors, or deifying prophets and chiefs, that thought, chaotic indeed, has at least indicated mental effort directed towards the explanation, if not the understanding, of that which is beyond and greater than all thought.

In an article in this REVIEW, July 1907, the present writer referred to the BaRonga conception of the *sky* as a place of security, and as a power able to bless or harm. Beautiful and wistful as the conception is, it plays no actual part in the religious life of the Bantu, and may therefore be dismissed with mention only.

More important for our present purpose are the *Bantu conceptions of the relations between man and the higher powers*. This is an exceedingly wide subject. I propose here only to deal with Worship, Prayer and Praise, Propitiation and Sacrifice. Among the Bantu worship is never addressed to any power that answers to our conception of God. Bantu objects of worship are the ancestral spirits of the clan, or of the family. Kidd, in one place, speaks of a sort of corporate ancestral spirit of the clan, but this seems to be rather a sum total of ancestral helpfulness and efficiency than anything having personal existence or characteristics. Bearing in mind the etymology of the name Zulu, one is tempted to see in the 'Queen of Heaven'

above mentioned a tutelary genius of the Zulu race, but this is mere speculation.

The only gods the Bantu know are the ancestral spirits, and they can only be called 'gods' in a limited sense. They are not omnipotent or eternal. They are local, and by no means omniscient or all-wise. The word 'worship,' similarly, in this connexion, connotes 'placation' rather than 'communion.' As long as things go well the ancestral spirits may be safely disregarded. They may be trusted to intervene when neglect displeases them, but they are not, as a rule, difficult to placate. Their displeasure is not directed against moral or spiritual wrong, but against forgetfulness of their praise, breaking of tribal custom, or of taboos connected with the scene of their interment and ghostly habitation. They have favours to grant, and are therefore invoked when their kindliness is specially desirable.

The *scene of worship* is generally the 'sacred' wood where repose the bones of dead chiefs, where religious acts are performed on behalf of the tribe. On occasions when a family only is represented, offerings and libations may be made in the kraal, at the kraal gate, or on a certain spot in the hut.

The most important part of worship is *praise*. It seems to be praise, rather than sacrifice, that turns away the *amatongo's* wrath. I have examined many examples of Bantu prayer accompanying sacrifice, and find in it little of the religious spirit, as we know it, though I dare not say that even such prayers have no religious value. What element of worship there may be in them is collective, not individual, not personal. They are the words of men to men, not the words of men to a god. Here is no sense of sin as we know it. Here is no craving of pardon, but rather a disposition, even while offering sacrifice, to brave the matter out. If the sacrifice does not bring about the desired relief or aid, the worshippers do not hesitate to tell the spirits exactly what they think of them. The spirits are too well

known, are too unmistakably human in feeling and act to inspire any real sense of mystery, and they cannot therefore inspire any truly religious awe, though they do cause fear.

It is to be noticed that just as any expression of repentance in Bantu prayer refers to the commission of tribal faults of forgetfulness of the dead or of transgression of tribal custom, and is in no way ethical, so also the boons craved in prayer are food, protection, favour, material and not spiritual gifts.

As a rule prayers are offered to the ancestral spirits generally. Sometimes, at a funeral, prayer may be addressed to the spirit of the dead man. On such an occasion the BaRonga, however, supplicate the *ssikwembu* generally on the dead man's behalf. If some individual spirit is declared by the witchdoctors to be responsible for some calamity, it is directly addressed by name.

In prayer, if anywhere, should we find the expression of that which is highest and best in the religion of a people. Here is the test of what men think of their gods. Judged thus, as it works, Bantu religion cannot be said to have attained any truly high conception of the divine. There is a sense of need, of a sort. There is a sense of shortcoming, of a sort. Both are material rather than spiritual. The spirits are extremely anthropomorphic, dead men living, 'gods' without character, who have no appeal to men save the evil they may inflict upon them for neglect of their praise—hungry vanity, or the mercy that consists in abstention from malevolent activity. In prayer such as this there is no real devotion, no real communion, no self-impartation. Defiant self-justification takes the place of the humbling consciousness of sin, and vaunting of the value of the sacrifice offered that of a cry for pardon. Here is neither repentance nor promise of better things. The whole thing is grossly material. It does not touch the spiritual plane at all. God is imagined 'altogether such an one' as man himself, who,

indeed, at death, will himself become a 'god.' There is no wonder that these people have no true ethic.

Careful attention must be given to the subject of *Propitiation and Sacrifice*. In this connexion several points fall to be noticed. Let us consider first those *sacrifices in which the whole of the tribe is represented*. It will be evident that, from time to time, occasions arise when it is felt desirable that the tribe's corporate concerns should be brought to the notice of the ancestral spirits. On such an occasion an offering, generally of food or native beer, is taken into the wood and placed upon the grave of the ancestor whose spirit is thought to need placating. Among the BaRonga an exceedingly interesting rite, mentioned below, precedes the offering of prayer.

Such tribal sacrifices are made by the BaRonga at the tasting of the firstfruits of the *bukanye*. The rites observed in sacrifice in time of drought are different, and strongly suggest sympathetic magic. Drought is regarded as a punishment sent by the *ssikwembu* for the people's neglect of them, and in old days, in Matolo, it was the occasion of human sacrifice. Other sacrifices in connexion with which human life has been offered or lost are known to have occurred among the BaRonga. Sacrifices in times of natural calamity such as this are common throughout the Bantu tribes. They would be also offered if some one dreamed a vivid dream about a dead man, or if a snake appeared in the kraal, and was thought to be inhabited by a spirit. In these last cases the sacrifice would be offered on behalf of the family rather than of the tribe.

Sacrifices are also offered on *special occasions*. The AmaZulu offer an ox as a sacrifice to the ancestral spirit after a birth. This is only done after the birth of the eldest son, but among the tribes in the South-West it is done after every birth. The object may be to induce the spirits to take a kindly interest in the fortunes of the child, or to express thanks for the birth.

The BaRonga kill a goat at weddings, part of which animal figures in a mysterious rite whereby the benediction of the *ssikwembu* is thought to be secured. Kidd describes a Zulu sacrifice offered in connexion with sickness. Prayer accompanies it. Sacrifice enters into the funeral rites of several tribes, and an offering which is possibly really sacrificial is made by the BaRonga in their rites of exorcism. In Ronga kraals certain trees are sometimes seen on which offerings of beads, &c., are made to the *ssikwembu*.

Further, Kidd speaks of sacrifices being offered by the AmaZulu to the ancestral spirits in cases of witchcraft. Certain sacrifices are offered in connexion with purificatory rites; but I do not think that a case has been satisfactorily made out for regarding these sacrifices as having, as such, any purificatory efficacy.

Importance is attached to the *blood in sacrifice*, though no mystic ideas or theories can be certainly said to be associated with it. Among the BaRonga the lips of the officiant are often touched with it. In some tribes libations of the blood of sacrificed animals are made.

'*Tsou!*' has been called the '*sacramental syllable*' of the BaRonga. At weddings this mystic syllable is uttered by the bride's father, as he touches his tongue with a ball of matter taken from the stomach of a sacrificed goat. It is said, again, in the tribal sacrifice, when the blood of the victim is passed upon the officiant's lips. It accompanies the libation of beer when quarrels are composed. It is pronounced by the officiant at funerals, this time without the touching of the lips with blood. It is used in the rites of exorcism, when the patient takes a mouthful of medicine and spits it out again towards the four points of the compass. It is used by warriors, when being doctored for war. Further, when the clan makes use of a certain sacred relic containing minute portions of the bodies of dead chiefs, sacrifices are offered *without* the use of this syllable, its place being taken by the waving of the relic in the air. The meaning of this word '*Tsou!*' is

most obscure. M. Junod sees in it an evidence of a belief in the expiatory value of blood. I prefer to leave the question open.

Little need be said of the *Bantu theory of Sacrifice*. Some writers speak of Bantu sacrifices as 'thank offerings,' 'sin offerings,' 'expiatory,' &c. Such terms should be more carefully used. The chief sin that a native would confess over a sacrifice would be his failure to be sufficiently mindful of the dead. It is more than doubtful whether the natives have any clear idea at all of the meaning of the sacrificial acts. They are customary. To omit to perform them would displease the ancestral spirits. That is enough. The question as to the mode of the efficacy of the sacrifice is more difficult still. Kidd has collected some answers to this question. 'The white men pray by saying the words. We also pray, but we do it by the act of eating the meat.' Not by offering the meat, be it noted. 'Oh, the spirits drink the blood, or drink the odour; that is all they care for.' 'The spirits licked the meat.' Perhaps the offering is rather a token of remembrance than a sacrifice, and is less essential than the praise for which it always paves the way.

Generally speaking, the *officiant at sacrifice* is the national witchdoctor on national occasions, and the local practitioner in matters of merely family moment. The BaRonga have no special sacerdotal caste, but the head of the family acts in family sacrifices, and in tribal sacrifices the offering and the prayer is made by an individual belonging to a certain family, being generally a descendant of the manes invoked. Those who officiate on great occasions in Tembe are said to die within the year. The guardian of the relic mentioned above is specially set apart.

Traces of *human sacrifice* in connexion with fertilization of fields are vouched for (Capt. Gomes da Costa, *Gaza*; Dr. Liengme, paper before Brit. Assoc.). Kidd reports the same thing in Bechuanaland. In time of war the BaRonga offered up a young man taken in battle in the sacred wood at Mpfumu;

and in Matolo, in times of drought, a young man, related to the chief, is said to have met his death by supernatural agency on the occasion of a tribal sacrifice in the sacred wood of Tiyini.

The use of *libations* is interesting. They often accompany sacrifice. They may be made in blood, in beer—at the graves of the chiefs—or in water, in times of drought. In this last case we have probably a use of sympathetic magic rather than of libation, properly speaking. The main ideas underlying the use of these libations are precisely those which underlie the sacrificial system. They are made on behalf of individuals, of families, of tribes. They are useful at the crises of life, or to obtain blessing upon the processes of agriculture. The spirits, though 'gods,' have by no means lost their taste for the *amasi* (sour milk) and the beer that they so dearly loved as men.

In the above delineation of the practical working religion of the Bantu, many important considerations have, for reasons of space, perforce been left out. Most writers would, for instance, include a study of Bantu totemism in any sketch of Bantu religion. The present writer had some time ago come to the conclusion, for which he is glad to be able to quote Dr. Frazer's support (*Totemism and Exogamy*, i. 116), that Bantu totemism had had little, if any, influence upon Bantu religion. Without raising any such questions as this, however, I wish, in concluding this paper, to direct attention to the results of Bantu religion in *Bantu ideas of ethics and morals*, and *Bantu ideas of death, and the life after death.*

It will be apparent from the foregoing that Bantu views of ethics and morals are founded upon conceptions of man and of human life which are widely different from ours. A man's actions and bearing are judged from the standpoint of the welfare of the clan of which he is a member. As long as the general interests of the clan are safeguarded—and they are carefully protected by custom and law—a man may do practically what he may please. He may not injure another

member of the clan with impunity, nor may he invade or appropriate the property of another, for in both cases tribal detriment would result; but where his conduct only affects himself his only law is his own will, and his opportunity of doing it.

Native ideas of purification are bound up with a conception of ceremonial rather than moral uncleanness, the breaking of taboos rather than the committing of wrong. It is most difficult to find native words to translate such terms as 'purity.'

In speaking of native standards of truth, and of truthfulness, it is very necessary to appreciate the native's point of view. He who lives in a world full of magical things and happenings, with a far-reaching belief in animism at the back of his mind, may well, and often does, mistake, in all good faith, his own imaginings for sober fact. Further, a native's innate courtesy will lead him to accommodate his answer to your queries to that which he thinks you wish to hear. The man has no intent to deceive. Bearing in mind what has been said above about the clan law and clan interest as a kind of corporate conscience for all the members of the clan, it still remains true that heathen natives know conscience. They are able to see and approve the better, and to know when they follow the worse. Yet, even so, it is generally true that the native restrains his feelings, and not his appetites. Tribal law and custom may limit his indulgences, but conscience rarely does. They live in a very different world from ours, these Bantu folk. They see wrong in things that we regard as less than indifferent. From their point of view many things that shock us are perfectly natural and right. But here, at any rate, is material with which Christian teachers may work.

Bantu ideas of death and survival of death are very various. The myths which account for the introduction of death into the world all agree in the essential that death was the result of an accident, and is not natural to man. The tendency of the native mind is, indeed, to consider death, except

when resulting from quite obvious causes, as the result of witchcraft worked by an enemy.

The Bantu seem generally to imagine that the dead remain, as a rule, near the place of burial, either hovering about it or below the ground. At the same time, they are not restricted to the place of interment, but may revisit the scenes of their mortal life. In the spirit world they live much as they did here. Casalis speaks of a BaSotho belief that the world of spirits is a never-filled abyss in the bowels of the earth. Certainly the system of ancestor-worship and the funeral ceremonies imply belief in a future life, but natives' statements on the subject differ greatly. Contrast, for instance, these two statements made to Junod: 'The old people told us that, on their death, men go beneath the earth into a large village, where there are many oxen which are white.' 'The ox dies and decays. The goat dies and decays. Man dies and decays.'

At its highest the Bantu view falls far short of immortality as we conceive it. The dead live on, indeed, beneath or above ground, or even in the sky. They may haunt rivers and woods, and possess and presumably enjoy family relationships and a strange kind of ghostly property. But their existence need by no means be necessarily continuous or long continued. As soon as their doughty deeds are forgotten, and their praise-giving names pass from their descendants' memories, they may be said to slowly vanish, and practically to cease to exist.

The foundation of Bantu religion is fear of malevolent spirits. It knows nothing of devotion, nothing of grace, nothing of the self-impartation of the Divine. It has established no ethical view of life. It knows little of spiritual comfort, and holds out no worthy hope. But in its often grotesque manifestations are to be discerned the tragedy of conscious need, the confession of human helplessness, and yearnings for some higher good.

HERBERT L. BISHOP.

THE EDUCATION OF THE SPIRITUAL SENSE

IF scientists have read the story of the earth correctly, the human race has only lived upon it for a little while.

The estimates of the length of the pre-Adamite ages may vary, but there can be no doubt that many millions of years elapsed before this earthly house was ready for its tenant. The patient preparation for his coming through so many progressive stages was in itself a prophecy of his greatness, and an intimation that he was to find himself in harmony with his habitation, and amply provided for in the treasury of his kingdom. For this the light of innumerable suns shone upon the world before he saw the first daybreak. Fire and frost were busy through countless centuries in shaping and smoothing the floor of his dwelling place—while the purifying tides of seas which have long since disappeared were washing the shores of continents emerging above the waters. Although the human race has developed through untold generations with an ever widening and varying experience it is only as yet in its infancy. This being so, our limited knowledge of the world we live in, our scanty realization of the possibilities of existence, our shallow acquaintance with the joy of human fellowship, our partial insensibility to the presence and influence of the spiritual world, our ignorance of the life and bliss which the soul may find within the love of God—are in some measure to be accounted for.

The infant, new to earth and sky, is of necessity in partial ignorance. He may be attracted by the illuminated symbols on the scroll of the universe, as the boy Alfred was by the blue and gold letters on the roll of parchment in his mother's hand. He may have dim perceptions of the revelation

which it contains, but his eye has not seen, nor his ear heard, neither has it entered into his heart to conceive, the extent and fullness of his vast inheritance.

If, in addition to the doctrine of the evolution of the race, we accept the statement of the Scriptures that man's upward development was arrested by a moral catastrophe which is named the *fall*, we have in it a further explanation of man's comparative ignorance and poverty. His spiritual instincts have been injured. He is liable to look at things from a wrong standpoint; he is apt to gaze upon realities through a thick and wavering haze. The eyes of his understanding have been darkened.

It is possible to paint the consequences of that moral declension too sombrely. To regard man, created a little lower than the angels, as having taken to himself the heart of a beast, is an ignoring of the lights in the picture and is untrue to fact. And yet there is an evident downward bias, an insensibility to the presence and importance of spiritual objects, a perverse wilfulness to walk in the darkness rather than in the light, to be accounted for. The portrait which Bishop Hall, of the early seventeenth century, draws of the natural man may not entirely coincide with the estimate of human nature of the twentieth, but it is faithful as far as it goes.

'What a thick mist, yea what a palpable and more than Egyptian darknesse, doth the natural man live in! What a world is there that he doth not see at all! and how little doth he see in this, which is his proper element! There is no bodily thing but the brute creatures see as well as he, and some of them better. As for his eye of reason, how dim is it in those things which are best fitted to it! What one thing is there in nature which he doth perfectly know! what herb or flower or worme that he treads on, is there whose true essence he knoweth. No, not so much as what is in his owne bosom; what it is, where it is, or whence it is that gives living to himselfe: but for those things which concerne the

best World, he doth not so much as confusedly see them; neither knoweth whether they be.

'He sees no whit into the great and awfull majesty of God. He discerns Him not in all His creatures, filling the world with His infinite and glorious Presence. He sees not His wise providence, over-ruling all things, disposing all casuall events, ordering all sinfull actions of men to His owne glory. He comprehends nothing of the beauty, majesty, power and mercy of the Saviour of the world, sitting in His humanity at His Father's right hand. It was not without cause that we call a meere fool a *naturall*.'

Although this is a severe and grave indictment, it is unhappily in some respects abundantly capable of verification. It describes the typical natural man, unmoved by his nobler instincts, unsoftened by spiritual influences, indifferent or disobedient to the heavenly vision.

But while this may be received as an accurate delineation of the natural man, it may be questioned whether there ever was a human being anywhere who was so wholly *natural*. Has there not been a grain of gold in the uttermost dross? And, as we come to know the inner life of the races of mankind, are not the germs of an upward-reaching life visible amongst the débris of degeneration or the ashes of decay?

And besides, the discoveries which the human intellect has made in every realm which it is able to penetrate—the result of the efforts of the imagination, the reason, and the moral conscience—have brought to men inestimable and imperishable treasures of truth and life and loveliness, although they are only on the threshold of their kingdom, and as yet are seeing dimly. Apart from the utterances of the seers and poets and prophets of the Hebrew nation, the words which were spoken by Homer, Socrates, Plato, Buddha, Aristotle, and Virgil—their spiritual wisdom, moral righteousness, and tender humanity, their music and their beauty, are the announcements of those who had caught a vision of the good, the beautiful, and the true. And yet the

fact remains that their revelations are only foretastes and samples of what lay beyond. The generations which have followed since their day have entered step by step into a wider inheritance. The globe they inhabit has been uncovered. Its sundered parts have been knit together. Intercourse between its inhabitants has been established. The planets which roll above it have been weighed in a balance, and their distances have been measured. The thoughts of men on the problems of human life, and their speculations regarding the unknown, the unseen, and the hereafter have been embodied in literature. The love of man for man has been steadily burning through the centuries, and has manifested itself in the beauty of heroic and self-denying deeds. There can be no doubt that the mind and heart of humanity have been vastly enlarged, and much of the spiritual behind the texture of the material has enriched its experience. But, nevertheless, the human race is assuredly slow in entering into its own; and if the inquiry be pressed, *Does spiritual insight keep pace with material knowledge?* the answer in negative terms is inevitable. Modern science assents to this judgement. 'And surely,' writes Sir Oliver Lodge in *Reason and Belief*, 'we are all blind and deaf to much that would appeal to higher beings. A dog in a picture-gallery interested in smells and corners may represent as in a parable much of our own attitude to the universe.' The simile is striking, but it fails in one main particular. The dog did not possess the sense of the harmony in colour or the proportionate in form. However long he remained in the gallery, and whatever the culture applied, he would never live to see the faintest meaning in a Rembrandt etching, a Raphael Madonna, or a Corot landscape. With men—all men, the most ignorant and sordid—it is different. In each and all there is a spiritual sense which may be strengthened, enlarged, and enlightened.

It is not easy to define this organ of the spiritual nature. When any attempt is made to subject it to analysis it seems

to assume differing forms and to exercise a variety of energies. According to the use to which it is put, it may in turn become *thought*, or *feeling*, or *will*. Traherne, communing with his inner self, exclaims—

> A Thought, my Soul, may omnipresent be,
> For all it toucheth which a thought can *see*—

from which we gather that thought may be something more than a stream of brain sensation and become a living, sentient thing. It is perhaps more easy to understand the spiritual sense as *feeling*—a sensibility which registers the impressions made by unseen and immaterial realities and interprets them to our consciousness. This sensitiveness may enable the soul to feel the presence of the Creator, as when Master Eckhart affirms, 'I have a power in my soul that is altogether susceptible of God. I am as sure as that I live that nothing is so near to me as God.' Or, when the spirit of man is brought into sympathy with the soul which inspires the moods of nature, or is manifested in human experience, this inward faculty vibrates to those influences and responds to them all. In this wise, Shelley, regarding himself

> As a long forgotten lyre,
> Suspended in the solitary dome
> Of some mysterious and deserted fane—

breaks out in fervent prayer—

> I wait thy breath, Great Parent, that my strain
> May modulate with murmurs of the air,
> And motions of the forests and the sea,
> And voice of living beings, and woven hymns
> Of night and day, and the deep heart of man.

It would be attributing too much to the *will* to regard it as an efficient medium between man and the invisible realm of thought and feeling. It seldom or never works alone; but, without its consent, the reason and imagination are robbed of half their power. It is even in its own sole right enabled to

do wonders. Whenever the undivided energy of the mind proclaims 'I will,' it seems to gather to itself a might which is far-reaching and almost irresistible. It touches other wills and moves them at its bidding. It lends wings to the imagination. It can compel mystery to break silence and the closed doors of the unknown to open. But still, although *the will to believe* must always accompany salvation, it is never well to let it exercise itself alone. Its faith may sometimes mean credulity.

The spiritual sense may be regarded as the eye of the soul. The organ of sight is its most popular and expressive representation. The eyes of the mind—the eyes of the understanding—are familiar figures in all literatures. As early as the fifth century Boethius breathes his invocation: 'Give us health for our mind's eyes that we may fasten them upon Thee; and scatter the mist that now hangeth before our mind's sight, and let Thy light lighten our eyes: for Thou art the brightness of the true light.'

It is impossible to select any other bodily sense which so fully explains the spiritual faculty as this. Every one has come to feel, if he cannot explain, what is signified by *vision*. It conveys more than hearing or touch: it has to do with unearthly beauty, with infinite space, with unborn events, with far-off time. It is experienced when man's nature attains its loftiest place and highest rapture. It is when the poet, preacher, statesman has his vision, that he is both true and great. And yet, even this commanding organic symbol has its limitations. There are influences that reach the mind that do not come by seeing—'sensations sweet, felt in the blood, and felt along the heart.'

Perhaps it is best to regard the spiritual nature of man—his personal soul—as sensitive in every part. Not merely passively so, but actively responsive and communicative. It may be, indeed, that each faculty is endowed with power to see, and that they all in unity have vision. Milton was himself quite blind when he plaintively inquired

> Why was the sight
> To such a tender ball as the eye confined,
> So obvious and so easy to be quenched,
> And not, as feeling, through all parts diffused,
> That she might look at will through every pore?

Is it not possible that what has not been granted to the body is possessed by the soul?

The imagination is the master power of seeing. According to Blake, it is the inner eye which looks through reason as with a lens. He lays great stress on the difference in looking *through*, and looking *with*, the eye. He revels in a double revelation—

> For double the vision my eyes do see,
> And a double vision is always with me:
> With my inward eye 'tis an old man grey,
> With my outward a thistle across my way.

The method by which material objects are physically seen may possibly afford a useful analogy. The brain is made conscious of them by reflection. They are thrown by the light on the retina of the eye. We think we see them outside when we are really gazing on what is within. It is thus that men in their mystical moments receive their revelations—

> Oft in those moments, such a holy calm
> Would overspread my soul, that bodily eyes
> Were utterly forgotten, and what I saw
> Appeared *like something in myself*—a dream,
> A prospect of the mind.

It is true that the poet was then sitting on some jutting crag and watching the first gleam of the dawn, but the description will equally apply to those apparitions that belong to the realm of the invisible. The visions which arise before the spiritual seer may seem to be in the glowing heaven above, in the dim and silvery haze of the valley, or in the distant shining sea, but they are all in reality moving upon the retina of the soul. They are his possessions, tarrying with him by day and night, when he journeys or when he rests.

Of the possibility of developing and training this faculty there cannot be any manner of doubt. It is like the eye in this particular respect as in others. The early efforts of the child to see are not perfect. He gazes vaguely and generally before he is able to distinguish objects. When he stretches out his hands to reach them he fails to locate them, or to measure their distance correctly, and it is some time before he so looks in the faces around him as to recognize them, or respond to their expressions of love. It is this untutored condition of the spiritual sense which accounts for much of our ignorance, for the false values in our judgement of the things of life; our blindness to the beauty which is everywhere; and, above all, for our fitful and shadowy consciousness of God.

The development of any faculty depends upon exercise. By it the weakest organ may be strengthened, and the most unreliable become steady and true. The sailor's eye, the musician's ear, the blind man's touch, attain a range and accuracy and a sensitive delicacy which are the result of repeated effort. There seems to be no limit to their increase in efficiency. They apparently improve with successive generations. In like manner, intentional or unconscious use of the spiritual sense enlarges its capacity and magnifies its power. When the mind has acquired the habit of looking for the presence of the invisible spirit everywhere, of listening for the still small voice which rises above the discords of human experience, and of grasping the treasures of love which lie amongst the dross of an earthly world, it begins to walk by faith, and not by sight—to be at home in its house of many mansions, and

> To *feel*, although no tongue can prove,
> That every cloud that spreads above
> And veileth love, itself is love.

In addition to receiving strength through its own exercise, it is possible to develop each organ by the growth of some other to which it is akin. Although the imagination may be cultivated at the expense of the reason, and both may leave

the will inoperative, it need not be so: a sympathetic cord unites them together. They may be mutually helpful—each supplying what the other in its singleness lacks. The imagination is shadowy without the substance of reason; reason apart from imagination sees but a little way; and, bereft of the illumination from both, the will has no authority to move. The spiritual sense which embodies all three of these energies in itself will wax stronger and stronger from day to day, as either one or other, or all of them develop.

Another factor in the education of the spiritual sense remains to be considered: the direct influence of the Spirit of God. As it would be impossible for the eyeball to see, devoid of light, the soul would abide in darkness without divine illumination. 'He that formed the eye, shall He not see?' inquired the prophet. Certainly. And shall He not pour light upon the eye which He has fashioned; and because He sees all things, and that truly, shall He not teach man's vision to use the light which comes from Him, the Sun of the universe?

The historical picture of the Son of God on earth is very significant. When His coming was predicted it was announced, 'Then shall the eyes of the blind be opened.' His advent was to bring light to them that sit in darkness; and, with the exception of the raising of the dead, no work which He wrought during the three years of His ministry in Judea or Galilee was more strikingly wonderful than when He made the man that was blind from his mother's womb to see. It was a living parable of man's need and of the divine willingness and power.

To put the truth in the simplest way, it is as the soul becomes conscious of the presence of God—hears His voice, approaches and enters into fellowship with Him—that it can employ its sight or realize the radiance of the world it lives in. The author of 'Sometimes a Light Surprises' informs the anxious inquirer into natural religion—

> Admitted once to His embrace,
> Thou shalt perceive that thou wast blind before;
> Thine eye shall be instructed, and thine heart,
> Made pure, shall relish, with divine delight
> Till then unfelt, what hands divine have wrought.

It is, indeed, impossible for the spiritual sense to act unerringly until the divine knowledge is imparted—unless the love of God purifies the heart, it is unable to see clearly, unless the divine power infuses strength, its eyes become dim. Richard Rolle, the English hermit of the thirteenth century, has a simple, striking picture of the glorious objects which come within the field of the soul's vision when it is irradiated by the presence of the Light of the World: 'When a soul is purified by love of God, illumined by wisdom, stablished by the might of God, then is the eye of the soul opened to behold spiritual things, as virtues and angels, and holy souls and heavenly things.'

The sight of the eyes is also allied to the health of the body. When the vitality of the physical nature decreases through sickness or old age, the vision grows wavering and dim; when it regains its health and vigour, the strength of the eyesight is restored, in some such way as when the moulting eagle renews its youth, and turns its drooping head once more to look upon the sun. If the spiritual vision of man has been impaired and is still defective, it is 'more life and fuller' that he wants. And this is precisely what the salvation of Him who is the living one infuses into the sick and fainting soul. It is then that he who was blind, or only saw men as trees walking, begins to see things plainly and to delight in the revelation.

The exercise of the spiritual sense is of course conditioned. The sphere in which it move sand in which it finds its school and schoolmasters is just so much ground as it can occupy of the visible universe. As it is on the earth where man has to live, and amongst his fellow men, making one in the generations succeeding each other, while the stars rise and set and the seasons come and go, his spiritual faculty, like his other organs, has been adapted to his surroundings. There can

be no better training-ground. We may dream of some more favoured planet in whose atmosphere, untainted by sin and unshadowed by sorrow or death, the powers of the soul might unfold themselves most perfectly. But it is only a dream. 'We cannot be formed for heaven but by means of this world,' says Swedenborg, and truly. Except a grain of wheat fall into the ground and die, it abideth alone; and it is because the soil is best able to cause its burial and death that it becomes the cradle of its higher future life. This analogy is somewhat aside from the argument, but it emphasizes the same fact that the spiritual nature could not possibly be in a more fitting world than this in which to educate and strengthen its faculties.

This position is not always upheld by mystical teaching. Plotinus, for instance, describes 'a race of divine men who, through a more excellent power and with piercing eyes, acutely perceive supernal light, to the vision of which they raise themselves above the clouds and darkness, as it were, of this lower world; and there abiding, despise everything in these regions of sense.' There may have been such saintly souls as these; but, if so, they have reached an elevation of other-worldliness which was midway between the earth and sky, and which unfitted them for the service of either. It is infinitely more natural for man to copy the mounting sky-lark and to be true in all his soaring 'to the kindred points of heaven and home.'

And yet there are conditions which are necessary to the healthy use of the spiritual vision. If we cannot divest ourselves of the body, with its just claims and its legitimate cravings, it is fatal to pamper them. If duly employed, the physical senses may be as lenses for the inner mind; but if they are allowed to dominate, they darken the prospect and become as 'windows which obscure the light and passages that lead to nothing.'

Some degree of bodily detachment and of emotional calm is of course essential. The poet who tries to interpret the

secret message of Nature and to catch a glimpse of the soul which exists behind the veil of the visible must endeavour to secure it. He chastens himself as a weaned child. The famous lines which were written when revisiting Tintern Abbey have delineated this mood—have analysed it once for all—

> That serene and blessed mood
> In which the affections lead us on
> Until the breath of this corporeal frame,
> And even the motion of our human blood
> Almost suspended, we are laid asleep
> In body, and become a living soul;
> While with an eye made quick by the power
> Of harmony and the deep power of joy
> We *see* into the life of things.

It may be difficult for the ordinary man of the world to acquire a quiet spot in the midst of the whirl of modern life, but it is not impossible; a short railway journey will bring the city excursionist near

> The silence that is in the starry sky,
> The sleep that is among the lonely hills;

while thousands of those who are compelled to remain in the shop or house may enter into the closet and shut to the door. And should there be a man or woman anywhere who has no such sanctuary, there is the inner chamber of the heart into which both the God who made it and His angels may enter.

It has been commonly thought that it is necessary to subjugate the bodily instincts that the senses of the soul may be freed for communion with the spiritual world. The figure of Saint Simeon Stylites on his pillar—his frame a mere skeleton—was regarded as a rod which gathered to itself the invisible celestial fire. He believed, and those who reverenced him believed, that the visions he waited for would come according to the degree in which he starved his body and exposed it to the scorching sun by day and the biting frost by night. But the truth is, as he and many mistaken devotees found out, that such apparitions as float before the mind within an

emaciated physical frame are often shadowy phantoms—mere exhalations of a fevered fancy which delude the hope and disappear. Nature revenges itself. At the same time, spiritual susceptibility and self-restraint go hand in hand. The body is not the over-lord to exact subservient tribute. When Jeshurun waxed fat, he did not see visions or dream dreams. Our daily prayer is for daily bread. For the Heavenly Father knows that, unless the simple needs of the body can be satisfied, the pangs of hunger will prevent the higher longings of the soul. But more than that is superfluity, and superfluity breeds dullness and death. On the other hand, when temperance is cheerfully followed, the spirit inhabiting the body is never left alone. Its Lord is made known in the breaking of bread. And when the rule of chastity is loyally obeyed

> A thousand liveried angels lackey her,
> Driving far off each thing of sin and guilt,
> And in clear dream and solemn vision
> Tell her of things that no gross ear can hear.

When we are told that these are not the days of *open vision*, it is well to inquire the reason why. In the midst of many noble impulses which are elevating and softening human character, there is still the fierce insatiable craving for gold. The love of it is fatal. It corrodes the heart and blinds the eyes of the mind. The man with the muck-rake saw no bending heavens and offered crown. The gold-mines of Johannesburg and the diamond-fields of Kimberley have produced no poetry, no music, no work of art. The forms that haunt them are sad and gloomy spectres. It is when the nation or the Church or the individual boasts: 'I am rich, increased with goods, and have need of nothing,' that it is really poor and *blind* and naked.

There is one important part of our inquiry which should be more amply discussed—What would be the results which would follow the strengthening of the spiritual sense? Some of these have been already suggested. It

may be well to group them and others in their natural divisions.

In the sovereign craving of the soul 'Show us the Father and it sufficeth us,' and in the beatitude 'Blessed are the pure in heart, for they shall *see* God'—we have the summing up of the way of Eternal Life. It is the vision of God here and now that man's spiritual being derived from Him longs for and seeks after. There may be—will be—an ultimate vision of entire unveiling, but it is on this earth that man desires to behold the beauty of God and to inquire in His temple. It is, perhaps, of all the yearnings of the heart, the earliest and the most natural. No human soul with open eyes is without it. To the question 'Can it, and will it, be granted?' there is only one answer. There are precious promises. There are the testimonies of the saints. It was when he was the porter and drudge of his monastery that Brother Laurence *practised the presence of God.* In those strange old-world records attributed to Hermes Trismegistus we have an announcement which many men in modern days have verified: 'He will meet thee everywhere, everywhere will He be seen where and when thou dost not expect; watching, sleeping, sailing, journeying by night, by day, speaking, silent; for there is nothing which is not an image of Divinity.'

This leads on to the naturalizing of the spirit of man to the universe he lives in. He sees through the outward vestment of matter. Wherever there is law, he discovers love. Out of seeming conflict there emerges reconciliation, and out of discord peace, and from death arises life. He has learned in loving God a new interpretation of the world. And—to quote the words of Walter Bagehot, who was a grave political economist as well as a charming essayist—according to it the beauty of the universe has a meaning, its grandeur a soul, its sublimity an expression. 'As we gaze on the faces of those whom we love, as we watch the light of life in the dawning of their eyes, and the play of their features, and the wildness of their animation; as we trace in changing linea-

ments a varying sign ; as a charm and a thrill seem to run along the tone of a voice, to haunt the mind with a mere word; as a tone seems to roam in the ear; as a trembling fancy hears words that are unspoken: so in Nature the mystical sense finds a motion in the mountain, and a power in the waves, and a meaning in the long white line of the shore, and a thought in the blue of heaven, and a gushing soul in the buoyant light, an unbounded being in the vast void of air, and—

Wakeful watchings in the pointed stars.

In loving God, man loves his brother man and the creatures that God has made. Unless his love to men has in it an element of divinity, it cannot possess humanity. In having fellowship with God, he enters into sympathy with that good will which embraces all mankind. The simple, uneducated man that McLeod Campbell refers to, who could not argue, had nevertheless unravelled the secret of brotherhood: 'I feel that when I have most of the spirit of Christ in me I have then most love to all men; and I cannot believe that the Spirit of Christ would move me to love all men if Christ did not love all men Himself.'

One of the surviving propensities of man's barbarous estate, and one of the legacies of the fall, is his tyrannic attitude to the dumb and defenceless creatures. 'Leaving on one side the beasts of prey and those that live by rapine and slaughter,' pleads Amiel, the most spiritual of modern philosophers, 'how many other species there are by thousands and tens of thousands who ask peace from us and with whom we persist in waging a brutal war.'

But when the love of God enters the heart it alters all this. The strong man can then protect the weakest creature. He will notice the sparrow falling from the housetop and hear the cry of the raven. That indefinable virtue of sympathy begins to go out from him and attracts the wildest or most timid of creatures, and disarms their fears and inspires them

with confidence. On the day when Amiel picked up on the stairs a little yellowish cat, ugly and pitiable, which followed him from room to room, he wrote in his journal: 'It seems to me sometimes as though I could woo the birds to build in my beard, as they do in the headgear of some cathedral saint. After all, this is the natural state and the true relation of man towards all inferior creatures.' The history of the good Earl Clifford, the shepherd peer, will confirm the words of the gentle philosopher—

> To his side the fallow deer
> Came and rested without fear;
> The eagle, lord of land and sea,
> Stooped down to pay him fealty.

The idea of 'angels' is usually treated as fanciful, writes Sir Oliver Lodge, but he himself rejects the term. 'Hidden as they are to our present senses,' he goes on to say, 'poets can realize their presence in moments of insight—can become aware of their assistance in periods of dejection.' He instances Francis Thompson's experience, who in the depth of his despair saw 'the traffic of Jacob's ladder pitched between Heaven and Charing Cross.' But if our argument has any practical bearing it will point to the poet spirits as the first to possess a power which may subsequently be shared by the lowliest believer whose eyes have been anointed with the eye-salve of cleansing love.

It is always with some degree of aloofness that we think of those who have departed this life in the faith and fear of the Eternal, and yet to the eyes of love they live with God and are in joy and felicity. The tie of affection which bound them to us is not broken. If they are at rest within the bosom of the Father, it encloses us as well. They are not separated from us, for in the spiritual realm there is no distance. The friend we have loved may be invisible to the bodily eye, for the outward frame with which it was familiar has been left behind, but to the clearer inward vision the dear remembered presence will appear and reappear in

more perfect form and in immortal radiance. If such results as these can be attained by the education of the spiritual sense, its training should surely be our first consideration. It is a personal duty, and the individual will be in all respects an infinite gainer. He may have to wait until the sense of the race in its corporate unity is raised and enlightened and purified, before he can enter into the whole of his kingdom. But even now, to each member of the body which is yet to be perfected, there may open out a larger world of earthly harmony and of heavenly and human fellowship, radiant with a fairer beauty, and rich with a fuller and purer life.

EDWARD J. BRAILSFORD.

NOTE.—The first article, entitled 'Does Spiritual Insight keep pace with Material Knowledge?' appeared in October 1908; the second, on 'The Sphere of the Mystic Sense in Modern Spiritual Life,' in July 1909. In the above article, 'The Education of the Spiritual Sense' in the Individual is discussed. Its development in the Human Race as a Corporate Unity may be considered subsequently.

Notes and Discussions

'WHO IS THIS SON OF MAN?'

THE question asked by the multitude in John xii. 34 is, strangely enough, still being asked by the scholars of the twentieth century. The meaning of the name which the Lord Jesus Christ specially chose for Himself, which He uses throughout all four Gospels, and which no one uses of Him, remains still a matter of debate. Canon Driver's article on it in Hastings' *Dictionary of the Bible* enumerates sixteen chief interpretations, while he himself hardly agrees with any one of them. And yet the materials for judging are neither scanty nor obscure. The inscription 'Son of Man' is writ large over the gospel narratives; and when the Master Himself gave emphasis to a title as specially embodying His own position and claims, it might well be thought that His disciples would have gloried in it as a watchword and studied to make it their own.

Yet a volume containing more than 800 large and closely printed pages has just appeared, devoted to the elucidation of this one topic. Its author is Dr. E. A. Abbott, and it is published by the Cambridge University Press with all the scrupulous care which a highly scholarly work demands. Dr. Abbott published last year a smaller volume, *The Message of the Son of Man*, in which some of his present conclusions were foreshadowed; but the present volume, the eighth of his series *Diatessarica*, would for some men have been the *magnum opus* of a lifetime. Nor is his learning misplaced and misspent. His method is discursive enough, and his frequent excursions and divagations may be as irritating to some as they certainly are delightful to others. For, whether he is discoursing of angelology, or Christ's 'little ones,' or His appellations of God, or on hypocrites, or any other of the score of related topics here discussed, Dr. Abbott bends all to his one purpose and makes all illustrate his main theme. The fact is, his theme is so central, and takes him so directly to the heart of Christ's teaching, that he finds few things alien to it, and his voluminous exposition becomes, not a book, but a library. Yet so fascinating are his subjects and so fresh and suggestive many of his methods, that any one who is interested in biblical study must follow on and on, attracted by the personality and versatility of his guide, even when he fails to accept the conclusions reached.

The difficulty in determining the meaning of the name 'Son of Man' arises from an embarrassment of riches. The name sets forth the character of Him who wears not one, but many forms and aspects of grace in His work for the sons of men. And as the question 'What think ye of Christ?' received many answers, so in the days of His flesh and ever since no single reply could be given to the inquiry, 'Who do men say that the Son of Man

is?' According to personal predilection, or educational bias, or doctrinal tendency, some are saying to-day with Holsten that Jesus meant by it to claim Messiahship, others with Weizsäcker that He was a new prophet, or with Wittichen that He was ideal man, or there may even be those who agree with Prof. Estlin Carpenter that Christ never used the expression to designate Himself! As a matter of fact, the name is found in the Gospels in such very various connexions, that it is impossible to speak of it either as a term of humiliation or a title of dignity. The Son of Man who has not where to lay His head is the same as He who shall come in His glory and all the angels with Him, to sit on the throne of His glory.

Much discussion has taken place as to the source whence our Lord took the name—discussion which cannot from the nature of things be very fruitful. Whether the canonical or the apocryphal scriptures are our best guide to the meaning; whether the current Aramaic phrase *Barnasha* did bear, or can be made to bear, the same interpretation; whether our Lord were more likely to refer to Daniel, or to Ezekiel, or to the Psalms, are questions which bear but remotely on the real question. That is, how did He Himself use the term when He put His own impress on it, and what did He desire His immediate followers and His disciples through all time to understand as to His person and the work He came to do when He selected a name and designation that was to be supremely His own? It is a central question; it has been raised again by Dr. Abbott as seldom by any one before, and it deserves a careful answer.

In the writer's opinion, there is not much room for hesitation. The Saviour of mankind selected this name, as He chose His place and station on earth, because it was in itself lowly, ordinary, undistinguished, but was yet capable of showing forth the highest conceivable dignity. He would have men consider His humanity, that they might see how much more than ordinary humanity was through it being revealed to them. Glory through shame, exaltation through humiliation, ideal splendour gleaming through the very midst of the lowly and commonplace, eternal life attained for the race through the very sacrifice and death of its representative and head—such are the thoughts which underlay the strange words, 'The Son of Man must be lifted up,' and made the people ask, 'Who is this Son of Man?' The paranomasia which marks the phrase 'lifted up from the earth,' implying the glory of a shameful death, appears also in the name which Jesus wore in order that He might in all things be made like unto His brethren, and by this very means make them like Himself for evermore.

Some of the best modern expositors meet here, though they travel to it by different paths. Westcott says that 'the idea of the true humanity of Jesus Christ lies at the foundation of the name, as in Him the complete conception of humanity was absolutely attained.' Dr. Sanday says that this title of Christ 'touched at the one end the Messianic and eschatological expectation, and at the other and opposite end that of the suffering Servant. But at the centre it is broadly based upon an infinite sense of brotherhood with toiling and struggling humanity which He who most thoroughly accepted its conditions was fittest also to save.' Canon Driver, wisely

avoiding the expressions 'ideal' or 'representative' man, holds that the title 'designates Jesus as *the* Man in whom human nature was most fully and deeply realized, and who was the most complete exponent of its capacities, warm and broad in His sympathies, sharing to the full the needs and deprivations which are the common lot of humanity, but conscious at the same time of the dignity and greatness of human nature, and destined ultimately to exalt it to unexampled majesty and glory.'

It is not easy to condense Dr. Abbott's exposition into a few lines; but one of the most significant sentences in his book says: 'Therefore, although the unclean spirits and devils repeatedly, and correctly, called Him Son of God, He preferred to call Himself Son of Man, as if to say, Keep constantly in view My human nature, that you may perceive how divine a thing human nature may be, and that you may be led through the knowledge of the divinity of Man to the knowledge of the humanity of God.' And in another place he says: 'It was not as a new teacher, nor as a new prophet, nor as the greatest of the sons of Israel, nor as the son of David, nor as the Son of God, that Jesus desired to be known when He first came forth from the Jordan to preach good tidings to the world. It was, if we may so say, as a new human being, the new Man, filled through and through with a new human spirit, which He felt Himself destined ultimately to infuse into the hearts of all the sons of man that were willing to receive it.' With a wealth of illustration and a minute elaboration of inquiry such as cannot easily be paralleled, and further, with an amount of spiritual insight and exegetical ingenuity such as few other living writers can match, Dr. Abbott works out his thesis. We partly agree with him, for that with some such thoughts as are indicated above this sacred phrase is charged, can hardly be questioned.

But two somewhat serious criticisms cannot be omitted. The phrases 'divinity of man and humanity of God' are favourite watchwords with a school of which we think Dr. Abbott is hardly a member. They may be made to convey a meaning which, as we have carefully read and re-read his words, we have sometimes thought he intended to imply, whilst at other times he shows himself incapable of the vague quasi-Pantheism which would empty of their proper meaning both the terms 'God' and 'man.' Further, it must be said that through all the abounding opulence of his exposition, Dr. Abbott leaves out some notes of the great gospel chord whose absence makes its music less than complete. Sonorous octaves, without intervening thirds and fifths, do not satisfy the ear. That the deep ideas of religion which Dr. Abbott so ably expounds are to be found in the title 'Son of Man' can hardly be doubted, but the line of exposition suggested by its use in the eighth psalm, so far from exhausting the content of our Lord's meaning, skirts but the fringe of its significance. Matt. xx. 28, John iii. 14, and kindred passages might be adduced as illustrations of this. It remains true, however, in spite of passing criticisms and reservations, that Dr. Abbott's elaborate monograph, whether it carry full conviction at every point or not, is one of the finest pieces of work of its kind that this generation has seen.

W. T. Davison.

COUNT LEO TOLSTOI

TOLSTOI's death has made a profound impression on the world. The way in which the old noble withdrew from home and kindred in order that he might spend his last days as a peasant, and that dying cry, almost with tears, to one of his daughters, 'There are millions of suffering people in the world. Why are so many of you around me?' form a fitting sequel to a life of love and service for the downtrodden and the miserable. Tolstoi would have said that his teaching was an attempt to translate the Sermon on the Mount into daily conduct. He marred it sadly by his mistakes and excesses, but the intense sincerity and self-sacrifice of which he gave life-long proof won him the enduring respect and affection of those who knew him best.

An elder brother Nicholas first sowed the seeds of charity in the boy's mind. When he was five years old, Nikolenka told his brothers that he possessed a secret by means of which all men might become happy. There would be no more disease or trouble, no one would be angry with anybody, all would love one another and would become 'ant-brothers.' Mr. Aylmer Maude thinks that this title was a confusion with the name 'Moravian,' but the Tolstoi children organized games of 'ant-brothers,' and earnestly sought the secret by which misfortunes and quarrels would come to an end, and happiness become universal. Nicholas said he had written the secret on a greenstick which he had buried by the road at the edge of a ravine. There Count Tolstoi asked to be buried in remembrance of his brother.

Leo's life was really a quest of the buried secret. His father was simple and unworldly, so that the boy grew up in sympathy with the peasants on their estate. In early manhood he gave way to reckless dissipation, which he afterwards regarded with loathing. But worldly gaiety failed to satisfy him. In 1851 he entered the army, and was soon brought into contact with the horrors of war. When he went with his regiment to the Crimea the suffering which he witnessed ate into his soul. It gave terrible emphasis to his famous sketches of Napoleon's campaign against Russia in *War and Peace*, and hung like a nightmare over his life. It was after the Crimean War that Tolstoi made his reputation as a literary man, by *War and Peace* and *Anna Karénina*. 'Pierre' and 'Levin,' in the two books, embody his chief doctrines. If the evils of the age are to be cured it must be by a return to nature and the simple life. Injuries must never be resisted. It is significant that the hero in each case learns his lesson from a peasant. Theodore teaches Levin 'to live for the soul and keep God in remembrance.' Tolstoi always expressed his opinions in a way that excited opposition. He made one of his characters in *Anna Karénina* express the wish that in every war 'a battalion of journalists should be placed in the first rank, with Cossacks to flog them on.' The newspaper in which the story was appearing refused to go on with it, to the great annoyance of its readers.

Tolstoi's character had now undergone a great change. He was happily married, and set himself to cultivate his estates and look after the peasants.

He took an active part in the public life of the district. He prepared a number of spelling-books for the peasants' children, with an alphabet book and a school arithmetic. For the elders he drew up a short explanation of the Gospels. His teaching gradually took shape in five rules. The law of Reason bade all avoid dogma, mysticism, and the inventions of authority; the law of Peace required men to abstain from all violence; the law of Labour set its face against every form of exploitation and luxury; the law of Purity barred out everything that might lead to physical degradation; whilst the law of Sacrifice crowned all by forbidding 'devotion to self.' Tolstoi's aim was to bring the world back to Christ and the Sermon on the Mount, which he wished to have adopted as the rule of conduct. He saw clearly that Christ was the only Master for mankind. For Him and His teaching he cherished an enthusiastic admiration. He came to regard religion as the relation which a man sets up between himself and the endless, infinite universe, assisted by the teaching of Christ.

His friend, Dr. Hagberg Wright, has pointed out in some recollections contributed to the *Times* the value of such a witness as Tolstoi in days 'when dogmatic religion has lost its hold upon a large section of the community, while they yet cling to its moral elements, and are earnestly concerned with ethics.' His voice, 'loud, insistent, and peremptory,' made itself heard above the babel of doubt and misgivings with its appeal, 'My little children, love one another.' When Dr. Wright was at Vasnaya Poliana his host's earnestness led him to say, 'But, my dear Tolstoi, what would you really have me do?' The veteran answered, 'My dear friend, you must first find out the meaning of love, and then see that you do what love bids you, but the essential thing is that you must find out that meaning for yourself.'

When Tolstoi came to put his principles into action he made mistakes and was betrayed into excesses which discredited his teaching. He was never afraid of the test which life brings to philosophy, and his own self-sacrifice and his manual labour bore witness to his sincerity. But he made mountains of molehills. 'One may observe in the case of almost every smoker to what an extent smoking drowns the voice of conscience.' He thought that what most people chiefly desired was 'appetite for breakfast and dinner.' He even held that 'Patriotism as a feeling is bad and harmful, and as a doctrine is stupid.' He pushed his theory of non-resistance to such lengths that he held it wrong to resist even the greatest evil by violence. No man must lay orders on another lest he should interfere with his neighbour's liberty. The axe was laid at the root of family life by the dictum: 'Only if he were sure all existing children were provided for could a Christian enter upon marriage without being conscious of a moral fall.' He thus denied the right of the race to reproduce itself.

Such extremes betrayed the fatal flaws in Tolstoi's philosophy. After due allowance had been made for the country in which he lived the fact remains that his teaching was unpractical and really unchristian. Human nature rebelled against it. It would have sacrificed both the State and the

home. It was Christian anarchism which discounted authority and overlooked the fact that home must be preserved and evil restrained if the race is to reach the height to which Christ came to lift it up. Tolstoi did not realize how God, by His providence and grace, was leavening all human life with truth and charity.

Holding such views, it was no wonder that Tolstoi made enemies. His violent censure of the Greek Church led to his excommunication in 1901. He denounced it as a blind leader of the blind, and denied that it was in any sense a real exponent of the Christian religion. When he lay in his coffin the Holy Synod refused to lift its ban, and would not allow the greatest of Russians to be buried with religious rites. We can understand Tolstoi's denunciations, goaded as he was almost to madness by the heartlessness of ecclesiastics who should have been foremost in their ministry to the downtrodden.

Tolstoi was scarcely less happy in his relation to the State. He looked on government as a burden. He had no sympathy with revolution. Passive resistance was all that he would sanction in the presence of crushing social wrongs, and many of his countrymen could not endure such restraint. Tolstoi had no good word for civil authority. He held that a change in the hearts of men would make government unnecessary. There is no doubt that he had great influence among the lowest classes in Russia. Dr. Hagberg Wright, who recently travelled through the country, found that there was scarcely a village where his name was unknown. Cheap reprints of his works were eagerly read, and his teaching was discussed with a clear appreciation of its meaning.

Tolstoi had in him elements that linked him to the Oriental mystic. To him earthly things were of small account compared with things of the spirit. They were but distractions. The beginning of wisdom was to know that this life only mattered as a preparation for another. His own conception of spiritual things deepened as he found how hard it was to reform the world. Baffled by the opposition of State and Church, he dwelt more on that change of mind and heart which alone could transform society. His last flight revealed the old man's restlessness. He was weary of the world, and wished to creep into some quiet corner where he might take Poverty as his bride. It was a pathetic close to a life that fulfilled his own rule: 'Avoid devotion to self,' and despite the eccentricities and exaggeration of his teaching, Tolstoi has left his mark broad and deep on Russia.

JOHN TELFORD.

BABYLONIAN JEWS DURING THE EXILE

THE second of the publications of the Jews' College is an appetizing tract by Dr. Samuel Daiches on the condition of the Jews in Babylonia at and immediately after the time of the Exile. It is a matter concerning which the Bible is singularly silent; nor has the reserve been broken to any appreciable extent by the help of other historical documents. Baby-

lonia, as a Jewish centre, ranks next in importance to Palestine, and considerably before Egypt. Its Hebrew connexions go back at least to the time of Abraham. When Alexandria was a hotbed of Hellenism, a part of the Talmud was receiving its permanent form in Pumbeditha and stereotyping the thought and religion of the race. Yet, while it is comparatively easy to picture in detail the life of the Jew in either of the countries to the south-west, our ignorance of the conditions of life in Babylonia is almost complete. Of Babel the prophets in several ages have much to say, of the circumstances in which their countrymen lived they tell us little or nothing.

For the period of the Exile this is especially true. The names of a few Babylonian localities may be recovered from the writings of the contemporary prophets, but all that is said of the general condition of the people may be gathered into a sentence or two. Some of the exiles were owners of property in houses and land. They had large numbers of domestic animals, horses and mules, camels and asses, and may therefore have been engaged on a large scale in the various distributing trades. The standard of comfort among them, and even of luxury, appears to have been high. Several of them kept a retinue of servants of both sexes, and a few indulged their love for music, almost the only popular art among the ancient Jews, by including professional singers in their households. If some fell into servitude, others attained high rank in the service of the court. And the people as a whole were treated as free men, with opportunities equal to those of any of the residents in the country, and with prosperity and influence dependent on their own exertions.

New light upon their condition has come from an unexpected source. Seven years ago Hilprecht described the discovery of more than seven hundred tablets in an underground room at Nippur, the Calneh of Genesis, in the south of Babylonia. They bore dates in the reigns of Artaxerxes I and Darius II, and consequently belonged to the last sixty years of the fifth century before Christ. Upon examination they proved to be the archives of a great firm of bankers and brokers, to which Hilprecht gave the name of Murashu Sons. This old banking firm acted also as agents for the Persian kings, from whom they rented the taxes of the neighbourhood. And the tablets were the contracts, receipts, correspondence, and documents of a like character, such as would need to be carefully kept in connexion with a business of such complexity and importance.

The tablets have been transferred to the shelves of the museum of the University of Pennsylvania; and so far little use has been made of them beyond the evidence they afford of the existence of large Persian settlements in the various provinces of the Babylonian empire, and the light they throw upon the functions of different officials. The 'judges,' for instance, of Dan. iii. 2, prove to be district magistrates, who were stationed at convenient centres in the fertile country between the Euphrates and the Tigris, and charged with the care of the interests of the government. Between two and three hundred of these tablets have now been published; and Dr. Daiches has been quick to note that they contain valuable material for Jewish history. The names of Jews appear as those of parties to a

contract, officials, or witnesses; and the associated phrases warrant certain inferences as to the status and occupations of the people. Dr. Daiches finds thirty-eight genuinely Jewish names, representing about seventy persons, and twenty-six other names, non-Jewish in their form, but shown by other evidence to have been borne by men of Jewish nationality.

Apart from the witness of these names to the faith and hope of the people, the tablets abound in indications of prosperity, and of the possession of recognized and unthreatened civil rights. They show that there was no ghetto in Babylonia, as there was in Egypt at the same time. The Jews were free citizens, owners of land and capital, and engaged in a variety of commercial pursuits. A hamlet or estate near Nippur bore the name of its Jewish landlord, and another Jew gave his name to a canal that ran for part of its course through his property. Another was a court official, falconer or head gamekeeper to the king. Agency, with the collection of rents, appears to have been a favourite employment, and the agents were treated with confidence both by the absentees for whom they acted, and by the bankers. Curiously, the only notable occupation from which Jews were excluded was the profession of scribe. Dr. Daiches suggests that this profession may have been an hereditary one among the Babylonians, or that they alone were sufficiently familiar with the intricacies of cuneiform writing. It is more probable that the Jewish scribe found work enough within the limits of his own language, and did not venture amid the perils of a script which his religion led him to consider as not of permanent value to his people. He had plenty to do in preparation for the great effort which Ezra and Nehemiah brought to a head of fixing the bounds of the canonical scripture of the day, and of investing it with appropriate authority.

It is little wonder that under such circumstances the return from the Exile did not arouse a stronger or more widespread personal enthusiasm. Courage would be lacking to some to leave their flourishing businesses for a long and dangerous journey with a doubtful enterprise at its close. Others would find themselves tied to a foreign land through their intermarriages with its people. Still others would be like the men to whom Haggai refers, and disposed to wait for a special sign that the days of exile were at an end. They were comfortable and free where they were, free to worship as they liked as well as to make careers for themselves. They were allowed to keep the Sabbath and the festivals. At times the least spiritual of them would be conscious of the remoteness of Jerusalem, of the loneliness of a stranger in a strange land. But the present comfort and certainties pressed upon them with overpowering force, and the charm of the ambiguous future fell away.

Were there synagogues in Babylonia, used for public worship and for a variety of communal purposes? It is almost certain that a positive answer should be given, though these tablets so far provide no evidence. A student of the period will desire that the University of Pennsylvania should hasten to publish the rest of the texts, and that he may be guided in their interpretation by so well-equipped a scholar as Dr. Daiches.

R. W. Moss.

A CENTURY OF GREAT PREACHERS

THE seventeenth century is remarkable in England for the great number of eminent preachers it produced. There have been famous preachers both before and since, but never so many in one generation. France in the same period had Bossuet, Fénelon, Bourdaloue, Fléchier, and, soon after, Massillon. The charge usually brought against the English Puritans is that of wordiness and prolixity. But we hear no complaint of weariness on the part of their hearers. The length of their discourses arises from the fact that the texts were often used as the starting-point of discussions of the whole subject suggested. Series of discourses on set subjects of doctrine and morals were quite common. The learning, thoroughness, and force of these series are often most striking. If the preachers were not born masters of the expository art, practice soon made them such. The use of the term Puritan is somewhat misleading. It is not convertible with Nonconformist. It applies as much to Conformists, who were often as Puritan and even Calvinist in doctrine and spirit as Nonconformists. Men like Bates, Manton, Thomas Watson were far from being political extremists. Their chief differences related to matters of polity and ceremony. Nonconformist divines were men of university training. Whoever confounds Puritanism with mediaeval scholasticism is mistaken. The Reformation brought scholasticism practically to an end. The great neglect in our days of Puritan preachers and divines is not a gain. While they were the children of their age, they were past masters in respect of matter or form, or both.

Let us first mention the Nonconformist giants. JOHN HOWE is the prince of preachers among them. In lofty thought, breadth of treatment, and heavenliness of spirit it would be hard to find his superior. Spinoza, the father of modern rationalism and pantheism, whose name is so often found in philosophical works to-day, was a contemporary of the Puritans. Howe's *Living Temple* is a masterly criticism of his methods of reasoning and his conclusions, and is modern enough in the ground it takes up. In opposition to Spinoza's impersonal substance as the source of existence he argues finely for God's 'conversableness with men.' All the resources of ancient and modern philosophy are drawn upon. Man's destiny is to be a living temple for his Maker's indwelling. That man's greatness lies in his spiritual nature is grandly demonstrated. The ruins of the temple show what it was meant to be—the lamps extinct, the altar overturned, the golden candlestick displaced, the sacred incense changed into a poisonous, hellish vapour. The treatises on 'Delighting in God,' 'The Blessedness of the Righteous,' 'The Redeemer's Tears wept over Lost Souls,' are unsurpassed in spiritual grace and power. The sermons on definite subjects are models of exposition: 'The Love of God and our Neighbour,' considered in seventeen sermons on 1 John iv. 20; 'The Gospel recommending itself to Every Man's Conscience,' in seven sermons on 2 Cor. iv. 2; 'The Office and Work of the Holy Spirit in every Age,' on John iii. 6 and Gal. v. 25. THOMAS MANTON has not Howe's depth of thought; but for flowing, practical, attractive exposition of Christian experience and scripture

teaching he is pre-eminent. His 'Exposition of the Lord's Prayer,' 'Commentary on James,' his 190 sermons on Ps. cxix. have often been reprinted. He is the most voluminous preacher of all. His 500 sermons more or less, may suggest shallowness of treatment. But their preservation and usefulness for many generations prove the opposite. WILLIAM BATES was a kindred spirit to Manton, who was one of his friends, and whose funeral sermon he was chosen to preach. He also preached funeral sermons on Queen Mary and Richard Baxter, and his own funeral sermon was preached by John Howe. Bates was one of the 'silver-tongued' preachers, gracious in speech and a son of consolation. His treatises on the great theological commonplaces (the existence of God, the immortality of the soul, the harmony of the divine attributes in redemption, the four last things) reproduce the substance of sermons. A fine treatise on *Spiritual Perfection* has a similar origin. He has also elaborate discourses on 'Forgiveness,' 'The Sure Trial of Uprightness,' 'The Great Duty of Resignation,' 'The Danger of Prosperity,' 'Divine Meditation'—eminently practical themes treated with ample wisdom and power. THOMAS GOODWIN and JOHN OWEN are greater theologians than preachers. Still, there can be little doubt that many of their solid works are based on their preaching. Owen is the mightiest in theological argument and exposition. If his style is heavy and diffuse, his subjects are great, and the intellectual force and amount of knowledge brought to bear on them are immense. Both Owen and Goodwin have great works on the Holy Spirit, a subject of rare occurrence in theological literature. Owen's works on 'Communion with God the Father, Son and Holy Ghost,' 'The Glory of Christ in His Person, Office and Grace,' 'The Glorious Mystery of the Person of Christ, God and Man,' are superb treatises; and his practical works on 'Indwelling Sin in Believers' and 'Spiritual-Mindedness,' and 'Exposition of Ps. cxxx.' are full of the keenest insight into human nature and Christian experience. Thomas Goodwin, at whose feet Dr. Alex. Whyte loves to sit, has the advantage in style over Owen. He is a master of racy, masculine English and of apt illustration. The subjects of his chief works closely resemble Owen's. Among his practical topics are, 'A Child of Light Walking in Darkness,' 'The Return of Prayers' (on which Jeremy Taylor also had three sermons), 'The Vanity of Thoughts discovered,' 'Christ set forth in His Death, Resurrection, &c., as the Cause of Justification.' THOMAS BROOKS is one of the most winsome of the Puritans—experimental, quaint, abounding in rich matter and happy illustration. Wit and goodness overflow his pages. He never sins against good taste. His titles would make the fortune of modern advertisement: 'Apples of Gold for Young Men and Women, and a Crown of Glory for Old Men and Women; or, the happiness of being good betimes, and the honour of being an old disciple.' 'An Arke for all God's Noahs in a Gloomy Day; or, the Excellency of a Believer's Portion.' 'Paradise Opened.' 'A Cabinet of Jewels.' 'A Believer's Last Day his Best Day.' 'The Crown and Glory of Christianity; or, Holiness the only way to Happiness.' Grosart's memoir of Brooks prefixed to the works is full of interest. The commentary on the Epistle to the Hebrews by William Gouge, the

substance of thirty years' Wednesday lectures, may well stand beside Owen's exposition of the same epistle in seven vols. Arthur Hildersham, Vicar of Ashby-de-la-Zouch, has 152 lectures on Ps. li., and 108 lectures on John iv.

Turning to the Anglican Church, we have a long, illustrious roll. Its great preachers generally rank high in point of style; they abound in classical and patristic quotation and allusion. Names like Jeremy Taylor, Andrewes, Donne, Hooker, South, Beveridge, Barrow, Farindon, Hall shine like stars in the firmament of genius. Two features distinguishing the great Anglican school are the emphasis laid on the ascetic side of Christian life, and again on the great facts of the gospel history. The exposition of the Apostles' Creed is a favourite subject. Christian life is often pictured as one long repentance. JEREMY TAYLOR, with his peerless imagination, is orator, casuist, apologist, theologian—all in one. His *Holy Living* and *Holy Dying*, his *Golden Grove, or Manual of Daily Prayers and Litanies*, and his *Life of the Lord* are devotional classics. ANTHONY FARINDON is a truly great preacher, admirable both in matter and form, modern in thought and style, reminding us of Thomas Binney in recent days. His sermons were edited in four vols. by Thomas Jackson. They open with discourses on the Nativity, Passion, Resurrection, and Pentecost. There is also a series of eleven on the Lord's Prayer, as well as other series on Christian doctrines and virtues. The ninety-six sermons of LANCELOT ANDREWES are justly celebrated for their learning, their profound theology, and thorough discussion of essential doctrines. In effect the treatment of the cardinal points of faith amounts to a system of Biblical theology. His *Pattern of Catechistical Doctrine* shows the same logical spirit. The *Private Devotions* (Greek and Latin) have been translated by Neale and Newman, and should be in every preacher's hands. They are as penetrating and conscience-searching as anything in Baxter. ISAAC BARROW is one of the ablest and noblest divines and preachers of the English Church. His manly style appeals to the English mind. His sermons on the Creed are admirable expositions, and those on ethical subjects could scarcely be excelled in analysis and broad, comprehensive treatment. The two sermons on 'Quietness and Doing our Own Business,' the five on 'Contentment,' the four on 'Industry in our General Calling' may be taken as specimens. His treatise on the Papal Supremacy is a masterpiece in polemics. BISHOP HALL, a Christian Seneca, is well known for his 'Contemplations on the Old and New Testament,' and 'Christ Mystical.' Other works of his deserve to be as well known for their practical, comforting qualities. Hall wrote extensively on the Roman controversy. Withal he was a peacemaker in a century of strife. DR. SOUTH'S sermons are models of strong, racy English and biting satire. He had no love for Puritans. Some of his sermon-titles indicate his attitude: 'Against Long Extempore Prayers,' 'The Care of Providence in Defence of Kings,' 'Enthusiasts not led by the Spirit of God.' Others as plainly show the practical spirit of his teaching: 'The Fatal Imposture and Force of Words,' 'No man ever went to Heaven whose Heart was not there before,' 'Thankfulness for Past Mercies the Way to Obtain Future Blessings,' 'Loving our Enemies'.

We hope that preacher as well as hearers took to heart the last title. JOHN DONNE, Dean of St. Paul's, was a preacher and poet of genius. His sermons, like those of Bishop Andrewes and others, run in courses on the great Christian doctrine and different classes of Christian people. They are scholarly and full of striking thoughts and turns. It is unfortunate that no adequate edition has been published. Dean Alford's edition takes liberties with the text.

Other ministers of the Anglican Church may be noticed. RICHARD SIBBES is the St. John of the Puritan host, the gentlest, sweetest, most spiritual of them all. His pages abound in distilled wisdom. The quaint titles invite to the riches within. Two choice works, 'The Soul's Conflict with itself and over itself by Faith,' and 'The Bruised Reed and Smoking Flax,' have been reprinted by Pickering. On his 'Returning Backslider' Izaak Walton wrote—

> Of this blest man let this just praise be given,
> Heaven was in him before he was in heaven.

Darling wrote, 'No complete edition of Sibbes' works has been published.' Formerly his works could only be obtained in fragments and at great cost. Now that they are published in complete form with a wonderfully informing memoir by Grosart, the demand for them is at zero. The 'Bruised Reed' was the cause in part of Baxter's conversion. THOMAS ADAMS no doubt goes to excess in humour and wit. Still, his practical aim is always uppermost and his epithets strike home. Southey speaks of him as having 'all the oddity and the felicity of Fuller's manner.' Among the sermon-titles are, 'The Gallant's Burden,' 'The White Devil,' 'The Black Saint,' 'The Spiritual Navigator bound for the Holy Land,' 'The Taming of the Tongue,' 'Spiritual Eye-salve,' 'The Fool and his Sport,' 'Mystical Bedlams,' 'A Divine Herbal or Garden of Graces.' Withal his sermons are fine examples of careful study and constructive skill. The pages are packed with sententious sayings and spiritual wisdom. 'Many ignorant persons defy the devil. As if the devil were a babe, to be outfaced with a word of defiance.' 'Scripture is the Garden of Eden, whence run these four rivers: of wisdom to direct us, of oil to soften us, of comforts to refresh us, of promises to confirm us.' The preacher is too fond of Latin quotations; but what hearers he must have had! To the edition of Adams Dr. Ryle adds some sermons of Samuel Ward, as simple and straightforward as Adams is often strained.

The writer offers his apology to other ancient worthies whom he is obliged to pass by.

J. S. BANKS.

JERUSALEM AND MALMESBURY

'THERE is a river in Macedon and there is a river in Monmouth,' and there were walls at Jerusalem and there were walls at Malmesbury; and at first sight there appears to be no more resemblance between the two

towns. But a comparison of the third chapter of the Book of Nehemiah with the document contained in the Register of Malmesbury Abbey (vol. i, p. 186) entitled 'Nomina eorum qui debent facere murum Domini Regis,' shows a curious resemblance between the arrangements for the rebuilding of the walls of Jerusalem in the fifth century before the Christian era, and those for the repair of the walls of Malmesbury in the thirteenth century A.D.

In the first place, the walls of Jerusalem were divided into forty-one portions, for the rebuilding of each of which some specified person or persons were responsible: the walls of Malmesbury were divided into twenty-six portions, for the repair of each of which some specified person or persons were responsible. In each case the limits of some of these portions are defined; the first portion at Malmesbury was defined as extending from the Abbot's garden as far as the courtyard of Lord John; the first portion at Jerusalem was stated to be 'the sheep gate . . . unto the tower of Hananel' (v. 1). It would appear from each record that sometimes a person was responsible for the wall abutting on his own property: thus Wybert of Charlton was liable for the repair of the wall of Malmesbury over against his fee (*contra feodum suum*), and Jedaiah the son of Harumaph repaired the wall of Jerusalem over against his own house (*contra domum suam*, Vulg.) (v. 10); and these phrases occur several times in both records. The free men of Aldrinton repaired part of the wall of Malmesbury, while the men of Jericho (v. 2), the Tekoites (vv. 5 and 27), the men of Gibeon and of Mizpah (v. 7), and the inhabitants of Zanoah (v. 13) all rebuilt different portions of the walls of Jerusalem. Among other persons who were each responsible for portions of the wall of Jerusalem were the two rulers of the half districts of Jerusalem (vv. 9, 12), the ruler of the district of Beth-haccerem (v. 14), the ruler of the district of Mizpah (v. 15), the ruler of the half district of Bethzur (v. 16), the two rulers of the half districts of Keilah (vv. 17, 18), and the ruler of Mizpah (v. 19): possibly the latter was ruler of the town of Mizpah, as opposed to the rural district. At Malmesbury, one of those who were responsible for the repair of the wall was the Lord of Foxleigh. The Vulgate applies the term 'princeps' to each of these rulers, and it should be noted that it is said of Hashabiah, the ruler of the half district of Keilah, that he did the work 'for his district' (v. 17). If the other rulers acted on behalf of their districts like Hashabiah, we find that the responsibility for the rebuilding of portions of the walls of Jerusalem was thrown upon the inhabitants of various towns and villages in the neighbourhood of the city—Jericho, Tekoa, Gibeon, Mizpah, Zanoah, Beth-haccerem, Bethzur, and Keilah.

Now, every one who knows the elements of pre-conquest land law has heard of the *trinoda necessitas*, the liability of the rural landowners to repair the boroughs (burhbot) and the bridges (brycgbot) and to serve in the fyrd; Domesday Book records that 'to rebuild the wall of the city (of Chester) and the bridge, the prepositus ordered one man to come from each hide in the county (D. B., i., 262, b. 2).' Do not Nehemiah's arrangements appear to be an intelligent anticipation of the English burhbot system?

The comparison can be carried still further: Domesday Book tells us that there were at Oxford certain houses called 'mural mansions,' 'because if need be, and the king command, they repair the wall (D. B., i., 154, a. 1), and I have shown that these mural mansions belonged to the rural landowners as appurtenances of their rural estates (*Domesday Boroughs*, 82). It has further been shown that the persons who in the thirteenth century were responsible for the repair of the walls of Malmesbury were the successors in title of those rural landowners who, according to Domesday Book, owned houses in Malmesbury as appurtenances of their rural estates (*English Historical Review*, January 1906). Evidently the rural landowners performed their burhbot by keeping houses in these two boroughs, and burgesses living therein to be always ready to repair the walls and garrison the towns. When this commutation was first allowed is unknown, but, as after the days of Alfred we find very many conveyances of rural estates with appurtenant town houses, while there are none before his days, the idea may be attributed to that king. A note of Prof. Maitland's on this point is instructive: 'A charter of 899 (K. V., p. 141) professes to tell how King Alfred, Archbishop Plegmund, and Æthelred, ealdorman of the Mercians, held a moot "de instauratione urbis Londoniae." One result of this moot was that two plots of land inside the walls, with hythes outside the walls, were given by the king, the one to the church of Canterbury and the other to the church of Worcester. How will the *instauratio* of London be secured by such grants?' (*Domesday Book and Beyond*, 189 n.) The dislike of the Saxons for town life is well known: but by this means the king secured that the towns should be garrisoned to serve as refuges in case of invasion.

Now Nehemiah complains that 'the city was wide and large: but the people were few therein, and the houses were not builded' (vii. 4), and to secure a population 'the princes of the people dwelt in Jerusalem; the rest of the people also cast lots to bring one of ten to dwell in Jerusalem the holy city, and nine parts in the other cities. And the people blessed all the men that willingly offered themselves to dwell in Jerusalem' (xi. 1, 2). Evidently town life was as distasteful to the Jew of that day as it was to the Saxon of the ninth century, and it was necessary to use compulsion to obtain a garrison for the city.

The coincidences, it will be admitted, are remarkable; but are they more than coincidences?

King Alfred was not only a statesman; he was also a scholar; and, among other works, he has left to us an English translation of Bede's commentary on the Book of Ezra. There is no evidence, I am told by the Rev. C. Plummer, that the king had any acquaintance with the Book of Nehemiah, but can any one doubt that the translator of the commentary on Ezra would not be attracted by the next book, with its tale of difficulties and trials and eventual success? Or that the man who welcomed travellers and scholars to his court would be slow to avail himself of the experience and expedients of others who had been in almost the same straits as England was in his day?

ADOLPHUS BALLARD.

CHOOSING A POINT OF VIEW

In the childhood of the race, as in that of the individual, there is a strong tendency to personify all objects of interest. A baby will speak of a toy as having a certain individuality of its own, and will address it as a being like itself. Primitive man acted likewise, and interpreted the world in terms of himself, ascribing to hills, rivers, and other parts of his surroundings an existence which was as personal as his own and often on a higher scale. A stream was not a mere torrent of water; it was rather a divine being, the water forming as it were his body; trees, mountains, and innumerable other objects, which entered into the sphere of a man's activity, were looked on as so many personalities, demanding treatment as such.

Mankind has outgrown these early beliefs, and to-day the tendency with many has swung round to the opposite extreme. Everywhere they see blind matter and mechanism, and to these are traced everything that is or shall be. No spark of intelligence or purpose is admitted behind the outward appearance of things, and all the complexities of modern civilization are ultimately ascribed to what is called a fortuitous concourse of atoms.

When this point of view is stated thus baldly, the average man, perhaps, revolts at once, and cries out that it is false. One may be thankful for this spontaneous opposition, but in how many cases is it not apparent that the same charge may nevertheless be brought against him as against the out-and-out sceptic, whose position has been outlined above? It is the absence of anything beyond a superficial view that is accountable for much of the evil abroad to-day. It may be that some wilfully shut their eyes and deliberately refuse to see, whilst others are merely, as it were, drowsy and careless; the fact remains that they neither of them do actually see, and a marvellous world is closed to them—one which, while it is in close connexion with that of their everyday lives, is on its other side equally in touch with a higher sphere.

Different minds will illustrate this truth to themselves in ways suited to their own peculiar temperaments, but two lines of thought may be briefly indicated which should make their appeal to all.

The sense of beauty is one of the strangest and, at the same time, most precious of man's possessions. Treated in one way, it may resolve itself into an analytical examination of the constituent elements that contribute towards the feeling. One may ask oneself, what are the causes by reason of which I am affected in this way? Do they exist in me or in the object? Are they temporary or are they permanent? This logical treatment can be carried to such an excess that the original feeling is ultimately lost in a maze of detail. On the other hand, it is possible to feast oneself on the object, whatever it be, until it becomes a very part of one's being and forms a source of lofty aspiration in one's life. An expanse of scenery is found to be not merely a certain arrangement of trees and earth, and a musical masterpiece more than a collection of certain sounds in a particular order; such, indeed, they are, but how much more to those who can discern

in them a revelation from the Power lying behind the things of physical sight and touch! Glimpses are obtained of the beauty and harmony which, seeing that traces of them are everywhere to be discovered, must lie at the heart of the universe. Souls may be lifted by these means to realms where material things are not pre-eminent, and where cold logic is not allowed to freeze some of the highest instincts we possess.

And, once again, a matter we are one and all interested in is our own individual life. But how many views are there that can be and, indeed, are taken of this universal possession! It may be looked upon as a disorderly medley of hours and days, each complete in itself and having no special connexion, when ended, with those that have gone before or will come after. It may be decried as a long succession of humdrum trifles, unimportant in themselves and only tolerated as being necessary towards obtaining a livelihood. These and other similar views are only too common, and some of the conditions of modern life are perhaps more to be blamed as their causes than are the men and women themselves who hold them. But, however that may be, there is another side to the picture and another point of view from which to look at this same life. On the surface it may appear lacking in interest and purpose, but deeper thought will reveal both of these. The presence or absence of purpose depends largely on ourselves, in that it lies with us either to drift aimlessly along or, on the other hand, to put vigour in what we do, and so not perhaps increase our material prosperity, but strengthen our mind and character. Moreover, it is not natural to think that we are here on this planet for no fixed design, but merely by some great cosmic chance. Such an idea seems foreign to our best thoughts, and this suspicion should itself make us reluctant to turn to such a pessimistic belief. Rather should we thrust the idea from us as one which would end in mental and moral ruin. Life is an infinitely greater and grander thing than any one has ever conceived. Our time on this earth should be from beginning to end a development of the powers we possess, a constant doing of whatever is fitting at the moment, with the thought always present that we are also training ourselves for nobler tasks and higher service in another life and in a greater sphere.

Two instances out of many have been taken to show how important is the choice of a point of view. When of old a voice was heard from heaven some of them that stood by merely said that it had thundered, and so it is to-day. Voices from a higher realm and influences that are often too subtle to be expressed in language greet us on all sides, if we will but attend and listen. To some these things are as nothing; but to such as are receptive they are the greatest realities of their being and the sources of their richest joys.

CYRIL LOCKHART HARE.

HEATHEN LIFE IN THE PACIFIC

IN 1908 Dr. George Brown published an *Autobiography* which has taken a front place among the stories of missionary adventure and service.

He has now given us the fruit of forty-eight years' close study of the manners, customs, and folklore of the East and West Pacific. Discerning friends in England and in Australia have been impatient at the veteran missionary's delay, but they will feel the more keen delight over his *Melanesians and Polynesians*, just published by Messrs. Macmillan. The studies concern Samoa, where Dr. Brown resided nearly fifteen years, Tonga, Fiji, the New Hebrides, the Solomon Islands, the New Britain Group and British New Guinea. Dr. Brown always distrusts the evidence of memory. He has used notes made at the time when he investigated these subjects. He has no pet theories to support, but allows facts to speak for themselves. He sees no reason to alter the opinion formed a quarter of a century ago that the Melanesian and Polynesian peoples were descended from one common stock, of which the Melanesian is now the oldest representative. The pre-Malayan race was probably one of the Turanian races of the mainland of Asia; a Negrito people who occupied all the different groups as far west as Borneo, and probably extended on the mainland on the side of Siam, the Malacca Peninsula, and perhaps as far as Burma. The language would belong to the Turanian family with a Caucasian element due to an admixture of peoples speaking some tongue belonging to the Indo-European family. When writing the grammar and vocabulary of New Britain, Dr. Brown came to the conclusion that the language had a common origin with that of Eastern Polynesia, which he had previously studied for fifteen years. He has selected some 170 words which all express similar meanings in New Britain, which is a Melanesian tongue, and in Samoan and Maori, which are Polynesian languages. A great similarity can be seen in the roots, particles, and words used in different groups. This discussion makes special appeal to students of language, who will pay due respect to the views of one who speaks the tongues of Samoa, Tonga, Fiji, and New Britain.

The people of New Britain belong to two classes. The Maramara totem is an insect, called the leaf of the horse chestnut, because it mimics that leaf. The totem of the Pikalaba class is the kam (*Mantis religiosus*). The totems are called 'our relatives,' but Dr. Brown does not think the people believe that they are descended from their totems. The name appears to express the intimate bond between the class and its totem. Neither class would injure its own totem, and if it were injured by the other class that would cause a serious quarrel.

In early manhood or womanhood the Melanesians have to enter one or more secret societies. The Dukduk of New Britain had a sacred piece of land on which their house stood. Their dresses were prepared here, and from this place they went out to terrify or amuse the people. They wore rings of leaves extending from the breast to below the knees. A high, conical mask of wicker-work, covered with leaves or cloth, extended over the shoulders till it reached the leaf girdle. A spear or stick, and sometimes a human skull, was carried by the whooping and dancing figure. Another society into which a youth is generally initiated is the Iniat. The young men are secluded in the bush and fed with pork, shark, turtle, dog, which they must never eat afterwards. They are thought to possess great powers

of witchcraft, and are applied to by those who wish to cast some spell over an enemy. Dr. Brown describes how the young men are taught to curse the enemies of the tribe, and imprecate destruction on them. It is a scene of wild excitement and disorder.

One of the brighter customs is that adopted when a father wishes to provide for his son in his own lifetime. His brothers and other relatives may not give any of his property to his children. The youth is sent to make a plantation for himself. Some lads help him, and when he reaps the harvest he makes another plantation and acquires a little money. This he divides among his father's friends, giving the largest sum to the most wealthy relative, till all is distributed. Some months later all meet together again and return what was given them with an equal quantity in addition. After these little courtesies the young fellow's father begins to think about getting him married.

Dr. Brown does not suppose that cannibalism arose from scarcity of animal food. The people who indulged in it were not 'particularly ferocious and repulsive.' 'Many cannibals, indeed, are very nice people.' Cannibalism was generally a sacred rite, and in most cases was intended to discharge an obligation to the spirits of the dead. In addition, there was a sense of obligation to a higher power. Before the heathen temple at Bau the heads of victims were dashed against a great stone as an offering to the gods. The accounts that have been given of these horrors are in nowise exaggerated, and they were once common among superior races such as the Tongans and Samoans.

Dr. Brown supplies many interesting details as to diseases and their treatment by the natives. He has watched critical operations performed by the Samoans with an old razor, and much to his surprise the patients recovered. One of his colleagues had a New Ireland skull which had been trephined successfully no less than eight times. 'The cause of trouble was not found until the eighth operation. It was then, I was told, removed, and the man was killed by a blow from a tomahawk some years after.'

There was no European in the New Britain Group when Dr. Brown landed there in 1875, so that the beliefs were not affected by outside influences. The soul was said to be like a man, and always stayed inside his body except when he slept or fainted. It could take many shapes and enter into rats, lizards, and birds. It could hear, see, and speak. The natives specially fear the soul of a man whom they have eaten. They close their mouths and shut the doors whilst the body is cut up and cooked, lest the soul should enter into them and exercise malignant effects. The Samoans worshipped a large number of gods. Each had some particular function, and priests formed the means of communication between god and worshipper. 'The element of fear, the desire for protection or for the acquirement of some desired object,' was the prevalent feeling. There seems to have been a 'fixed conviction of some great supreme being from whom all the other deities descended.' In Duke of York Island they spoke of 'he who made us.' 'The priest was always considered to be possessed by the god in all communications which were made to the worshippers, and when in this state

he pretended to heal diseases, to drive away the spirits who cursed them, and to carry on conversations with the god.' All prayers were for temporal benefits, or for victory over enemies.

Dr. Brown was able to glean in New Britain one story about the creation and subsequent deluge. A woman and her two sons lived beside the sacred spring and made the land which was not yet the world. Whilst the sons worked their mother cooked the cabbage. Their food was nasty, so they agreed that one should work with both axes to make the woman believe they were together, whilst the other hid himself to watch the cooking. What he saw explained the situation. At dinner-time they took the woman's cabbage whilst she was not looking and substituted their own. This they ate despite her protests. In her anger she rolled away the stone which had kept in the sea. They sprinkled pieces of the earth on the waters and other islands came up. Then they sprinkled other pieces on land, and trees and animals and men grew. Dr. Brown's volume gives a wealth of information of the deepest interest to students of religion and primitive customs. He is an expert photographer, and his book is fascinating from first to last.

THE EDITOR.

THE MEANING OF NEW TESTAMENT MIRACLES

THE word 'miracle,' as commonly understood, does not occur in the original. The New Testament writers employ the following terms to describe the phenomena to which we refer: works, powerful achievement, prodigies, and σημεῖα, or signs. The Gospels never ascribe the last term but one to Jesus, nor does He ever employ it to describe His own deeds. Two apparent uses are found: (1) in Matt. xxiv. 24, Mark xiii. 22, which describe *false* Christs; (2) John iv. 48, used to describe the people's attitude in His day, always looking for wonders, an attitude He deprecated. He was not a wonder-worker.

Miracles must be done in the atmosphere of holiness, and by the power of God. They were signs. Along this line of study we discover the key that discloses the purpose they served. They meant something. What that something was may be classified under four divisions—

1. They challenged the people to draw conclusions from what they saw and heard.
2. They revealed priceless benefits for the soul's enrichment.
3. They said this is 'the finger of God.'
4. Some of them contained a prophetic element.

Briefly, and in their order, *miracles were purposely done to make people think, to make them draw certain deductions.* This was their manifest intention. The first, at Cana in Galilee, was deliberately intended as an advertisement. The article (John ii. 11) is wanting in S, A, B, L, and is

rejected by Lachm., Tischend., Treg., West. and Hort, 'this wrought Jesus as a beginning of (His) signs.'

St. Paul says he had his sign (2 Thess. iii. 17), by which letters from him might always be recognized as genuine. So had the Son of Man His sign, and the simple deduction was that 'the kingdom of heaven' had arrived and was actually in their midst.

To reveal what wealth was there, for those who saw the signs, *was the next step of education.* How to arouse their dulled senses was a most difficult task. He attempts, at one stage in the process, to instruct them by parables. 'The kingdom of heaven is like unto' many things. Thrice we read in Matt. xiii. 24, 31, 33, 'Another, and another . . . and yet another parable He spake unto them.' This is changed to a threefold sweet refrain: 'The kingdom of heaven is like unto.' Πάλιν ὁμοία (vv. 44, 45, 47). But words however graphic, parables however picturesque, cannot set forth adequately the wealth of that kingdom which 'is righteousness, peace, and joy in the Holy Spirit.' To description He added demonstration. In a brilliant series of illustrations He exhibited the central spiritualities of that same kingdom. When healing the sick of the palsy the divine Healer announces, not *in*, not *after*, but *before* the cure what are its real and first treasures. Then He asserted His right and power to 'forgive sins,' and the startling truth He wished to compel attention to was that He had this 'power ON EARTH.' The cleansing of the lepers taught a different lesson. He had not only power to forgive sins, but to remove the separating and defiling cause.

Again, the 'signs' bore witness to Jesus the Christ. His careful distinction, between the words He openly spake in the temple and the works He did, is not without profound significance. Of the latter His own confession was: 'they bear witness of Me.' Two kinds of miracles specially witnessed to Him. First, His mastery of demons, and second, His supremacy over death. He demonstrated that there was none greater than Himself in the world visible or invisible. Those 'mighty signs' were the indubitable and undisputed witness of the Father, against which there is no court of appeal. The Kingdom and the King had come, and both '*with power.*'

The casting out of demons was intended to hold a primal place in Christ's programme. True, there are in detail only six recorded cases of exorcising evil spirits; yet abundant evidence is at hand that Jesus frequently cured demoniacs. For instance, we read: 'He went . . . throughout Galilee preaching and casting out devils' (Mark i. 39). 'And devils also came out from many, crying out and saying, Thou art the Son of God' (Luke iv. 41). Our Lord seems to put special emphasis on these acts, and the order of mentioning them is noteworthy: 'Go and tell that fox Herod: behold I cast out devils and perform cures' (Luke xiii. 32). In Capernaum the same precedence is observed: 'When even was come, they brought unto Him many possessed with devils; and He cast out the spirits with a word, and healed all that were sick' (Matt. viii. 16). These triumphs over the powers of darkness exhibited the effectiveness of His word, and the supreme object of His mission: 'that He might destroy

the works of the devil' (1 John iii. 8). The irresistible conclusion must be that of the Master: 'If I cast out devils by the Spirit of God, then the kingdom of God is come unto you' (Matt. xii. 28).

Finally, these 'signs' had a prophetic value. The late Dr. Marcus Dods, of revered memory, commenting on the miraculous 'Draught of Fishes,' refers to the despondency of Peter and his brethren in returning to their boats and nets, and the gracious assurance of the risen Saviour that all earthly needs would be supplied if they left their fishing-craft to become fishers of men. He seemed to say: 'Take care of My business and I will take care of you.' But there is, we think, a further meaning implied. The full story was a complete lesson, hinting at large, ungathered masses of mankind which, not by unaided skill, but in mutual co-operation, were to be harvested for the Kingdom. Their success was a good omen. The spiritual office, together with the prophetic assurance of world-wide ingatherings, signified by the breaking net, are clearly set forth in the risen Saviour's ordination of Peter to the ministry into which he was then placed, 'for from henceforth thou shalt catch men.'

The Kingdom was not defeated by Christ's death. Through living witnesses the expansion and victory of the Cross should go forward, till time shall be no more.

If the miracles of the Master meant so much, it would be easy to demonstrate that they were a *necessity*. That being shown, the probability of their having been performed, even before we read the record of the evangelists, amounts almost to certainty.

ALFRED ROEBUCK.

A GERMAN ICONOCLAST

THE original of this work[1] was published in Germany about a year ago. The English translation now issued is made from the third revised and enlarged edition. The appearance of three editions so rapidly is but an index to the commotion raised in some parts by the writer's main contention, viz. that the Jesus of the Gospels is nothing but 'a pious fiction.' Some reviewers intimate their opinion that the publication of such a volume in this country is likely to create a 'storm centre,' similar to the heated meetings and discussions which have been held in Berlin hereupon. That it would be a very disturbing book for the humble and uninstructed Christian there can be no doubt. But unless he is advanced enough to be a student of the *Hibbert Journal*, he is not very likely to hear much about this knight-errantry of Prof. Drews. He may, indeed, in spite of all the modern talk about 'searching for truth,' be well advised to let it alone. For students, however, and preachers, the case is different. The above-mentioned journal has now a remarkable circulation, and its readers have already been made familiar with the main ideas of this German iconoclast, by a writer who still claims to be a Congregational minister, and to be

[1] *The Christ Myth.* By Prof. Arthur Drews. (T. Fisher Unwin.) 7*s.* 6*d.*

styled the 'Rev.' R. Roberts, although in the *R. P. A. Annual* for 1911 he leads off the anti-Christian opposition with an article on 'The Collapse of historical Christianity.' It seems a pity that his assumption of superior knowledge does not at least lead him to the honest and intelligible position of Mr. J. M. Robertson, whose volumes on *Pagan Christs* and *Christianity and Mythology* at all events make no more claim than this work by Prof. Drews to juggle with the title 'Rev.', or pretend to association with a Christian Church. This latest German champion of Monistic Pantheism has certainly spent much time and pains in his endeavour to demonstrate that 'belief in the historical reality of a unique, ideal, and unsurpassable Redeemer, is irreconcilable with reason or history.' He is boundlessly confident that 'I have hit the bull's eye with my performance, and have in truth touched the sore spot of Christianity.' It is not necessary or possible here to undertake detailed reply. As specimens, however, of the writer's accuracy mention may be made of a couple of his assertions. On p. 21 we are told that 'Above all, the famous passage in Tacitus, and the passage in 1 Cor. ii. 28 (*sic*), has (*sic*) been so handled that its lack of significance as regards the existence of an historical Jesus should now appear more clearly than hitherto.' The attempt to diminish the force of the plain words of Tacitus is pitiful enough, but it will require a much more clever man than the author to find the passage in 1. Cor. which he so confidently specifies. Again. Twice over (on pp. 180 and 205) the reader is informed that the disciples had been 'in touch with Jesus for many years—through many years continual wandering with him.' It would be interesting to know whence the writer obtains this information. The tone of the whole work may also be fairly judged from such expressions as the following: (p. 14) 'Historical theologians work purely with hypotheses. All their endeavours to obtain an historical kernel from the Gospels rest upon conjectures simply.' To call such assertions insolent, is but less than they deserve. Yet the writer strongly avows his religious purpose, and gathers up every previous effort and every present possibility towards getting rid of 'the Jesuanism of historical theology,' in order 'to transfer the sinking fire of religion to the ground of Pantheism, in a religion independent of any ecclesiastical guardianship.' His only approach to a constructive position is to the effect that 'it is not the imagined historical Jesus, but, if any one, Paul, who is that "great personality" that called Christianity into life as a new religion, and by the speculative range of his intellect and the depth of his moral experience gave it the strength for the journey which bestowed upon it victory over the other competing religions. Without Jesus the rise of Christianity can be quite well understood; without Paul not so.' There is nothing in this writer's whole elaborate contention more effective for his purpose than has already been set forth by the English writer whom he so much admires, Mr. J. M. Robertson. Sufficient answers to the whole position are not lacking, and especial reference may well be made to the brief but scholarly little book by Dr. Warschauer, entitled *Jesus or Christ*. Rightly does he assert that in face of all these wild attacks 'the great phalanx of New Testament scholarship' to-day stands firm to this, that 'when all the material has been sifted, all the

evidence scrutinized, all the witnesses heard, one fact remains unmoved and immovable, the point of departure from which our era rightly dates, the *terminus a quo* upon which nineteen centuries look back; that cardinal fact of history is Jesus Christ.'

There is, however, for all serious teachers of Christian doctrine a very pertinent lesson in the introduction of works of this character, viz. that they should rightly apprehend and not persistently underrate, as they generally do, the gravity of the modern situation. Whether this volume becomes a 'storm centre' or not, whether it becomes a sixpenny reprint or remains amongst the books which are 'caviare to the general,' the fact of the existence and influence of such publications is one which cannot be ignored, either honestly or safely, by Christian advocates of our time. When, for instance, so cautious and well-informed an author as Dr. Garvie, in his latest work (*The Christian Certainty*, p. 187) writes: 'Friends and foes alike testify to the absolute moral supremacy of Jesus. The portrait in the Gospels, which cannot be conceived to be a masterpiece of the human imagination, but must be recognized as a reflexion of reality, certifies that fact to us'—it is simply untrue. There are many 'foes' to-day, in no sense lacking intelligence or energy, who do not for a moment concede anything of the kind. And they have to be reckoned with. Thus the 'Rev.' R. Roberts, already referred to, writes in the aforesaid annual that 'It is time this conspiracy of silence on the part of the pulpit ceased. At the risk of being judged rude, I must plainly tell popular Christian ministers that to preach as if the Gospels were trustworthy documents, is to gamble with truth. They are not trustworthy, and the best Christian scholarship knows that they are not.' Such a sweeping statement is, indeed, as false as it is impudent; but it not only suits well the purpose of the editor of an anti-Christian Annual to get such an assertion from a 'Rev.' contributor—it is a pointer to a great deal more which can neither be prevented nor ignored in these days of ever-cheapening issues from the press. Some of us are utterly tired of being told that these are not fit themes for the pulpit. It is not one whit less true that they *are* themes for the brain of the man in the pulpit; and unless he learns himself to face the modern spectres of the mind, it is certain that he will not be able to lay them for the ever-increasing number of modern men and women who look to him for guidance. 'Experience,' without the historical Jesus, is but a castle in the air. It is the modern preacher's business to show that Christian faith is founded on the rock.

FRANK BALLARD.

Recent Literature

BIBLICAL AND THEOLOGICAL

Light from the Ancient East. Adolf Deissmann, D.D. (Hodder & Stoughton. 16*s.* net.)

It is nearly a decade since Prof. Deissmann's *Bibelstudien*, together with the smaller and later volume, *Neue Bibelstudien*, appeared in an English translation under the general title of *Bible Studies ;* and English students of the New Testament have now the inestimable privilege of being able to read the famous *Licht vom Osten* in their own tongue. The author of the translation is Mr. L. R. M. Strachan, English lecturer in the University of Heidelberg, with which Prof. Deissmann was himself associated till 1907, when he was appointed to Berlin. The translator, who has done his work admirably, adding careful and useful annotations of his own where allusions in the text appeared to require elucidation, explains in a vivacious preface that it was necessary slightly to amplify the English title of the book on the ground that the simpler *Light from the East* had already been annexed as a title for the Rev. C. J. Ball's work on Old Testament Archaeology. But however picturesque the title may be, either in German or in its present English form, it is almost too general to indicate the extraordinary wealth of material which the volume contains. There are here rich treasures of research and scholarship, gathered together, arranged and expounded by a worker of original genius for the benefit of biblical students. Deissmann's scholarship is brilliant and often daring in its conclusions, and every page scintillates with interest.

In the first place, the author not only expounds but triumphantly vindicates his well-known point of view with regard to the language of the New Testament. The papyri texts, taken along with the linguistic records of inscriptions and ostraca, have effectually dispelled the theory that New Testament Greek is an isolated phenomenon and that the earliest writings of the Christian religion were set forth in a literary ' biblical ' speech peculiar to the Septuagint and the Greek New Testament. Most of us have been brought up in this belief : but the papyri have altered everything. What, perhaps, a few years ago was only a vague idea confined to acute, far-seeing scholars is now to be regarded as the only adequate explanation of the language of primitive Christianity. Born among the poor, a movement of the lower classes, the Christian faith was set forth from the first in the ' common ' non-literary dialect spoken over the whole Graeco-Roman world. If the upper classes

persecuted Christianity, it was largely because its conquest of the people was so assured and progressive. The unearthing of the new texts has produced a vast accumulation of evidence for the obscure lives of the multitudes in Egypt and Asia Minor; the very potsherds on which some poor deacon, or woman, or schoolboy scribbled are eloquent of the advance of the gospel among the common people as well as of the trivial round of their everyday existence.

Deissmann devotes an illuminating chapter to an exposition of the philological thesis that the New Testament is a record of late colloquial Greek. Words hitherto described by Cremer, Thayer and others as 'biblical' are shown to belong to the popular speech. Primitive Christianity did not so much create new words as create new meanings; but even in the latter sense there has been a tendency to exaggerate peculiarity. Words like ἀναστροφή (manner of life), ἀδελφός (member of a community), λειτουργία (public service) and others are not New Testament specialities, but quite general terms in common use. No student can neglect the valuable material here brought together.

Again, it is from the papyri and ostraca that Deissmann has arrived at certain definite views with regard to the New Testament as literature. He draws a distinction between 'literary' and 'non-literary' records, the former epithet indicating a consciously artistic form, the latter roughly covering the products not of art but of life, such as leases, applications, receipts, business letters and the like. He goes further, and differentiates in the case of the New Testament writings between an 'epistle' and a 'letter.' An 'epistle' is an artistic literary form, a 'letter' is non-literary, a mere medium of communication between persons who are separated from each other. The Epistle of St. James and, more notably, the Epistle to the Hebrews, are works of literature; on the other hand all the letters of St. Paul—even the letter to the Romans—are non-literary, though they were eventually raised to the dignity of literature by the piety of the Churches. Originally they were the inartistic outpourings of the artisan-missionary, confessions of inner experience rather than ordered doctrinal treatises. All this is profoundly interesting, but one must not forget that even under the heading 'letter,' there is room for an enormous variety of products, ranging from the famous bad boy's letter (contained in the papyri of the Bodleian) to the letters of St. Paul. Personality, subject-matter, environment, education, religion —all enter subtly into the composition of the most unstudied effusions. Gladstone did not write for publication: but his letters, if not cast in the form of literature, are still literature, and in the main, 'literary' in diction and style. Hence, while granting that St. Paul's letters, generally speaking, are non-literary productions dashed off in the common dialect, he has, nevertheless, as Deissmann himself remarks, 'a poet's mastery of language;' and it can hardly be doubted that for his vocabulary he draws on literary sources as well as on the common Hellenistic stock. The importance of the new texts ought not to be allowed to obscure the fact that the interpretation of many a New Testament term is to be sought in pre-Hellenistic usage, that is to say,

in the available records of the classical speech, of which the κοινή is a late development.

Finally, Deissmann has succeeded in throwing a flood of light from the newly discovered documents on the social and religious history of the first three centuries. He has worked in a field where the evidence is not easy to collate: his results show not only a diligent and laborious survey, but wonderful selective skill. He has proved that Christianity was pre-eminently a religion of individual souls. We sympathize with his strictures on the admission of the compilers of the *Prosopographia Imperii Romani*—a catalogue of names, men and women, of the first three centuries—that they have neglected the common crowd, *hominum plebeiorum infinita illa turba!* It was in this vast multitude—of which indeed, hundreds of names are known—that primitive Christianity grew up and expanded.

The volume is copiously illustrated by reproductions and facsimiles. The Greek texts are usually translated: hence they can easily be mastered by the general reader, to whom this volume may be cordially commended. The student will find it a necessity.

One cannot refrain from referring to the spiritual feeling which inspires the writer to flights of real eloquence in his reverence for the sacred writings. Of the New Testament (to quote an example) he says, 'Because of its psychic depth and breadth, this book of the East is a book for both East and West, a book for humanity, a book ancient, but eternal.'

Deissmann's researches clearly prove the need of a new Greek lexicon, dealing with literary and non-literary biblical writings, beginning with the Septuagint and extending over the New Testament to the Greek fathers. The new texts have rendered even the most useful of our lexicographers out of date. Certainly Deissmann's own studies are a notable contribution to the lexicon that is to be, and ensure for him the reverence and gratitude of all who shall work henceforth in this wide field.

Christ for India. By Bernard Lucas. (Macmillan & Co. 4*s.* 6*d.* net.)

We owe Mr. Lucas a growing debt for grappling with great subjects, but he has never embarked on one more difficult than this 'Presentation of the Christian Message to the Religious Thought of India.' We all know that the problem has to be faced, and the time for discussing it is opportune. 'India for Christ' is our watchword, but if that result is to be reached 'Christ for India' must be the thought which shapes our methods. Mr. Lucas sets himself to present the Christian message in a form which Hindu minds may not regard as necessarily foreign. He is willing that his presentation shall be judged by the measure in which it 'faces the true Sun of all Christian thought and feeling—the Christ of God.' The people of India are essentially a race with a spiritual outlook upon the universe. That fact is an inspiration for the missionary, and it shows how necessary it is to present Christianity in a way that will approve itself to the

conscience and heart of the Hindu. How is the reconstruction of their religious belief to be carried out? Mr. Lucas thinks the evolution theory pervades the whole cosmic process. Christian belief, he urges, must be 'revised in the light of this changed mental outlook.' 'Evolution has not robbed us of God; on the contrary, it has given us a greater and a grander God.' The Hindu needs to correct his knowledge by the manifestation of God in the person and work of Jesus Christ. The truth of the solidarity of man has changed our mental outlook. East and West share a common life, and must help 'to reconstruct belief in the light of the changed modern outlook, and reorganize life and conduct in harmony with the reconstructed belief.'

That is Mr. Lucas's position. Many feel with him that the East will not be a passive disciple, but will have its light to give to those who carry to it the message of Christ. When we begin to consider what reconstruction is to take place, we are beset with problems. Mr. Lucas grapples manfully with these, and provides much food for deep and prolonged thought. He interprets the Indian mind, and helps us to see how it regards the great truths of Christianity. He discerns that 'already Hinduism is being christianized to an extent to which the christianization of Hindus bears no relation.' India has not yet realized the importance of the historic basis of Christianity. The way in which 'the revelation of the divine character, through the medium of the personality of Jesus,' is likely to affect Indian thought, can hardly be exaggerated. We cannot follow Mr. Lucas in all his positions, but we feel the force of his plea that 'the Christian attitude towards the religious thought and life of India should be one of genuine sympathy and friendly recognition.' Many will be grateful for a book that inspires new confidence that India will step into the full light of Christ and calls us to thought and prayer that the great opportunity may be gloriously used.

The Christian Certainty and the Modern Perplexity. By A. E. Garvie, M.A., D.D., Principal of New College, London. (Hodder & Stoughton. *7s. 6d.* net.)

Of the eighteen essays in this volume three have already appeared in this REVIEW, and their quality will be known to our readers. The unity of all is secured by a common standpoint, that of unshaken faith in Christ as Lord and Saviour, and by a common aim, that of bringing all perplexities for solution into the presence of the Redeemer. Four of the essays are classed by Dr. Garvie as critical, and deal respectively with value-judgements, modernism, recent christology, and the foundations of our moral and religious beliefs. The rest are called constructive, though the distinction must not be unduly forced; and among their subjects are some of the greatest and most attractive themes to which the thought of man can be given.

The timeliness of the book will be manifest at once, for the intellectual atmosphere of the day has so far changed that a re-statement of the fundamental truths has become urgently necessary. Dr. Garvie notes how the

extension of social and missionary enterprise, to say nothing of the approved results of criticism and philosophy, is altering the emphasis on the component truths of the gospel; but he is careful to add that the personality of God and the necessity of atonement still need to be insisted on in the one case, and in the other the ideas of self-sacrifice, of substitution, and of the satisfaction of righteousness. It is this combination of currency with fidelity that constitutes the unusual charm of these chapters. The author's personal experience of Christian work has made him familiar with both the slum and the classroom. On some phases of religious thought he is an acknowledged authority, and with all modern phases he may be said to be professionally acquainted. Yet he evidently values speculation in proportion to its relation to practice and life. And though no one is likely to find himself in exact agreement with him on every particular, there is hardly any matter of the first importance in theological controversy on which he will not be found a suggestive and useful guide. The book deserves a place among the really living and readable contributions to divine knowledge, of which the number is increasing but slowly.

Preachers and Teachers. By J. G. Simpson, D.D., Canon of Manchester. (Edward Arnold. 5*s*. net.)

Canon Simpson was for ten years head of the Clergy School in Leeds, but he feels that direct methods can do little to prepare others for the pulpit. The best incentive, he holds, is to sit under great preachers until a man grows into fellowship with the message as they deliver it. This volume is an attempt to quicken interest in some of the masters of the past, and point out the lessons which they still have to teach their successors. 'Preaching,' he says, 'makes a fuller demand on personality than any other of the normal channels through which men strive to reach the minds of their fellows.' Dr. Simpson's portrait-gallery opens with Hugh Latimer, and soon brings us to Edward Irving, about whom family traditions convince him that Mrs. Oliphant's biography is altogether misleading. He had a sad lack of humour and never forgot the pulpit pose; his art was often self-conscious and often painfully artificial. Yet Irving claims a high place in the history of pulpit eloquence, and was the harbinger and herald of a new era. Robert Hall, Robertson, Liddon, and Spurgeon are described with skill and insight. The early race of preachers is represented by St. Martin of Tours and St. Augustine. Dr. Simpson has also much to say of Tillotson, Lancelot Andrewes, Laud, and Jeremy Taylor. Butler has two fine chapters to himself, then Dr. Simpson returns to the teaching of Edward Irving, and closes with a discussion of 'The needs of the Modern Pulpit.' He admits that the Anglican pulpit of to-day can hardly be described as either interesting or impressive. If we neglect the eternal, the spiritual gospel, and dwell in the world of morality and ethical regeneration, men may wonder whether it is even necessary for them to be Christians at all. The whole chapter deserves careful study, and so does the whole book.

The Permanent Element in Christianity : An Essay on Christian Religion in relation to Modern Thought. By Rev. F. W. Butler. (Allenson. 5*s*. net.)

This work is an exceedingly thoughtful and suggestive discussion of the ground of religious certainty in the light of modern thought. It is, in fact, a thoroughgoing defence of the position that this ground is nothing else than personal experience of salvation through Christ, the consciousness that Christ does for me what only God can do. This is expounded, reiterated, enforced in an exceedingly clear and forcible way. 'Christ Himself, through the regenerative effects proceeding from Him upon the spirit, works upon us with the creative energy of God, and demonstrates His deity by the performance of divine saving work.' 'The proceeding of salvation unto us, the saving fact of the personal power of Christ, historically declared, but coming inwardly to us, enables us to make a religious confession of the deity of Christ.' It will be seen that this is in part the order of salvation according to Ritschlian teaching, and Ritschl and Hermann are often quoted. The author is not blind to the defects of Ritschlian doctrine in other directions, especially in its indifference to the claims of reason and intellect. He acknowledges the need of metaphysics and philosophy in other directions. Divine transcendence and immanence are both acknowledged. The divine personality is as real as the human. 'God's personality is partially expressed in nature and in humanity, but He is only personally expressed as He is in Christ.' 'The metaphysical and theoretic affirmations made concerning God and Christ are only the soul's affirmations of the reality of the Divine it has experienced.' The teaching of Prof. James, Eucken, Henry Jones, Dr. Denney, Dr. Forsyth is taken into account. Dora Greenwell's *Colloquia Crucis* is quoted several times. Without committing ourselves to everything in the work, we have said enough to indicate its value to thoughtful inquirers.

Modern Theories of Religion. By Eric S. Waterhouse. (Kelly. 5*s*. net.)

Mr. Waterhouse has selected his types with a view to represent the principal modern theories of religion, and 'to illustrate the influences that especially bear upon any construction of religious philosophy that may be undertaken at the present time.' He opens his study with a discussion of the nature and functions of religious philosophy. Dogmatic theology has been weakened by criticism, and it is increasingly evident that it cannot fill the place of religious philosophy nor undertake its work. Mr. Waterhouse regards the starting-point of religious philosophy as the fact of religious experience, which it attempts to interpret as it appears to the man himself. He begins with Schleiermacher, from whom, as Neander recognized, a new era in the history of theology was to be dated. He established religion in its own sphere of feeling, and insisted on its inward and spiritual character. Lotze's influence is increasing, and a luminous account is given of his personal monism. The third chapter, on Ritschl

and Ritschlians, shows the debt under which that school has laid religious philosophy. When we decide what an object means for us we get an estimate of its worth, and Ritschl's recognition of these value-judgements has done much to support the argument from experience. The Transcendental Philosophy of Religion brings us to Hegel and the Neo-Hegelians; then we have three masterly chapters on 'Mysticism as a Religious Philosophy,' of which Dr. Inge is taken as representative; 'An Ethical Philosophy of Religion: James Martineau;' and 'The Religious Philosophy of Activism: Prof. Rudolf Eucken.' The chapter on 'Pragmatism' shows how much Mr. Waterhouse owes to Prof. William James, then the first part closes with a study of 'Personal Idealism.' The second part of the book is entitled 'The Construction of an Empirical Religious Philosophy.' Its groundwork in the science of religion is viewed in relation to Psychology and History, and a final chapter furnishes 'Suggestions towards a Philosophy of Religious Experience.' The objections against making religious experience the starting-point are clearly stated and carefully weighed. Christianity really completes religious philosophy, for in its deepest meaning it is life in God through Christ. The appendix deals with Positivism, Pessimism, and Nescience as substitutes for religious philosophy. It is the book of a deep and clear thinker, who has a firm grasp of his subject and handles it in a singularly suggestive and instructive way. Every one who wishes to understand modern theories of religion will need to master Mr. Waterhouse's volume.

The Religion of Israel. By Alfred Loisy. Translated by Arthur Galton. (Unwin. 5*s*.)

The translator has not found his task easy, but he has had the benefit of M. Loisy's careful supervision, and all readers will agree with him that it is flowing and successful. The work itself is that of a great Hebrew scholar who may appear to some 'arbitrary or revolutionary,' though Mr. Galton is impressed by his sobriety and caution. We are ourselves startled at the way in which the old positions are abandoned and the Religion of Israel made to depend upon a past which was mythological and pagan, and issued from it by a gradual evolution without ever becoming wholly detached. He admits that many of his conclusions are only hypotheses, though he holds that 'a plausible conjecture is always worth more than a false assertion, even when it is traditional.' This is the temper in which the whole survey is made. We feel the interest of such a study, but we fail to see any reason to accept the sweeping conclusions here set forth.

Early Ideals of Righteousness: Hebrew, Greek, and Roman. By Prof. R. H. Kennett, Mrs. Adam, M.A., and Prof. H. M. Gwatkin, D.D. (T. & T. Clark. 3*s*. net.)

The three papers here presented together were delivered as lectures at Girton College, Cambridge, in the Long Vacation of 1909. They were

well worth reprinting. The title describes the contents, and the names of the lecturers guarantee the excellence of the work. Prof. Kennett points out the different connotation attaching to the terms 'sin' and 'guilt,' when ancient Hebrew ideas are compared with modern English ones. Mrs. Adam shows herself a worthy follower of her accomplished husband in her exposition of Plato and the ethical standards of Greek philosophy. Prof. Gwatkin is somewhat disappointing, perhaps because his name raises the highest expectations. But he discourses admirably within brief compass upon a great theme. The usefulness of the lectures, as originally delivered, should be much increased by their publication in this form.

Primitive Christianity: Its Writings and Teachings in their Historical Connexions. By Otto Pfleiderer, D.D. Vol. III. (Williams & Norgate. 10*s.* 6*d.* net.)

The subjects dealt with by Prof. Pfleiderer in this volume are 'Jewish Hellenism,' 'Syncretism and Gnosticism,' 'Apocryphal Acts and Gospels,' and 'Doctrinal and Hortatory Writings of the Church.' It is instructive to note that on a question of great importance the author has changed his opinion. Of the seven Ignatian letters he says: 'I myself, although I previously, in common with the Tübingen critics, contested their genuineness, have been convinced by the very thorough argument of Lightfoot.' Commenting on the frequently quoted saying of Ignatius: 'Where Jesus Christ is, there is the Church Catholic,' Pfleiderer says that the technical and confessional sense of the word 'Catholic' only became fixed in the second half of the second century. Ignatius uses it in the earlier sense of 'universal' in contradistinction to particular local churches. 'This is an argument not against, but in favour of the early composition of the letters.' The influence of Baur and his school is seen in the chapters dealing with some of the Pauline letters. But there is much illumination on themes of profound interest to be gained from this erudite work even by those who do not look at the New Testament writings from Pfleiderer's anti-supernatural point of view.

The Faith of a Modern Christian. By Prof. James Orr, D.D. (Hodder & Stoughton. 5*s.*)

In his preface, Dr. Orr objects to the monopolizing of the name 'modern' by the 'modernists.' He can justly claim to be conversant with modern thought, and yet 'to him the fact that God was in Christ, reconciling the world to Himself, is the pivot certainty in time.' The papers included in this volume are an admirable statement of 'the broad facts on which the truths of Christianity rest.' To many readers they will be more attractive because they are 'unencumbered by details.' The chapters which strike us as most convincing and instructive are those entitled respectively: 'The Holy Scriptures,' 'The Gospels and Modern Criticism,' 'Jesus and Paul.' For ourselves, we are in entire agreement with Dr. Orr, and thank him for

his insistence on the fact that 'the currents of the time are *not*, as alleged, all anti-Christian.' He is also unquestionably right in affirming that it is not the preaching of 'the old gospel of the grace of God—old, yet ever new—which is alienating the modern world from the Churches.'

The Work of Christ. By the Rev. P. T. Forsyth, D.D., Principal of Hackney College, Hampstead. (Hodder & Stoughton. 5*s*.)

In this volume Dr. Forsyth prints a revised edition of lectures delivered at Dr. Campbell Morgan's Mundesley Conference. 'There is no region where religion becomes so quickly theological as in dealing with the work of Christ,' and it may be added that there is no theologian whose writings have in our time done more to expound Christianity as the religion of redemption than Dr. Forsyth. 'Spirituality is Christian only as it meets the conditions of Holy Love in the way the Cross did, as the crisis of holy judgement and holy grace.' Of especial value are the chapters which deal with Christ's death as sacrificial and with the relation between Reconciliation and Atonement. 'The sacrifice of the Cross was not man in Christ pleasing God . . . the Cross of Christ was Christ reconciling man.' All the more because the language of this work approaches in parts 'a conversational familiarity,' it may be heartily recommended to readers who have found Dr. Forsyth's larger treatises too technical in style. Here is a golden sentence: 'The true and competent theology is one disciplined to think in proportion, to think together the various aspects of the Cross, and make them enrich and not exclude one another.' On p. 40 the text, 'He cut it with a penknife,' is wrongly quoted from Nehemiah instead of Jeremiah.

The attention of students who are interested in the origin of the Creeds may be called to a German work recently published: *Das sogenannte Athanasianische Glaubensbekenntnis, ein Werk des heiligen Ambrosius*, by Heinrich Brewer, S.J. (Paderborn: Schöningh. 5*s*.). It is a scholarly work, and, in attempting to prove that St. Ambrose was the author of the so-called Athanasian creed, stress is laid on the linguistic parallels with, as well as on the theological resemblances to, the writings of St. Ambrose.

Lex in Corde: Studies in the Psalter. By W. Emery Barnes, D.D. (Longmans & Co. 5*s*. net.)

The Hulsean Professor of Divinity at Cambridge points out that critical study of the Old Testament has taken nothing from the religious value of the Psalter. The Book of Psalms 'shows no traces of the shocks of time.' It has the unalterable note of worship, and throughout the ages men have found here 'pattern-helps to prayer, to thanksgiving, and to meditation before God.' Prof. Barnes gives eighteen studies bringing out the main thought of the psalms he has selected for treatment. Detailed exegesis is left to commentaries, but some notes are added for the Hebrew student, and a translation is given for English readers. The introduction deals

with the poetical form of the Psalms. The writer holds that 'since parallelism of members is found in every psalm, we need hardly go further than this parallelism to explain the approach to metre which we find in the Psalms.' No one who wishes to preach on the Psalms here treated (1, 2, 8, 16, 18, 19, 22, 37, 40, 45, 51, 68, 69, 90, 95, 104, 110, 119) can afford to overlook the rich material which Dr. Barnes has provided. He keeps close to the religious study of the Psalms, and is always suggestive and helpful.

Saint Bernard, Abbot of Clairvaux. (Cambridge University Press. 1*s.* 6*d.* net.)

This selection from St. Bernard's letters, sermons, hymns, and other writings, has been made with much skill by the Rev. H. Grimley, rector of Norton. He has translated the passages into English and supplied a little Introduction which gives some facts about the saint's life. Mr. Grimley's interest in St. Bernard has led him to visit his birthplace and the principal places linked to his memory. Bernard's tribute to his brother Gerard is exquisite, and letters to popes and prelates show how he was revered as one of the wisest and most devout men of his generation. The lovely piece on 'The Name of Jesus' still keeps its charm, and the translations of the hymns help us to form a clear idea of their form and style, as well as of their intense spirituality. Such a selection makes a golden book of devotion.

Pictures of the Apostolic Age: Its Life and Teaching. By Sir William M. Ramsay. (Hodder & Stoughton. 6*s.*)

Fifty of these studies were written as comments upon the International Lessons for 1909. They are here treated on a uniform scale according to their comparative importance in the history of the Church, and a connected sketch is given of the activities of St. Paul and the way in which local circumstances affected his apostolic work. Sir William Ramsay has made this field of study his own, so that everything he writes deserves and repays close attention. Here he s acting as the guide of teachers, and there is not a page which does not light up the story of the Apostolic Age. The way that St. Luke appreciated the effectiveness of the situation when St. Paul spoke to the Athenians is very well brought out, and the chapter on 1 Cor. xiii. is a beautiful unfolding of its spirit.

The Expositor's Dictionary of Texts, containing outlines, expositions, and illustrations of Bible texts, with full references to the best homiletic literature. Edited by the Rev. Sir W. R. Nicoll, M.A., LL.D., and Jane Stoddart, with the co-operation of the Rev. James Moffatt, M.A., D.D. Genesis to St. Mark. (Hodder & Stoughton. 25*s.* net.)

The Great Texts of the Bible. Edited by the Rev. James Hastings, D.D. Isaiah. (T. & T. Clark. 10s.)

1. There are endless riches here for preachers. Each book of the Bible is taken in order, and synopses are given of sermons by the chief masters. There is material in each of these sections for a really helpful sermon, and in some cases, such as the story of Enoch, there are three or four lines of treatment from which to choose. The literary and historic allusions, as we might expect from such names on the title-page, are well brought out, and will yield much good matter for illustration. 'References' are given to other notable sermons, and volume and page are indicated so that they may be consulted without loss of time. There are some outlines which appear fantastic and forced, but there is no limit to the stores from which a busy pastor is invited to draw. The work is not intended to dispense with personal study, but to condense the whole range of homiletical literature into a pair of volumes. The passage from John Ker as to Psalm vi. is a good illustration of the value of the Dictionary. The whole treatment of the Psalter is excellent. The volume is clearly printed, and though it has more than 1,060 pages with double columns it is comparatively light and easy to handle. It is certainly a notable piece of work.

2. A similar work, but even more exhaustive, is edited by Dr. Hastings. It is in large octavo volumes; two are to be published at the end of 1910, two in the beginning of 1911. Others will follow in due course, so that the whole Bible may be treated in five years. If ordered in advance the price is 6*s.* net each. The volume on *Isaiah* is pleasant to read and handle. The texts have been wisely selected, and each has an Introduction showing the circumstances of its utterance and its context. The divisions are both natural and fruitful; the illustrations are really fresh. They have been sent by friends and correspondents from all parts of the world. There are more than any one would care to use in one sermon, but preachers will find many an opportunity to fit them into other places. We are greatly pleased with the volume on Isaiah, and those who do not usually find much profit from books of this class will find here a great store of the best material.

Man's Need of God. By the Rev. David Smith, M.A., D.D. (Hodder & Stoughton. 6*s.*)

These twenty-two sermons, or rather sermon outlines, are at once a farewell to 'my old people' at Blairgowrie, and a greeting to 'my new people, the Presbyterian Church of Ireland,' the first sermon giving a title to the volume. Along with the force, point, grace, and fervour which we expect from the author, a prominent characteristic is the abundance of illustration pervading the sermons. Allusion, anecdote, personal experiences, quotation meet us at every turn. The references to writers old and new, belonging to every section of the Church, indicate wide reading, carefully garnered and aptly used. The catholicity of spirit is no less evident and admirable. Three sermons deal with three fools—the Psalmist's Fool, St. Paul's Fool, and Our Lord's Fool. We are glad to see that when

referring to the 51st Psalm the author adheres to the Davidic authorship, and suggests that the last two verses may easily be a later addition. A 'grim Italian saying' is quoted to the effect that 'our last robe is made without pockets.' One sermon discourses on 'The Perseverance of Believers,' which we hope is held by all, if in somewhat different senses. The outline on 'The Never-Failing Love of God' has been expanded into a powerful discourse, which has lately appeared in a popular weekly.

Sunday Evening. Fifty-two Short Sermons for Home Reading. By William Robertson Nicoll. (Hodder & Stoughton. 5*s*. net.)

Sir Robertson Nicoll has done good service by these brief homilies. Each covers from six to eight pages, and the topics are well chosen for quiet reading, and handled in a suggestive and meditative style that sets a reader thinking about the vital themes of Christian life and character. Some literary allusions give a pleasant touch to the sermons, and there are a few fragments of poetry which are very welcome. 'The Sabbath of the Son' describes our Lord's rest when His work of travail and redemption is complete. Sir Robertson Nicoll asks, 'Was it not true of John Wesley that for many years he abode in this Sabbath of the Son? As I read his *Journals*, and especially the later volumes, I seem to see that he was not any longer a worker, but simply a fruit bearer. From all his many journeys he carried and wore the white robe of rest. Nothing irked him, nothing disturbed him. He was at peace. Even here he had entered the Sabbath Rest that remaineth for the people of God.' We like the book, and can see how helpful it will be in many home circles where a word of comfort and hope is often sorely needed.

The Secret of the Lord. By W. M. Clow, B.D. (Hodder & Stoughton. 6*s*.)

Mr. Clow's sermons are sermons, and sermons of a very fine quality; but his volumes are always more than a volume of sermons. He has a genius for grouping them about some many-sided fact or some great situation, of which they become a vivid and luminous interpretation. And this volume, like its two predecessors, has this characteristic. The preacher has taken that great period in the life of our Lord which is associated with Caesarea Philippi—'days of a religious retreat'—and has given us a series of very noble sermons on the teaching and conduct of Jesus at that time. So far as we know this has never been attempted in this way before, and Mr. Clow has carried his study to a rare point of excellence. There is nothing strained or artificial, but the natural unfolding of the real inwardness of our Lord's deep experience in this great hour, and the application of its teaching to the life of every Christian man. It is a noble conception finely achieved, and is full of careful study, spiritual insight, and lofty teaching. Everywhere there is personality and power, a mind full of noble sincerity, and a heart instinct with indefeasible loyalty. This book is set for the building up of the kingdom of God

Some of God's Ministries. By William Malcolm Macgregor, D.D. (T. & T. Clark. 4*s.* 6*d.* net.)

To readers of the previous series, a second series of 'The Scholar as Preacher' will need no commendation, and that the new series contains another volume by Dr. Macgregor will be good news indeed. His sermons are so instinct with spiritual insight, delicate refinement, sure grasp of truth, and a power of large suggestion, that to read a volume is both a privilege and a culture in goodness. Dr. Macgregor has a very alert and well-trained mind, he has a heart that is sensitive to delicate light and shade, he is a keen observer of life, and when he essays the interpretation of a great passage of God's Word, he gives an exposition that is full of beauty as well as of satisfaction. He does not live in a cloister, where things are often seen out of perspective, unrelated to life's ordinary current and common tasks. He sees truth as it touches and rules quite commonplace things, and he has a great power of pointed application. These sermons are real, vital, penetrating, full of a large humanity as well as a glowing divinity. The sermons on 'Jordan or Abana?' 'The Ministry of the Goad,' 'Seeming Frustration,' 'God's use of Compulsion,' to invidiously name but four out of the twenty-seven, would make any reputation. Everywhere there is illumination, inspiration, judgement, compulsion—they point away to high things, they live with the attraction of superlative beauty. It is a noble volume, and will enhance an already great reputation.

The Summits of the Soul. By Henry Howard. (Charles H. Kelly. 3*s.* 6*d.*)

This brilliant volume is made up of three short series of sermons and five separate ones, and is certainly the finest piece of work which the author has published. It has all the old qualities of the previous volumes, but deepened, enriched, and carried to a higher power. There is the same loftiness of conception, the same austerity of workmanship, the same intellectual energy and spiritual power. But the worth has been embellished with a finer glory; the beauty has an added grace. They are the sermons of a man with a growing mind and with an ever-deepening heart, who has penetrated to the depths of some of the greatest books of our time, who is a keen and sane observer of life, and who has an invincible faith in the supremacy of the Christian religion. The first series of seven sermons, which gives the title to the book, is a revelation of the power of an acute and God-inspired mind to see the deepest things in a single passage of the Word of God, and some of the illustrations have recalled some great pages of Newman's, and they do not suffer from the comparison. It would be difficult to conceive a nobler volume of sermons. It is worthy to take its place in the company of the very best which this day has to give. It is sure of the warmest welcome, and it will be a strong formative force in the life of all who read it.

The Supreme Grace. By James E. Crawshaw. (Charles H. Kelly. 2*s.* 6*d.*)

In writing a series of sermons on St. Paul's great eulogy of Love, Mr. Crawshaw is traversing well-trodden ground. Many writers have set themselves to the exposition of that exquisite music, have attempted to reveal the inwardness of that superlative teaching. It is indeed the very heart of the world's loftiest morality, the spirit of its holiest religion. In four-and-twenty short, simple, and delicate studies the preacher gives us a careful and suggestive exposition of a most beautiful theme. The reality and supremacy of Love, with its fine qualities and its exquisite ministries, are set forth in a tender beauty which is both engaging and instructive. Mr. Crawshaw has brought to this study a delicate perception, a wealth of poetic thought and apt illustration, and a deep sincerity of purpose, which give to this first venture a promise as well as an achievement. It is a book which must both delight and profit, and will certainly be suggestive to all who in any way are longing to be the teachers of others.

The People's Christ, by Caleb Webb (Kelly, 2*s.* 6*d.*), is an attempt to tell the story of our Lord in a way that may win the hearts of working men. Mr. Webb feels that many of them do not read the Bible for themselves, and he hopes to bring them to love and serve Christ by showing what He was and did. He keeps close to the words of the New Testament, and tells the old story so clearly and with such evident loyalty to his heavenly Master, that his book will bring many into the presence of Christ. He wants to see all working men cemented together in the spirit of Jesus to combat deceit and dishonesty of every kind. 'Not in a hostile spirit, but in meekness, gentleness, obedience; yet with a firmness that will demonstrate most clearly to their employers that they have a conscience whose dictates they will not and dare not lightly esteem.' Mr. Webb is full of confidence in the complete triumph of Christianity, and he writes with such persuasiveness that he cannot fail to get a favourable hearing for the great story which he tells so well.

St. John and other New Testament Teachers. By Rev. A. L. Humphries, M.A. (Jack. 6*d.* and 1*s.*)

An excellent addition to an excellent series of handbooks. It might seem impossible in less than two hundred small pages to give any sort of adequate introduction to all St. John's writings, James, the Hebrews, the Epistles of Peter and Jude, yet this is done with remarkable success. The first part, dealing with St. John's writings, is especially good. The addition of twenty pages would have made the second part equally so. Critical writers are often used, but their conclusions are not always approved. It is scarcely to be wondered at that the writer doubts the sufficiency of the evidence for 2 Peter. The decision respecting the historicity of the Fourth Gospel is indecisive, but full justice is done to the grandeur of its contents, although we do not like to read of the discourses as 'somewhat tedious.' Despite a few other minor defects the handbook should be a valuable help to teachers, especially of somewhat advanced classes.

The Sacerdotium of Christ; Ritual, its Use and Misuse. (Longmans & Co. 2*s.* net each.) These two volumes are a mine of learning. No student can afford to overlook them. Mr. Dimock has a complete mastery of all the material necessary for forming a sound judgement on these great subjects, and he puts his conclusions in the clearest way. He delights in the truth that 'the Christian Church has no priest on earth to offer sacrifice for sin, and no such sacrifice for a priest to offer, and no altar at which such a sacrifice can be offered.' That is the teaching of the first volume. The second is equally evangelical, and it has a glow of feeling which is very impressive. 'Some Curiosities of Patristic and Mediaeval Literature' are dealt with in three papers of great interest and value.

The Vision of the Young Man Menelaus: Studies of Pentecost and Easter. By the Author of *Resurrectio Christi.* (Kegan Paul & Co. 2*s.* 6*d.* net.)

Menelaus is a young man who is said in apocryphal Acts to have been killed by St. John and raised again, and in his death to have seen visions resembling the appearances of Christ after the Resurrection. Other similar visions are found in other apocryphal works, in Gnostic writings and the Clementine books. Putting a number of intricate details together, the author concludes that the appearance to the five hundred brethren (1 Cor. xv. 6) took place at Pentecost. The five hundred are summoned to Jerusalem by secret personal intimations direct from God. In no other way can the facts be explained. This again introduces the 'subliminal consciousness' to which the intimations are made. The author expends immense pains and ingenuity in constructing his theory. The only comment necessary is the expression of our fear that apocryphal romances will not carry much weight. An Appendix argues for the identity of 'doubting Thomas' with James the Lord's brother.

Comfort. By Hugh Black. (Hodder & Stoughton. 2*s.* net.)

Dr. Black feels that the greatest need of men is 'a message of good cheer, of heartening for the daily task,' and his little book brings it in the most alluring form. It deals with trial as discipline and the school for purity; it shows the insight and sympathy born of sorrow; it teaches how to bear the burden of the past and of the future. The counsels are so full of wisdom, and are given in such a happy way, that no one can fail to get help and strength from an hour spent in such company. 'The man who believes in God and in His loving Providence need not darken his days by fretful cares and dread of evil to come.' That is the note to which all the comfort is pitched.

Revolutionary Christianity. By J. Parton Milum. (Sampson Low, Marston & Co. 8*s.* 6*d.* net.)

This is a startling title. Mr. Milum shows us Christianity in revolt against the Roman Empire 'as a system incompatible with the fullest

noblest human life.' He holds that 'at the present juncture of social development Christianity can survive and fulfil its historic mission by daring to be itself.' A study of the Revelation of St. John develops this theme. Mr. Milum keeps our interest keenly alive in his discussion. We do not agree with him as to the Poor and the command to those who would be disciples to devote their all to the Propaganda. Nor is there the contrast which Mr. Milum sees between our Lord's attitude to the world and that of St. Paul. Christianity is nowhere set forth more clearly as a permeating and transforming power than in the parable of the leaven. The note of the book is that the Cross is the gate of the kingdom, and he who passes through it 'yields up his self-interest to the interest of the kingdom—sinks his private weal in the great human weal.' It is a thought-provoking discussion of a great theme.

The Threshold of Grace, by Percy C. Ainsworth (Kelly, 1*s.* net), is a set of meditations on the Psalms which are full of insight into spiritual things. The literary grace is as striking as the wisdom and tenderness of these delightful little studies.

The Altar by the Hearth. By R. H. Williams. (Kelly, 6*d.* and 1*s.* 6*d.* net.) There is a prayer here for every day of the month, with twelve Scripture lessons suited to each. The prayers are brief, and there is not a word or phrase that is stilted. It is the book that many have waited and longed for, and it will be greatly prized wherever it is used.

The Nothing That Did, by J. E. Ramsden, B.A. (Kelly, 6*d.* net.), is a pungent and strongly reasoned little book. Mr. Ramsden has had to deal with popular unbelief at close quarters, and here he shows to what results it leads. The novel form and title of these letters to one who no longer believes in God, will win them attention, and the absurdity and mischievousness of the atheistic position is brought out with masterly force and not a little good-tempered satire. It is a book that appeals to thinkers, and we believe that it will be of real service to candid men who have been misled by the specious arguments of current unbelief.

Shall I Believe? By the Rev. G. R. Oakley, M.A., B.D. (S.P.C.K., 2*s.* 6*d.*) This book is arranged in thirteen compact chapters dealing with such questions as 'Is there a God?' 'Did God create the Universe?' 'Did Jesus Christ really Live?' 'Did Jesus Christ rise again from the Dead?' 'Has Christianity Failed?' Every difficulty is faced, and all the reasons given for faith lead up to the last question, 'Shall I Believe?' and the full assurance which Thomas reached, 'My Lord and my God.' A book like this will help many.

The History and Significance of the Lord's Day, by Harold F. Wilson, D.C.L. (S.P.C.K., 6*d.*), is an admirable summary of the whole argument, with quotations from authorities. It will pay every lover of the Lord's Day to get this scholarly little book.

Messrs. Morgan & Scott include in their 'Golden Treasury' Series reprints of four noted volumes by F. B. Meyer on *Abraham*, *Joshua*, *Jeremiah*, and *John the Baptist* (1*s.* net each). They bring out the

lessons for our day in a very suggestive way, and are the work of a scholar who has a happy touch of the mystic in his composition. Bible students will know how to prize such help in their work. The volumes are neat and handy.

The Number of Man, by Philip Mauro (Morgan & Scott, 2*s.*), is a cheap edition of a book which attempts to ascertain the direction and probable outcome of the great religious and economic movements now in progress throughout the world.

The Sweet Story of Old. By Hesba Stretton. Illustrated by Harold Copping. (Religious Tract Society. 2*s.* 6*d.*) The story loses none of its charm in the hands of Miss Stretton. It all seems to be living and new and wonderful. A child's heart will be drawn to Christ as it reads. Mr. Copping's coloured pictures are masterpieces.

The Class-Leaders' Companion for 1911 (Kelly, 1*s.* net) is a handbook which has made its reputation, and the Rev. James Feather edits it with his usual skill. Two pages of material are given for each weekly meeting, and there is so much that is instructive and suggestive that the manual would be of great service to teachers and speakers as well as class-leaders. It is full of matter of the best sort.

Children's Sunday Afternoons. By the Rev. C. E. Stone. (Allenson. 3*s.* 6*d.*) Fifty-four crisp addresses to boys and girls, full of good stories and happy hints as to life and character.

Do Afflictions come from God? by W. M. (Stock, 2*s.* net.), is an appeal to Scripture, and gives much food for thought.

Sunbeams for Sunday. By W. Venis Robinson, B.A. (Allenson. 2*s.* 6*d.* net.) There is both variety and freshness in these addresses to children. Mr. Robinson tells a story well, and his parables from nature will greatly please boys and girls.

The Lesson Handbook, 1911 (Kelly, 10*d.*), provides a full and most helpful commentary on the year's Sunday School Lessons. It is a boon to have everything packed into such a handy volume.

God's Full-orbed Gospel. (Allenson. 3*s.* 6*d.*) These sermons were preached by Mr. Archibald Brown at the Metropolitan Tabernacle, and have the true evangelical note. They are full of Christ, loyal to divine truth, clear, simple, direct. The Rev. J. J. Ellis prefixes a biographical sketch which is full of good things about his friend, and is very brightly written.

The Century Bible. Jeremiah i.-xxiv. By A. S. Peake, D.D. (Jack. 2*s.* 6*d.* net.) Jeremiah has been somewhat neglected by commentators. The last important English work on the prophecy was that of Prof. Cheyne, published more than a quarter of a century ago. This little book is inspired by a deep sense of Jeremiah's greatness. Its notes are very full, and the introduction seems to leave nothing unexplained. It is the work of a master, and it will be of the greatest service to all Bible students.

HISTORICAL AND BIOGRAPHICAL

The Cambridge History of English Literature. Edited by A. W. Ward, Litt.D., and A. R. Waller, M.A. Vols. V and VI. *The Drama to* 1642. (Cambridge University Press. 9*s.* net per vol.)

THE thoroughness with which the whole realm of English literature is being surveyed in this masterly history may be seen from the two volumes on 'The Drama to 1642.' In the meridian splendour of its maturity, Dr. Ward says our drama is a growth without an equal in the history of literature. Attic drama only covered a brief period; 'English drama, as, with marvellous rapidity, it rose to the full height of its literary glories, reflected and partook of the imaginative strength of an age in which England consciously, nor for a generation only, assumed her place in the van of nations.' We cannot trace any real dramatic literature in our country before the Norman Conquest. Processional exhibitions and moving shows helped to facilitate its growth. The secular influences on the early English drama were village festivals and folk-plays; on the religious side were miracle-plays and moralities, which were widely popular and involved long preparation and considerable expense. A full account of these is given by Prof. Creizenach of Cracow. The chapters on Early English Tragedy, Comedy, and the Plays of the University Wits unfold the subject on various sides. Marlowe's gift of the 'Secret of Stateliness' was the true capital and endowment of the Elizabethan drama. Some of his lines are 'of astounding power, both of imagery and form.' Kyd is the first English dramatist who writes dramatically and displays character rooted in the plot and growing out of it. Prof. Saintsbury writes two chapters on Shakespeare's life and plays and his poems, whilst three other chapters deal with plays of uncertain authorship which are attributed to Shakespeare, with the Text of Shakespeare, and Shakespeare on the Continent. Prof. Saintsbury points out that Shakespeare's soliloquies form 'a vast palace of truth, in which those characters who are important enough are compelled thus to reveal themselves.' His mannerisms 'are mostly worn as clothes—adopted or discarded for fashion's or season's sake.' After a short chapter on 'Lesser Elizabethan Dramatists,' Dr. Ward brings Vol. V to a close by a description of 'Some Political and Social Aspects of the later Elizabethan and earlier Stuart Period.' Pleasant details are given which light up the age. Diet and dress were the two favourite forms of luxury. The garden with its flowers was almost an 'Elizabethan addition to English domestic life.' Vol. VI opens with a study of Ben Jonson. His close friendship with Shakespeare was not inconsistent with his criticism of much in Shakespeare's plays which he regarded as hostile to the best interests of the drama. He rigidly observed

rules, and was overmuch given to imitation of the classics, but his influence in his own day was commanding and his masterpieces have never ceased to be studied and imitated. The chapter on 'Beaumont and Fletcher,' by Mr. G. C. Macaulay, is valuable. Dryden said that in their plays our language arrived at its highest perfection. The low standard of morality which mars their work is a mirror of the time. Two chapters on the Elizabethan theatre and on 'The Children of the Chapel Royal and their Masters' help us to see the position which the drama held in England. 'The extremes of the profession were as far apart then as now; but the age of Elizabeth and James undoubtedly raised it as a whole into respect as well as popularity; and the outspoken envy of those—by no means all of puritanical bent—who railed at the pride and display of actors was the natural result of the advance which the period witnessed.' The sixth volume closes with 'The Puritan Attack upon the Stage.' The Puritans regarded the stage as 'more than immoral: it was unholy.' Preachers, pamphleteers, and civic authorities denounced it. Mr. Dover Wilson traces the chief stages in the struggle between the city and the players, and gives many interesting facts as to the war carried on by the pamphleteers. They denied that the stage had any ethical function, and though its defenders 'made pitiful attempts to justify their craft upon moral principles,' their admission that art was subordinate to ethics was fatal to their position. The bibliographies for each chapter are very complete, and will be essential for the student, and the two volumes have all the charm of a set of contemporary pictures of English life and manners.

The English Church in the Nineteenth Century. By Francis Warre Cornish, M.A. Parts I and II. (Macmillan & Co. 7*s.* 6*d.* each.)

No part of this history has involved greater labour or called for calmer judgement than that allotted to Mr. Cornish. The standard authorities are few, and facts have to be collected from biographies, reports, periodicals and newspapers of all kinds. Mr. Cornish comes well out of the test. He is never betrayed into exaggerated statements; he writes with discrimination and insight, and is always easy to follow. At the beginning of the nineteenth century he thinks that the Evangelicals were not so intent upon preaching the gospel to the poor as in Wesley's early days. The Great Revival did not put the Evangelical party into a dominant position. 'It hardly touched the clergy, the universities, or the upper classes.' Here Mr. Cornish scarcely does justice to the leavening influence of the Revival and to the new standard of ministerial duty which it set in England. The Clapham Sect was not dominant, yet attention was drawn to their doctrines, and the Evangelical school became identified with the philanthropic movements of the day. Mr. Cornish gives a pleasing account of the leaders of the sect, and the work done by such men as Wilberforce. He has also an excellent chapter on the great Societies which owed their inception to the sect. In discussing 'Ideas of the Reform Period' a good account is given of Arnold, who 'was less clear-sighted than his

pupil Stanley, but of a more commanding character.' As to Maurice, Mr. Cornish recognizes that the difficulty or obscurity of his language 'exposed him to misrepresentation, which his elucidations did not always clear up,' but maintains that there was no confusion in his mind. The chapters on 'The Oxford Movement' will be read with great interest. In his second volume Mr. Cornish points out that 'the principle of Tract 90 brought back into the Church of England such forgotten tenets or practices as the sacrifice of the Mass, elevation and reservation of the Sacrament, extreme unction, the doctrine of purgatory, prayers for the dead, invocation of Saints, and 'the whole body of Tridentine doctrine.' Such a principle, interpreted by the ingenious logic of Newman, and carried into action by less scrupulous men than himself, proved to be a 'universal solvent,' the action of which tended to efface all that was distinctive of the Church of England.' There is a striking description of Mackonochie, and a high tribute is paid to Tait as 'the most remarkable prelate that had sat on the throne of Canterbury since the Reformation.' The two volumes are intensely interesting to all students of the religious life of the nineteenth century, and form a fitting close to a set of volumes which must constantly be in the hands of scholars.

An Introduction to the History of the Assyrian Church. By W. A. Wigram, D.D. (S.P.C.K. 5*s.*)

The Armenian Church. By Archdeacon Dowling, M.A. Illustrated. (S.P.C.K. 8*s.* 6*d.*)

Dr. Wigram is Head of the Archbishop of Canterbury's Mission to Assyrian Christians, and has written this sketch amid the modern descendants of those whose history it attempts to trace. It covers a period from 100 to 640 A.D. and deals, broadly speaking, with the Church 'to the east of the Eastern border of the Roman Empire.' It is a story known to few, and Dr. Wigram describes the traditions of the founders of the Church, the persecutions through which it had to pass, and shows how the Assyrian Church has been preserved amid trials and sufferings such as no Western body has ever been called upon to endure. It is still independent and national, and may have a great part to play in a regenerated East.

Archdeacon Dowling sets himself to explain the doctrines and ceremonies of the Armenian Church. There are four patriarchal provinces, with seventy-two dioceses in Turkey, six in Russia, two in Persia. An account is given of the chief rulers of the Church, its seven Holy Orders, its Kalendar, its architecture, its Bible, its seven Sacraments, and other matters on which an English student may desire information. It is complete and reliable, the work of one who knows the Armenian Church thoroughly.

Thomas Becket, Archbishop of Canterbury. By W. H. Hutton, B.D. (Sir Isaac Pitman & Sons. 3*s.* 6*d.* net.)

Mr. Hutton thinks Becket entitled to a place among the 'Makers of National History,' because 'he was believed to have fought a good fight

for the right, and to have died rather than yield.' Our age has no sympathy with that clerical separatism of which he was the champion. Henry the Second's ideal of the equality of all before the law is ours. But the Church's defence of her own liberty made national liberty possible. And Becket was a martyr in that cause. That was the secret, Mr. Hutton thinks, of the reputation he enjoyed for generations. The prefix 'A' to his name is a barbarism which has no contemporary or early authority, and the myth that his mother was a Saracen princess who found her way to London to her lover is three centuries later than the Archbishop's birth. Becket's youth has never been more attractively set forth than in this biography. He had an excellent training for the great post of Chancellor which was conferred on him in 1155. The king took most kindly to him from the first, and they were like a pair of merry boys together. When the archbishopric was offered him in 1162 he wished to draw back. He foresaw the coming struggle with Henry, and was not the man to yield to his demands. For eight years his life was something like a pitched battle; then he was murdered in his cathedral and became the Saint of England. Mr. Hutton gives a clear account of the struggle, and tells the story of his death in a way that makes us realize the hesitation of the murderers to begin their crime and the tragedy of his murder. The closing chapter on the 'Memory of the Saint' is not blind to Becket's faults. 'He was violent, impetuous, resentful of injuries, impatient of opposition, bitter in tongue, stubborn in heart.' Mr. Hutton makes the whole story live. Such a brief biography was greatly needed, and no Englishman can afford to overlook it.

Six Essays on Johnson. By Walter Raleigh. (Clarendon Press. 5*s.* net.)

This is a book which claims a place beside Dr. Birkbeck Hill's great edition of Boswell. The Scotchman was a man of genius. 'He made himself at home in all societies, and charmed others into a like ease and confidence. He had simplicity, candour, fervour, a warmly affectionate nature, a quick intelligence, and a passion for telling all that he knew. These are qualities which make for good literature. They enabled Boswell to portray Johnson with an intimacy and truth that has no parallel in any language.' Miss Burney tells how Boswell's eyes 'guggled with eagerness' as he listened to Johnson. When Johnson was in a room Boswell was conscious of no one else. The result is that his biography is the best that was ever written. It is, of course, Boswell's Johnson that we know. Those who wish to get Johnson to themselves for an hour without an interpreter, Prof. Raleigh says, should turn to his notes on Shakespeare. 'They are written informally and fluently; they are packed full of observation and wisdom; and their only fault is that they are all too few.' Each essay in this volume has its own distinctive charm, but perhaps the freshest is that on 'Johnson without Boswell.' If Boswell had never lived we should have known more of Johnson than we know of Swift. His 'talk was remembered and recorded by many of those who had to

do with him. His lightest sayings had a quality about them, an appositeness and a sincerity which often stamped them even upon the laziest imagination.' Boswell glories in Johnson as the hero of a hundred controversies; but we see that he had a tender side, and was unfailingly serious and sympathetic and imaginative about the great elemental things. These essays will add appreciably to the interest with which the discerning student regards both Johnson and Boswell.

John Bright. A Monograph. By R. Barry O'Brien. With a Preface by the Right Hon. Augustine Birrell, M.P. With Portraits and Facsimiles. (Smith, Elder & Co. 10*s.* 6*d.* net.)

Mr. Birrell's preface is a real addition to this welcome monograph. It is largely concerned with the speeches. He says: 'It seems now generally admitted that Bright was the greatest orator of his time in England, both in the House of Commons and out of it. Though not profound or subtle, he was a clear thinker, and had full command of his mother tongue. His English was noble, his sentences short, his independence obvious, his voice melodious and commanding; and whilst on occasions he had a biting wit, he had at all times, as already mentioned, an infinite capacity for the expression of scorn.' Mr. O'Brien thinks that opinion may vary as to whether Bright or Gladstone was the greatest orator, but he claims that Bright 'had no other equal—no other rival—among the public speakers of his own day.' Mr. Aldis, a well-known Baptist minister, gave Bright his first lesson in public speaking. He heard him at a Bible Society meeting, and advised him 'not to burden the memory too much, but having carefully prepared and committed to memory any portions where special effort was desired, merely to put down other things in the desired order, leaving the wording of them to the moment.' When Bright had become famous he gave some hints to Mr. G. W. E. Russell: 'You can't prepare your *subject* too thoroughly; but it is easy to *over-prepare* your *words*. Divide your subject into two or three—not more—main sections. For each section prepare an 'island'—by this I mean a carefully prepared sentence to clinch your argument. Make this the conclusion of the section, and then trust yourself to swim to the next island. Keep the best island for the peroration of the speech, and then at once sit down.' Bright prepared his illustrations with care. The famous description of the Angel of Death abroad during the Crimean War came to him as he lay awake in bed one morning thinking of the calamities brought by the war.

After a brief chapter on 'Early Days,' Mr. O'Brien ranges his matter in nine sections which show Bright's views and utterances on the Corn Laws, Ireland, the Crimean War, India, the American Civil War, Canada, Parliamentary Reform, the House of Lords. The chapter on 'Personal Traits and Characteristics' is full of good things. Bright loved home life. He cared little for fame, he disliked publicity. Lady Stanley gives some delightful reminiscences of his visits to her home at Richmond Terrace, Whitehall; and a friend with whom Bright used to stay for some months

each year dwells on his guest's homeliness. He used to shake hands with the coachman when he came and went. He had his foibles. 'He was a very stubborn man. When he put his foot down, he never could be induced to take it up.' The Bible and Milton were his favourite books. He thought Shakespeare coarse. Mr. O'Brien does not attempt to disguise Bright's indignation against some of the doings of the Irish party, but he claims him as a noble friend of Ireland, and says truly, 'He will live in the memory of his fellow countrymen as the greatest moral force which appeared in English politics during his generation.'

Life and Letters of Alexander Macmillan. By Charles L. Graves. With Portraits. (Macmillan & Co. 10*s.* net.)

It is a long time since we have read a biography that impressed us so much as this. When Tom Hughes wrote his *Memoir of Daniel Macmillan*, the younger brother imposed conditions which practically involved his own self-effacement. Alexander almost worshipped Daniel, and, no doubt, he deserved it; but the reader of the later volume will soon discover that despite his disparagement of his own gifts in comparison with those of Daniel, he was no whit inferior to him as business man or critic. Samuel Smiles has no finer story of self-help than this of the Macmillan brothers, who came from Ayrshire to push their fortunes as bookseller's assistants in London. Alexander was only five when their father died in 1828. He was hard-working, and most devout, caring not what toil he endured for his children. His widow shared his spirit. Alexander Macmillan told M. Guizot, in 1867, that his mother was 'a woman of very devout nature and habits, whose daily life was, as I believe, lived as in the conscious presence of God. She had a very noble, sweet nature, and a certain serenity and clearness of mind that I have hardly ever met with in any other human being.' When she heard over-zealous people speak bitterly of opponents she would say, 'Puir body, he has nae room in him.'

After various experiences in Scotland, Alexander Macmillan came in 1839 to join his brother as collector for Messrs. Seeley in Fleet Street. In 1843 the brothers started a book-shop of their own in Aldersgate Street. That summer Daniel purchased a business in Cambridge by means of a loan of £500 from Archdeacon Hare. Daniel's health would not allow him to manage this business alone, so the London shop was sold and Alexander came to Cambridge. Their shop soon became 'a rendezvous of dons and studious undergraduates, many of whom were intimate personal friends of the brothers.' Alexander took a warm interest in the Christian Socialist Movement with Maurice, Hughes, Kingsley, and Ludlow, and did good service in the Working Men's College. The Macmillans published Maurice's and Kingsley's books, and in 1852 Todhunter's *Differential Calculus* appears on their list. In 1854 *Westward Ho* was in their hands. Alexander writes, 'It is the right article, and no mistake.' It proved their first strikingly successful and popular venture into the domain of *belles lettres*. The *Times* did not notice it for several months after its publication! The brothers had a hard fight for some years, and in 1855

Daniel discusses the possibility of his wife starting a school. Gradually their financial position improved. In 1857 *Tom Brown's Schooldays* achieved an immediate and resounding success. Daniel Macmillan died in 1857, and next year Alexander opened a London house at 23 Henrietta Street, Covent Garden. He was now brought into touch with a new set of authors. He was his own 'reader,' and had to exercise his judgement as to the terms on which books should be taken. He complains that 'it is hard work this, "every publisher his own taster."' His brother's widow helped him much in this department. He was on the most friendly terms with his authors, who were glad to have his frank and sagacious comments on their MSS. Amid all his rush of business he found time to read most of the new and important books of the day. His Thursday evenings at Henrietta Street were often delightful gatherings. One night they had much 'fine talk' from Huxley, Kingsley, Maurice, Hughes, Masson, and Henry Kingsley on Darwin's *Origin of Species*. Mr. Craik, who married Miss Mulock, became his partner in 1865 and relieved him of some of the growing strain. Friends and successes multiplied. In 1868 he moved to London and became publisher to the University of Oxford, though he was prouder to be Maurice's publisher. He adds, however: 'Could I have guided Maurice's pen I would have published about three books for him instead of thirty, and had we only had such books as his we could not have lasted three years.' The way in which he tackled Hort, who hung back from publishing his Greek Text though Westcott and Macmillan were anxious to get it out, is really fine. We have to add, however, that the work was not published till nearly three years afterwards. Mr. Macmillan's vehement expressions of enthusiasm and aversion, and his impatience of remarks of which he did not approve, sometimes made his children silent and not quite at ease with him; but he was a man of much magnanimity and generosity, mixed with not a little prejudice. He died on January 26, 1896.

Mr. Graves has done his work with taste and judgement, and no one who wishes to understand the literary world in the last half of the nineteenth century can afford to miss this book. It is well worthy to take its place with the classic biographies of John Murray and the House of Blackwood.

Mystics and Saints of Islam. By Claud Field. (Griffiths.)

These fifteen sketches are largely translations from the work of Continental scholars, but two of them are based on Mr. Field's original study. He finds the roots of Mohammedan mysticism in the Koran. The Arabs used to say, 'Mohammed is in love with his Maker' because of his religious meditation, and his sense of the 'terror of the Lord' is said to have turned his hair prematurely white. Fear of the Lord led to an almost fierce asceticism among his followers. Mr. Field thinks that when the Moslem 'no longer beholds in God simply omnipotence, but also righteousness, he will simultaneously re-enter the circle of the great civilized nations among whom he once before, though only for a short time,

had won the first place.' The sketch of Al Ghazzali deserves special attention. He was one of the greatest theologians and moralists of Islam, and stands out as a unique and lonely figure still only partially understood. Jalaluddin Rumi is the greatest mystical poet of Persia, though not so well known to Europe as Saadi, Hafiz and Omar Khayyám. His name means 'the glory of religion.' He died seven years before Dante was born. The whole book appeals strongly to students of Islam. Mr. Field thinks that one cause of the almost miraculous renaissance in Turkey is the large quantity of Christian truth which the literature of Islam holds in solution. The Koran, of course, borrowed largely from the Old Testament and the Apocryphal Gospels, and the writers of Islam, especially Rumi, betray a still fuller knowledge of the Gospels.

The Book of the Dead. By H. M. Tirard. (S.P.C.K. 8*s.* 6*d.*)

Some years ago Mrs. Tirard lectured to students at the British Museum on the Egyptian Book of the Dead. New discoveries have thrown much light on the subject, so that everything has had to be revised and brought up to date. The lectures were inspired by Prof. Naville's work, and he has contributed an Introduction to them, showing that in many respects the Book of the Dead is a truthful representation of the faith of the ancient Egyptians. The greatest part originated from Heliopolis, though fragments belong to Abydos. The doctrine is sometimes purely Pantheistic, but in other passages the human being is distinct from his creator. Mrs. Tirard has disentangled the fundamental ideas from the mass of details, so that she gives a clear impression of the Egyptian religion; she writes clearly, and the many fine illustrations are a great aid to a student.

In *Two Theban Princes* (Oliver & Boyd, 8*s.* 6*d.* net), Dr. Colin Campbell, Minister of Dundee Parish, has written a detailed account of the tombs of Kha-em-Uast and Amen-Khepeshf, two young sons of Rameses III, and of Menna, a land steward. The colouring of all the tombs is vividly fresh, though they go back to 1300 and 1200 years before Christ. Dr. Campbell uses the three tombs to give much information about Egyptian religion and daily life, and any one who wishes to get a clear insight into such subjects would do well to master this most interesting and well-illustrated little book.

The Cathedral Churches of England. Their Architecture, History and Antiquities, with Bibliography and Glossary. A Practical Handbook for Students and Travellers. By Helen Marshall Pratt. With Illustrations. (John Murray. 10*s.* 6*d.* net.)

Miss Pratt has given eight years to the preparation of this handbook. Nearly half of that time has been spent in visiting cathedrals, and the rest in studying their history and archaeology at the British Museum,

the Bodleian, and the Bibliothéque Nationale. She has sought to throw light on the building of each church and on the personality of the notable men and women who are connected with it. The first four chapters, on 'The Cathedral Establishment and its Officers; The Cathedral Fabric; Characteristics of Architectural Styles; and Stained Glass,' gather together a mass of information which will be of constant service to the student; then the cathedrals are described in detail. They are arranged in alphabetical order so that a tourist may find what he wants in a moment, and the care taken to present all information in the most compact and orderly form adds greatly to the helpfulness of the volume. Liverpool has two pages, but we wish fuller information had been given as to its Lady Chapel; something might also have been said about the memorial pillar on the site of St. Paul's Cross. But the patient care and the intelligent appreciation with which Miss Pratt has done her work will secure it a warm welcome from all lovers of our English cathedrals. They will want to have it always within easy reach.

Richard Roberts. A Memoir. By Dinsdale T. Young. (Kelly. 2*s.* 6*d.*)

We regard this as a model biography. Mr. Young is admirably fitted to appreciate the gifts and influence of a popular preacher, and his book will help those who never heard Richard Roberts in his prime to understand the spell which he cast over his audience. The book is planned with much skill, and there is no dull page in it. We see the Welsh boy preaching his first sermons, and watch him making his reputation at Gloucester till his name became a household word in Methodism. He was always a student, and his sermons were full of matter. Mr. Young ranks him along with Dr. Punshon and Dr. Parker for 'elocutionary perfectness.' 'His delivery was impressive and frequently simply entrancing.' Dr. Parker once turned to him as they paced Hampstead Heath together and said, 'I should like to hear you again in one of your tantrums.' Better still, his ministry was one of great spiritual influence. The story of the conversion of Dr. Campbell Morgan's father under a sermon which he preached at Abergavenny is one of the delightful things in this inspiring book. It will make all who read it rejoice in a ministry that bore rich fruit for sixty years and is bearing it still all over the world.

Horace Walpole. A Memoir. By Austin Dobson. (Harper & Brothers. 5*s.* net.)

This is a new edition of a charming book. Mr. Dobson has brought his quotations into conformity with Mrs. Paget Toynbee's edition of the Letters, has corrected a few facts and dates, and re-cast some of his notes. Thirteen full-page portraits, plans, &c., are given, and the whole course of Walpole's life is traced as only Mr. Dobson could trace it. We see his homes and occupations, we are introduced to his friends, we read passages from his incomparable letters, and learn to know the man to whom we

owe the most picturesque chronicle of fashionable life in the eighteenth century. It is a real pleasure to have such an introduction to Walpole and his work.

God's Fellow Workers and the House that is to be Built for Jehovah. By C. B. Keenleyside, B.A., B.D. (Morgan & Scott. 6*s*.)

Mr. Keenleyside is a Canadian layman who finds in David's vision of the Temple a type of the spiritual temple which the Church has to prepare for her Master. He gives much delightful information as to the material of the House, the builders, the resources, the cost, the progress. Missions and missionaries are really the theme, and the subject is set out in a novel way with a strong appeal for personal sacrifice and service. It is worthy of its place in Messrs. Morgan & Scott's Missionary Series.

History of Mediaeval Civilization and of Modern to the End of the Seventeenth Century. By Charles Seignobos. (Unwin. 2*s*. 6*d*. net.)

This is a complete edition in bold type and on good paper. It is a wonder how 450 pages can be produced for half-a-crown. The history begins with Rome's wars with the Germans, and gives a bird's-eye view of Europe in the Middle Ages such as we get nowhere else. The picturesque style and careful arrangement add greatly to its value as a text-book.

An Excerpt from Reliquiae Baxterianae. Edited with Preface, Notes and Appendices, by Francis John, Bishop of Chester. With two Portraits. (Longmans. 5*s*. net.)

Dr. Jayne printed this excerpt as a pamphlet in 1869, and forty years have deepened his sense of its value for ministers and candidates for the ministry. It is the 'self-review' in which the great Puritan describes the change God had wrought upon his mind and heart since 'those unriper times,' his younger years. He then thought sermons on the attributes of God and the joys of heaven were not the most excellent, but his mature judgement was 'much more for frequent and serious meditation on the heavenly blessedness.' In his youth he had a far higher opinion of learned persons and books than in later years, and he then saw more good and more evil in all men than heretofore. He wished to warn young Christians by his own mistakes and failings, and Dean Stanley felt that the review ought to be in the hands of every 'English minister of religion.' The Bishop adds Sir James Stephen's noble Essay on Baxter. Every part of it is masterly; the description of Baxter's wife is delightful. The notes and appendices added by Dr. Jayne substantially increase the value of a volume which will be a true school in Christian large-heartedness.

GENERAL

The Silent Isle. By Arthur C. Benson. (Smith, Elder & Co. 7*s.* 6*d.* net.)

Mr. Benson never fails us, and *The Silent Isle* produces the old feeling that the writer is taking us into his confidence and laying bare his secrets. His new book is 'a record of an experiment in happiness.' He desired to live alone in joy, but though he found 'many pretty jewels by the way, the pearl of price lay hid.' We are sometimes tempted to be impatient when Mr. Benson reflects that he 'should doubtless be a better man, even with a shrewish wife and a handful of heavy, unattractive children.' But we soon lose any little irritation as we are told about the things which charm the man whom we now regard as a friend. A tramp across the Fen country, a diet of reading, a ramble in the enchanting garden at Wells—these are the things that bring joy to Mr. Benson. A fashionable evening party, a big dinner—these have little charm for one who longs to get into intimate touch with a congenial spirit. There are some sombre stories here of lives that failed, and not a few homely chronicles have a mordant touch about them. But there are gems everywhere. 'To hate people is the most dangerous luxury that one can indulge in, and the most that one is justified in doing is to avoid the society of entirely uncongenial people. It is not a duty to force yourself to admire and like every one who repels you. The truth is that life is not long enough for such experiments.' Not the least suggestive chapter is that on 'Tares.' 'The difficulty is to believe that they are buried; one thinks of the old fault, with evil fertility, ever ripening and seeding, ever increasing its circle.' 'Privacy' and 'Self-Limitation' are two other studies that specially appeal to us. The pages given to Shelley, Byron, Keats, and J. H. Shorthouse will be greatly enjoyed, though the chief charm of the book is its revelation of the writer himself. Mr. Benson has little patience with worship so refined that it is almost self-indulgence, and his portrait of a country clergyman who seemed to have 'no hold on realities, and to be quite unable to throw himself, by imagination or sympathy, into what his people want or believe,' shows that to his mind the essence of the gospel is liberty and simplicity. The whole book is delightful.

The Fiji of To-Day. By John Wear Burton. With seventy-five Illustrations. (Kelly. 7*s.* 6*d.* net.)

Mr. Burton knows Fiji and loves its people. The dark stain of blood is gone. Missionaries no longer take their lives in their hands as they move among the islands; but new problems have arisen, and their urgency has led to the writing of this book. The Fijian is dying, and if some method of arresting the decrease of population is not found there is danger lest the

native Church should be blotted out. Over forty thousand Indians have settled in the islands, and 'unless tremendous and sustained effort is put forth the sign of the Cross will be displaced by the Hindu trident and Mohammedan crescent.' Mr. Burton states the facts fearlessly, and urges all who love Fiji to put forth earnest, wise, and united effort. He is a practical man who is himself doing much for Fiji. The opening chapters on the islands and the people are of real value and interest. In 1874 Fiji took her place in the empire. She has a great commercial future. The climate is genial and is free from malaria. With more liberal and modern methods of government Fiji promises to become a very desirable place for the small capitalist and the thrifty settler. Mr. Burton finds it difficult to give any picture of cannibal Fiji without outraging decency, but he says enough to show what sights met the eyes of the first Methodist missionaries. Then he describes the way the light came and the transformation wrought by the gospel. There is still an old leaven at work. The moral life is immature, and much has to be done to mould a strong character. The Fijian has a strong personality which requires training. The traffic in spirits is growing, and it is easier to deal with the evil now than it will be ten years hence. Mohammedanism is aiming at the conquest of Fiji, and that danger has to be faced. Much may be done to save the native from extinction if training and education are adapted to the needs of the people. They must be taught that salvation is by honest, disciplined work. The men need industrial and agricultural training; the girls must be prepared to be good wives and mothers. The Indian coolie has come to Fiji, and that involves many social, moral, and political dangers. The orientalization of the Pacific will alter the whole conditions of life. Mr. Burton thinks that while there must be no neglect of the present races, growing attention should be given to the newcomers who are pouring in from Asia. He describes the life of the coolie on Fijian plantations. Among them are to be found men of good caste, educated, and not without refinement, but 'morally, the Indian in Fiji is outside the decencies of description. The sins that brought down fire on the Cities of the Plain are rampant.' The question is whether Mohammed, Krishna, or Christ shall triumph in Fiji, and the answer depends on the zeal and sacrifice of the Church of Christ. There are some cheering features. The Government takes a new interest in the education of the native, and the missionaries are seeking to mould education on practical and progressive lines. Mr. Burton gives many details which confirm his statements, and his book is not merely profoundly interesting, but is also one that deals with vital questions which must be faced if Fiji is to be saved from heathenism. It is not often that we see a book so splendidly illustrated as this.

The New Testament of Higher Buddhism. By Timothy Richard, D.D. (T. & T. Clark. 6*s*.)

Dr. Timothy Richard has rendered great service to students of Buddhism by his translations of 'The awakening of Faith' and 'The essence

of the Lotus Scripture' in his *New Testament of Higher Buddhism*. The teachings of the two schools of Buddhism, the Hinayana and Mahayana, are divided by many centuries. If they are confused, as has frequently been the case, erroneous conclusions regarding this great world-religion must inevitably follow. In his *Light of Asia*, Sir Edwin Arnold drew chiefly upon the later school, and his Buddhism represents the teaching of Ashvagosha at the close of the first century of the Christian era, not that of Sakya Muni five centuries before Christ. The Buddhism of the Hinayana is the creed of Atheism, with Nirvana as the only hope for a sorrowing world; the religion of the Mahayana has a personal God, with a divine Saviour in the person of Avalokiteshwar Ambitabha, the Kwan-yin of the Chinese. The later form of Buddhism, which is the faith of China, Korea, and Japan, unlike the earlier, offers to mankind help from God, communion with God, and immortality by a new birth. The view of life of the Mahayana differs as widely from original Buddhism as its theology—so widely indeed that it is practically a new religion though retaining the old name. Dr. Richard believes that the Buddhism of the Mahayana school is, to a considerable extent, the result of the absorption of Christian ideas which reached the East from the West in the first century. 'The awakening of Faith,' attributed to Ashvagosha, contains a brief but clear statement of the new faith. It treats of the eternal Soul of the Universe, his nature and attributes; of God incarnate among men in the person of Iu Lai; and of the means whereby man may ascend to God. 'The Lotus Scripture' has been for fifteen centuries the source of consolation and inspiration to countless millions in the Far East. It has not been translated in its entirety by Dr. Richard, but he gives an admirable translation of those parts which Chinese and Japanese Buddhists regard as its essence. The 'Lotus Scripture' is full of beauties. A single illustration, which emphasizes the theological gulf between the earlier and later Buddhism, will suffice—

> The Gate of Infinite Law
> Explains all things,
> Opens the way to the Immortal.
>
> . . . .
>
> It has a great and faithful Leader
> Who is eyes for the blind multitude;
> A Pilot, the great Pilot;
> A Chief Physician,
> The great, chief Physician;
> A Comforter—
> The great Comforter.

Edinburgh, 1910. By W. H. T. Gairdner. (Oliphant, Anderson, & Ferrier. 2*s*. 6*d*. net.)

This is a description and interpretation of the World Missionary Conference by one who entered into its spirit and has managed to put into cold print not a little of its fire and enthusiasm. We get little pictures of leading figures in the Conference, such as John R. Mott, 'a man who had twice been round the world and had visited all the chief mission lands; a

man who combined to an extraordinary degree the power of thinking in terms of detail and of thinking in terms of continents.' We see the hall of assembly and watch the delegates gathered from all parts of the earth, then we follow the debates and learn the significance of the various problems on which so much light was thrown. The book is indispensable. It will create a new missionary atmosphere, and guide thought and study in every department. Mr. Gairdner has earned the gratitude of all Churches by such prompt and complete exposition of one of the most inspiring assemblies ever held in modern Christendom.

Chats on Autographs. By A. M. Broadley. With one hundred and thirty-five Illustrations. (T. F. Unwin. 5*s.* net.)

It was a happy thought of Mr. Unwin's to persuade Mr. Broadley to 'chat' about autographs. It has been his hobby for years, and he does not hesitate to say that there is 'no better investment than the highest class of historical and literary autographs, provided one exercises proper discretion in purchasing and is content to wait for opportunities which often occur.' The pursuit needs to be followed with the utmost caution, as Mr. Broadley shows by many instances, but no form of collecting, either from a literary or antiquarian point of view, possesses greater charm or greater possibilities. His chapters and facsimiles abundantly sustain this claim. He gives signatures of his Egyptian clients, the Khedive Ismail and Arabi Pasha, who writes a copperplate hand. Some amusing stories are told of the manner in which unwary celebrities have been beguiled into giving their autographs, and the equipment of an intending collector is described in a way that should save the beginner from many a snare. 'Personal reminiscences and experiences' make an alluring chapter, and royal autographs are the subject of another chapter of real historic interest. There is a delightful letter from Mrs. Thrale, another from John Keats, a wonderful bit of George Washington's copperplate writing, and fragments of letters from celebrities of the last four generations. Information is given as to prices and their variations which will guide the collector in his own bargains, and the facsimiles themselves are worth much more than the price of a book which is altogether delightful.

Highways and Byways in Cambridge and Ely. By the Rev. Edward Conybeare. With Illustrations by Frederick L. Griggs. (Macmillan & Co. 6*s.*)

The highways of Cambridge and the Isle of Ely are usually regarded as unattractive compared with those of England in general, and Mr. Conybeare admits that this criticism is not unfair. The byways, however, abound with picturesque nooks and corners, and no one can look at Mr. Grigg's pictures without feeling the quiet charm of thatched and timbered cottages, old-time churches and village streets. Mr. Conybeare gives special prominence to Cambridge and Ely with a view to bringing out the

unique interest of the colleges and the cathedral. He pays special regard to the points mostly passed over in guide-books. Cambridge he regards as amongst the loveliest and most interesting places in existence; and as we trace its history, visit the various colleges, and pass across the bridges, we catch our guide's enthusiasm. No one could do his work with more knowledge or a truer instinct. Ely is the theme of many delightful pages, and the glimpses which we get of villages and country towns are full of interest. Mr. Griggs has caught the quiet charm of the scenes and buildings which he has had to draw, and the book strikes us as one of the most attractive in a series of which Englishmen have reason to be really proud. 'Out-taken,' on pp. 19, 88, is a blot.

London. By A. R. Hope-Moncrieff. With thirty-two full-page Illustrations in colour. (A. & C. Black. 7*s.* 6*d.* net.)

Mr. Moncrieff knows London well and plays the part of guide to perfection. He presents the different quarters of the metropolis under their characteristic aspects, giving special prominence to the life which crowds its streets. His book is a medley of history, anecdote, reminiscence, observation, reflection, and other materials, so put together as to interest and amuse the stranger in London, yet also serving to insinuate a good deal of information not always familiar to every Londoner. The first chapter, 'What London is,' deals with statistics, boundaries, and other matters in a way that makes really pleasant reading. Then we visit the various centres of London life: 'The City, about St. Paul's, along the Strand, Charing Cross, Westminster, Clubland, the West End, Parks and Palaces, the East End, the Surrey Side, the Suburbs.' Mr. Moncrieff has a light touch, and he is full of matter, with stories new and old of famous streets and buildings. His book is essentially vivacious, one that will beguile many a leisure hour and inspire new interest in the world's greatest city. The illustrations are admirably chosen to represent the variety of London life, and make a most attractive picture-gallery. We are surprised that such a volume can be sold for seven shillings and sixpence.

Cumberland. By J. E. Marr, D.Sc., F.R.S. (Cambridge University Press.)

Cumbri was the Latin form for Cymry used by the Anglo-Saxon chroniclers at the end of the ninth century. Henry I formed Cumbria into two parts—Carliol or Carleolum, and Westmorland. In 1171 the former became the county of Cumberland. Dr. Marr gives a full and clear account of the geology and the general features of the county, and shows how its scenery is shaped partly by its geological structure, partly by meteorological conditions and such agents as frost, rivers, and glaciers. Such illustrations as that of The Pillar Rock at Ennerdale, Eskdale Head, and Scafell Pike add much to the descriptions of hill scenery. The history of the county is clearly sketched, and the sections on

Antiquities and Architecture are excellent. The Roll of Honour gives a short account of notable men. Every one who loves Cumberland will want to read this book, and will be well repaid.

The Earth and its Story. By Arthur B. Dwerryhouse, D.Sc., F.G.S. With five coloured Plates and one hundred and sixteen other Illustrations from photographs and drawings. (Kelly. 5*s.* net.)

This is one of the best popular books on Geology that we have seen. Dr. Dwerryhouse is lecturer on the subject in the Queen's University, Belfast, and knows how to present everything in the clearest way. The first part of his book, 'The Historians and their Language,' contains eleven chapters dealing with the forces at work in the earth—wind and rain, brooks and rivers, a glacier, volcanoes and earthquakes. There is a delightful chapter on fossils. The second part sums up the geological history of the earth in eight chapters. Dr. Dwerryhouse teaches us how to study the architecture of the earth's crust and to classify the rocks, and closes with a survey of the history of 'that portion of the earth's surface where the British Isles now stand, from the earliest times to the commencement of the historic period.' A few technical names are essential, but Dr. Dwerryhouse is always lucid and simple, and the coloured plates and other illustrations make this a singularly attractive book. Few 'possess even the most elementary knowledge of the processes at work on land and sea, destroying continents and islands, building up new ones, and ever altering the surface of our planet.' The subject is one of absorbing interest, and every family that secures this book will soon reckon it among its chief treasures.

In Nature's Nursery. By the Rev. S. N. Sedgwick, M.A. Illustrated with forty-nine photographs direct from nature. (Kelly. 3*s.* 6*d.*) This is a children's nature story-book told by an expert naturalist who knows how to arouse the interest of very little folk in birds, bats, dragon-flies, crayfish, and the wonders of the air. Maurice minifies himself till he can sail about on a bat's back, and he is able to talk to his new friends about their haunts and ways. The excitement of the adventures never flags, and Mr. Sedgwick gives a panoramic view of Nature's wonders which is simply entrancing. The photographs are taken direct from nature, and they are reproduced with great skill.

Stars. By Ellison Hawks, Hon. Secretary of the Leeds Astronomical Society. (Jack. 2*s.* 6*d.* net.)

Mr. Hawks has touched upon most of the topics usually dealt with in popular astronomical books, and the many excellent plates range over the whole field of celestial phenomena. Several of the reproductions are from photographs taken by such well-known experts as Profs. Barnard and Nasmyth. The sun and his storm spots, the moon with her craters, and a novelty under the name of the 'lady of the moon,' Mars, 'the

dying world,' comets, nebulae and constellations are all well displayed. A number of star maps make it easy for any intelligent youth to become familiar with the names of many of the brightest stars in the northern hemisphere. Some interesting legends, too, which are related to the naming and relative positions of the constellations are narrated, and these are sure to be appreciated by young people. The book is attractively got up and would make a very suitable present to an intelligent youth or a prize for older children in Sunday schools. We congratulate the author on the production, and trust that his work will meet with the response which it richly deserves.

Ahmed of the Camels, and other Stories. By Owen Spencer Watkins. (Butcher. 2*s*. 6*d*.)

This book will fascinate boys and their fathers. Its stories are strictly true, and they are alive with a vivid intensity which holds a reader as with a spell. Ahmed deserves his front place, for the Arab emir, whom Gordon honoured by calling him 'brother,' is as brave and true-hearted as 'Grainger of the Ulysses,' or 'Zulu Jim,' or 'Jerry the Scout,' or even 'Ross of Ours.' We understand what material an army chaplain has sometimes to work on as we get to know 'Nobby the Puncher' and the story of his conversion thrills us. 'The Padre' allows us to see the unlimited power for good exerted by a brave parson with all his wits about him, and 'The Sister' is a portrait which will make every nurse feel a new pride in her calling. 'The Knave,' with his genius for cooking and his unscrupulous way of supplying his mess, keeps us wondering to the end, and the way Mowbray's little clipper rode the Mediterranean storm makes a story of which Fenimore Cooper need not have been ashamed. The book is a masterpiece, and smiles and tears are never far away as we turn its throbbing pages.

Rewards and Fairies. By Rudyard Kipling. With Illustrations by Frank Craig. (Macmillan & Co. 6*s*.)

This is even better than *Puck of Pook's Hill*, and there could not be higher praise. Our small friends, Dan and Una, have grown sharper in the interval, and they have a strong claim made on their wit and knowledge. Mr. Kipling lights up our history books, but he sends us back to them with many a question. Puck has mellowed since we last met him, and is brimming over with good fellowship. 'Gloriana' is perhaps the most perfect staging of a great character. Queen Bess at Brickwall, sending a pair of young enthusiasts to their doom, is a tragic figure whose spell surrounds her after the lapse of three centuries. Drake and his friend 'Simple Simon' make a delightful study, 'The Conversion of St. Wilfrid' is a fine lesson in tolerance, and 'The Tree of Justice' makes 'Harold, my King,' a strange, pathetic survival. Nothing is better than Talleyrand—'A Priest in spite of himself,' unless it be the 'Knife and Naked Chalk,' with its attempt to show how the wolves were

mastered on the Downs. It is all history come to life, and the songs have a sparkle and sometimes a touch of pathos that gives them rare force and charm. We can think of no better way of awaking the imagination of children than to set them down to these studies; but the book will be as popular with older readers, and they will perhaps even get more pleasure out of it. The illustrations have caught the very spirit of the stories.

The Meadow Beyond : A Story of Ambition, Love, and Honour. By E. H. Carrier. (Kelly. 6*s.*)

Was it not Dr. Johnson who remarked that the surest sign of genius in a young author was a healthy reliance upon imagination ? Well, this wonderful romance is of imagination and invention 'all compact,' and Methodism, therefore, according to the dictum of the great dictator, is to be congratulated once more on the appearance of a writer of true genius in its ranks. We do not say that Miss Carrier's story is free from crudeness and improbabilities, but we do not hesitate to welcome it as full of promise of still better things to come. The story is well told; the characters are well delineated ; the complications are well managed and well straightened out. With the exception of the hero, who is a veritable Bayard, *sans peur et sans reproche*, the men in the story are not convincing. The women, on the other hand, are fairly true to life : all of them are in love with the hero, and the little girl, his daughter, is charming. The story has in it all the elements of a very fine and wholesome tragedy. Some of the chapters (and parts of others) are exceedingly beautiful, and some of them, particularly the fifty-sixth and the last, are great in their simplicity, their truth, and their dramatic art ; they show what may be achieved by this new Wesleyan writer in the fullness and the ripeness of her gifts and powers.

Under the Street Lamp. By Jonathan Hawke. (Kelly. 8*s.* 6*d.*) These vignettes of Australian bush life are an attempt to describe what has often been overlooked: the bushman's capacity for religion and the chivalry latent in his nature. The writer is a Methodist preacher, whom the Rev. Henry Howard introduces to English readers as a 'typical Australian—frank, fearless, and open-eyed.' The first set of stories are told to the Street-lamp Club. Old 'Ruggy,' the bushman, gives a wonderful account of the heroic little preacher who nursed 'Big Jim' through his fever and won him for better things. Another missionary conquers the rough fellows in the shearing-shed by his singing and recitation, and gets a wonderful hearing for the gospel message. The ravages of drink and the power of grace to save men from it are brought out in a way that melts one's heart, and the struggle of Tom Lander and his wife to find rest makes a moving story. We look into the depths of the bushman's heart, get light on many a tragic history, and find food for smiles and tears as these stories are told. The style is unconventional, but the whole tone and spirit are true to life, and the manliness and kindly humour make it a pleasure to turn these pages.

The Sunday at Home Annual for 1909–1910 does honour to the Religious Tract Society and all who have combined to produce the handsome volume. Mr. Copping's set of Bible pictures seem to catch the spirit of the great scenes of the Old and the New Testament. Esther is beautiful, but we like Rebecca better, and all the gospel subjects show the hand of a master. The serial is a piece of Mr. Begbie's fine work, and the sketches of notable living ministers are of real value and interest. The Bible studies are just what one wants for a quiet hour, and such papers as Mr. A. B. Cooper's on 'The Mottoes of Distinguished Men and Women' appeal to all classes. The short stories are very attractive. Altogether this is a volume of which the editor and his staff have cause to be proud.

A Little Listener, by Amy le Feuvre (R.T.S., 2*s.* 6*d.* net), is a winning child who finds herself very much alone in the world till she creeps into the heart of Lady Anne Chester and becomes the daughter of the house. She is full of quaint fancies and droll sayings, and deserves all the sunshine that comes to her.

The Society for Promoting Christian Knowledge always produces cheap and attractive reward books such as young folk love. *For Rupert and the King*, by Herbert Hayens (3*s.* 6*d.*), tells how young Sir Ralph Clifton fought under Prince Rupert and won his special affection. It begins in 1642 and ends with King Charles' flight from Oxford to the Scots. Ralph's cousin, Alicia, rewards him well for all he has to suffer. *Odin's Treasury*, by W. Victor Cook (2*s.* 6*d.*). The treasure is in Iceland, and with it Roger Amberley buys back the house his father had lost. There are some exciting adventures in the book. *The Moonrakers*, by E. E. Cooper (2*s.* 6*d.*), is a story of smugglers in the New Forest in 1747. They are a desperate gang, but Roden the Rider, who plays the part of highwayman to get into their secrets, makes a notable capture of the company with the aid of his friend Hadlow and the gipsies. The book keeps one's attention alert to the end. *Drusilla the Second*, by H. Louisa Bedford (1*s.* 6*d.*), is an uncommonly good tale of a motherless child who has a warm heart and wins a delightful lover. Drusilla is a charming little lady. *Less than Kin*, by Elizabeth Ken (1*s.* 6*d.*), is the story of a brave girl who has a hard post in Simon Osborne's house, but shows herself a real lady and a Christian. Keith Hervey sees her quality at once and wins a prize.

The S.P.C.K. Prayer-Desk Almanack, Pocket-Books, Calendars, &c., are prepared with great skill and care to meet every need of clergymen and laymen. The Sheet Almanack, with the Coronation Chair and portraits of the King and Queen, is sure to be very popular.

Messrs. Shaw & Co.'s magazines and books for boys and girls are as attractive as ever. *Our Darlings* (3*s.*), *Little Frolic* (2*s.*), and *Sunday Sunshine* (1*s.* 6*d.*) are full of delights for little readers. The papers are bright, the pictures are brighter. *Something for Sunday* (1*s.*) gives texts for painting, and its illustrations will teach young folk much about the tabernacle. *Long Ago in Bible Lands* (3*s.* 6*d.* net), *The Land of Promise* (1*s.* 6*d.* net), *Tell me a Story* (9*d.*), *Our Sailor King* (3*s.* 6*d.*) and *King Edward VII* (1*s.* net) are full of matter and have many pictures. They tell what we

all want to know in this Coronation year. *The Boy's Book of Battles* (*8s. 6d.*) is full of spirit and movement. The stories really live. *By Airship to Ophir* (*8s. 6d.*) will satisfy the most adventurous taste. Savages, lions, wild elephants, gorillas, and the wonderful airships—no boy can crave for more sensations. *Five Fellows* (*1s. 6d.*) is a first-rate story which will teach boys to be true and kind to each other. *Cherry's Choice* (*1s.*) is a piece of good work by Miss Shaw. The curate's children and their friends are a set that one becomes proud of. 'The Bible-searcher's Almanack' and 'The Roll Text Almanack' are very useful and are only a penny each.

Off Elbow Light. By Lionel North. (Charles H. Kelly. *2s. 6d.*)

This is a story—a story pure and simple. There is no pretence at development of character, no analysis of subtle situations, no working out of a problem. It is a story of adventure; a revelation of life as it is lived in the Bahamas—full of incident and movement and action. Now and again we wish that in the great incidents the writer had the power to make us hold our breath, but that has been denied him. Still, he can tell his story with directness and concentration; and if he does not cast a spell upon us, he leads us quietly on without loss of interest or attention. The two boys who are the heroes of the story are clean, wholesome lads, and if the beginning of the life of one of them is invested with pathos, after a period of storm and stress poetic justice is done to him at the close. The book is certainly for a boy, and for every girl who loves to read a boy's book.

In Lands of Art and Holy Writ. By the Rev. T. W. Fawthrop, F.R.G.S. (C. H. Kelly. *3s. 6d.* net.)

In perfect comfort and at little cost it is possible, by means of this delightful and instructive travel-story, to take an armchair ramble in most pleasant and informing company through many lands of old renown. Mr. Fawthrop has all the instincts and all the qualities of a born traveller —the observant eye, the discriminating judgement, the never-wearying curiosity that mark the men who add to and enrich our knowledge of the present and the past. He also knows how, without being dry or uninteresting, to convey the largest amount of information in the least possible space. He has not only a keen eye for the salient features of the lands and peoples he has visited, but a wonderful knowledge of their history, and a quite exceptional power of using what he sees as illustrations of familiar scenes and passages in Holy Writ. The result is a volume which, with its numerous photographs by his friend and fellow traveller, Mr. Lynn, of Sunderland, will be as much appreciated by the Bible student as it will be relished by the general reader.

A Double Conquest. By H. Y. Dawbarn. (Kelly. *3s. 6d.*)

Dr. Leigh's grandchildren find their way to our hearts as quickly as they won the love of Dr. Brown, the vicar of Charnham, and we follow their fortunes for twenty years with growing interest. They have a large

share of trouble, and Charlie does not escape some of the snares of university life, but both brother and sister come out nobly in the end, and the double conquest and double wedding make a happy close to a refined and gracious story which ought to be very popular.

The Wisdom of Folly. By Ellen Thorneycroft Fowler. (Hodder & Stoughton, 6*s.*) This story opens with a tournament at Eldhurst in which Edward the Fourth's jester unhorses Sir Hugo Fitzwarrenne and marries the lady whose fair fame Sir Hugo had tarnished. Centuries later another chivalrous spirit has its hour of testing. Nicholas Ingoldby does not declare his love to Zillah Treherne, and she marries a neighbour who had a streak of madness in his nature. His wife kills him to protect her child and then escapes. Nicholas thinks, as does all the world, that she is dead, but it was her sister who died. Zillah marries her first lover in the end, but the whole story is bewildering, though Nicholas is a fine character, and so is Adah Treherne.

A Girl Against Odds. By Ernest Protheroe. (Kelly. 8*s.* 6*d.*)

The Farleigh family are all mill hands when the story opens with the 'knocker-up's' tap on their window. They have come down in the world and have some rough experiences, but the two brothers and the two sisters hold well together and prosperity and happiness come to them all. Mary Farleigh turns out to be Lady Mary Mannering and marries Kenyon Ferrers, with the good-will of all the mill hands. There are many exciting pages in this capital story, and the Farleighs are a delightful set.

Kit Somers' Triumph; or, Ithuriel's Spear, by Dr. W. H. Fitchett (Kelly, 3*s.* 6*d.*), has a stirring love story, and some battle scenes painted with all the author's skill. The book is intended to show how life is wrecked when faith dies out of the heart. This cheap edition should be popular.

A Peace Scout, by Irene H. Barnes (Church Missionary Society, 1*s.* 6*d.*), is a vivacious account of a set of scouts who are camping out when a young missionary joins them. Kenneth Rolfe, the brightest of the set, catches the newcomer's enthusiasm and enlists as a King's Scout. It is a really bright book, which will make an impression on many young readers.

Early Days for 1910 (Kelly, 1*s.* 6*d.*) has over one hundred coloured pictures, a delightful serial, and a Life of St. Paul which will furnish matter for many a Sunday evening talk with the children. There is no page that little folk will not delight in. Such a magazine ought to have a growing circulation.

The Poetical Works of Mrs. Horace Dobell. With a Biographical Sketch. Illustrated. (Smith, Elder & Co. 10*s.* 6*d.* net.)

Mrs. Dobell died in 1908 at the age of eighty. The biographical sketch given in this volume is very intimate, and allows us to see the sorrows and

joys of a happy yet much chastened life. The poetess was an earnest student of the Bible, 'upon which alone she based her religious faith, which was simple, pure, and strong from first to last.' All her poems are true to that spirit. The verses entitled 'God giveth His beloved rest' well express the faith and patience which had been cultivated amid loss and bereavement, but the gayer moments of life are represented by many pleasing poems. For seventy years poetry was the chief outlet for all Mrs. Dobell's thoughts and experiences, and this handsome volume, with its beautiful illustrations, will appeal strongly to those who love simple, reverent, tender poetry. It never soars to any great heights, but it is always sweet and gracious.

Popular Hymns: Their Authors and Teaching. By the Rev. Canon Duncan. (Skeffington & Son. 5*s.* net.)

These sermons were preached in Canon Duncan's church at Newcastle-on-Tyne. An interesting biographical sketch of the authors of thirty-six hymns is followed by a clear account of the teaching of the hymn. Under 'Jesu, Lover of my soul' we have a warm tribute to John and Charles Wesley, and to the rectory at Epworth, which presents 'a beautiful picture of the good side of clerical life' in the eighteenth century. 'Charles Wesley was a true poet and a perfect hymn-writer. There is no confusion of thought in any of his hymns. One idea is carried through and worked out.' The sermons are practical and evangelical, and give a great deal of pleasant information about our best-known hymns.

A Little Book of Eastern Wisdom. Collected by Claud Field. (Harrap & Co. 2*s.* 6*d.* net.) This is a dainty book, and Mr. Field has gathered many striking sayings from the Koran and from the farther East. We wish he had put a few lines of biography into the Index to Authors, but we are grateful for these words of wisdom. Mohammed says finely, 'God is a hidden treasure and desired to be known; therefore He created man.' As to faith and prudence, his counsel runs, 'Trust in God, yet tie the camel's leg.' 'Patience is a palfrey which never stumbles,' says the Caliph Ali. Every page has its gem. Mr. Field has arranged the sayings skilfully into groups, and those who wish to understand the heart of the East will find this a fascinating little volume.

A Sheaf of Little Songs. By Fred. G. Bowles. (Enfield: Cedar Press.) The sheaf is small, but it is rich and ripe. Love and sunshine and roses are here, and Mr. Bowles' little snatches of verse have both grace of phrase and music.

Pilgrim Songs: Verses for Christians. By Henry Weston Frost. (Morgan & Scott. 3*s.* 6*d.* net.) These are simple and devout verses on subjects that appeal to Christian readers. They are not of high poetic merit, but they are always sweet and restful.

Songs of Sussex. The Rev. F. W. Orde Ward. (Erskine Macdonald.) Mr. Ward has been called the Laureate of Sussex, and his new volume

well maintains the high standard he has set. To him the county is a 'dear nest of singing birds,' and 'The Blessed Damozel' is a name for spring in her 'green glory.' Lovers of nature will delight in this dainty book of verse, and we are glad to see the poet's portrait given as a frontispiece.

Stocks and Shares. By Hartley Withers. (Smith, Elder & Co. 7*s.* 6*d.* net.)

Mr. Withers throws light on many questions connected with the Stock Exchange and investments of all kinds. His chapter on 'Prospectuses' will foster a wholesome scepticism, and that on 'Company Balance-Sheets' will help many to understand where to detect weak points. There is much sensible advice put in a plain way, and every one who has to make investments would find this book really helpful.

The Methodist Publishing House issues a set of Pocket Books, Diaries, and Kalendars which are carefully adapted to the needs of ministers and laymen. The Desk Diary is very convenient, and the Minister's Pocket Book, with its full equipment of schedules, will be of the greatest service to busy men. The Kalendar gives a host of details about Conference and the Connexion as well as Post Office information, Lessons for home and for public worship, Sunday school lessons, &c. The prices are low, and those who use these Diaries and Kalendars will find them both exact and full of information.

The Herald of Mercy Annual. (Morgan & Scott, 1*s.*) Brief and bright papers, with much variety and plenty of pictures. It is full of good things.

An edition of *Progress and Poverty*, by Henry George, is published by the *Guardian* Office, Middleton (4*d.*). It is 414 pages, and is a marvel of cheapness.

The Matriculation Directory, in THE UNIVERSITY TUTORIAL SERIES, is an invaluable guide for a young student.

Periodical Literature

BRITISH

It would have seemed impossible for a writer in **The Edinburgh Review** (for October) to speak of *The English Clergy in Fiction* without reference to George Eliot's numerous examples. It cannot be that the impossible has happened in this case, because the writer's purpose was not to praise the clergy but rather to appraise them. For, in the specimens he gathers from the works of Jane Austen, Charlotte Brontë, Cardinal Newman, Anthony Trollope, Mary Cholmondeley, and Mrs. Humphry Ward, he finds ample opportunity both for eulogy and depreciation. Still, it is strange that he (or she) should have omitted the creations of the writer who, while much less in sympathy with his creed than any of the writers he lays under contribution, has made the English clergy more attractive than them all. Despite this strange oversight, the article is well worth reading. It abounds in sentences like this: 'If the average priest is a poor advertisement for his order, the exceptional one has a singular attraction. Priesthood is indeed a temperament, not an order. A girl may have it: a bishop be without it; it is of the Spirit, not of the imposition of hands.'

In the October **Quarterly**, Canon Barry discusses *The Problem of Pascal* in his usual brilliant style. His article is based on part of the copious recent literature on Pascal in England and in France. He considers the great Jansenist to be 'the most enigmatic of religious teachers, and the most questionable of orthodox champions.' He is as unique as he is enigmatic. 'Pascal stands by himself, claiming no ancestors, leaving no successors. By conviction a fierce dogmatist, he has been reckoned a sceptic. Sensitive to all the springs of emotion, he was yet hard upon others and harder on himself. A pioneer of physical science, he renounced and despised it in the name of religion; yet he it was who most sharply defended Galileo in a famous sarcasm about the earth moving on despite ecclesiastical censure. Violently opposed to the Reformation, he is equally hostile to the Jesuits. A devout Roman Catholic, he appeals from the judgement of the Papal See to the tribunal of Christ. He is a fanatic, but he questions all first principles; a keen logician who scorns the syllogism; a master of irony and satire who resolves the gospel into a commandment of love; a humorist who provokes inextinguishable laughter yet who is more melancholy than tears, more saddening in his effects on such as turn to him for comfort than any modern except Swift. . . . He attracts and repels; he is no less persuasive in detail than unsatisfactory on the whole. He abounds in contradictions, yet he remains a living spirit, unlike any other, passionate, profound, individual, immortal.'

The main articles in the October **Dublin Review**, with the exception of the closing part of the editor's remarkable study of Cardinal Vaughan, are not up to its usual high level; but there is another of Francis Thompson's poems, entitled *Carmen Genesis*, giving a poetical account of the creation, with modern applications and suggestions, that will be read and studied by a wide circle of readers. The other contributions are a brief paper by Mr. G. K. Chesterton in answer to the question, *What is Toleration?*; a dissertation on *The Causes of Failure of the Russian Revolution*, by the Hon. Maurice Baring; a note on *Comparative Religion*, by Father Martindale; a biographical sketch of *St. Paulinus of Nola*, by Prof. J. S. Phillimore; and, the liveliest of all, a paper on *Punch and the Pontiffs*, by Sir F. D. Burnand. There are also anonymous articles on *Lay Paradises*, and on *Co-partnership as an Answer to Socialism*.

In the October **Contemporary** there is an article of more than passing interest, by the late Prof. Churton Collins, on *Browning and Butler*. The parallel he draws between the two, both in their aims and methods, is most suggestive. He shows that both the poet and the bishop 'were men of a very high and a very rare type, of singular purity, simplicity, and honesty; both consummate logicians; both penetrated in an extraordinary degree with the religious sense; both brooded painfully and incessantly on the mysteries of life; both united to the temper of the ruthless logician and philosophical recluse the intensest sympathy with all that calls for sympathy in man's fortune and constitution, being both of them in an eminent degree humane and philanthropic, at once fearless and reverent; both sought, both yearned in passion, for a solution of life's riddle, for light, for truth, and would not falter . . . ; both discerned in the Christian revelation at least the nucleus, the essence of what man needed—needed spiritually, needed morally—in the way of support and in the way of inspiration, and both therefore became its apologists and champions.' It is one of the professor's happiest efforts, and seems to have been written *con amore*: 'I have myself got so much pleasure and help—I do not mean in a theological sense, but in a general way—from Butler's *Analogy* and *Sermons* that I am glad to dwell on their interest as contributions, not to militant theology, but to the humanities.' The appreciation of Butler is not dissimilar to that of Mr. Gladstone, and the detailed comparison, with illustrative extracts, between him and Browning throws light on the teaching of both. It is a paper of unusual interest and worth.

Mr. Oliver Madox Hueffer, in a paper on *The Next Religion*, in **The National Review** for October, expresses the opinion that, after the Reformation, it was perhaps inevitable that Christianity should advance towards a period of total or partial eclipse. He thinks that Christianity or any other purely supernatural faith is 'incompatible with the present intellectual level of the masses.' 'Democracy,' he says, 'has its virtues, but it carries two disabilities in its train: mind-mediocrity and the lack of discipline. When we remember that Christianity demands, first and foremost, self-sacrifice, discipline, and the subordination of the

seen to the Unseen, it is evident enough that its observance is quite incompatible with the ideals of our semi-educated masses.' This eclipse of Christianity, he thinks, may prove to be only temporary; but for the immediate future he sees little prospect for any religion but a sort of witchcraft, which is already taking many similar forms, such as Spiritism, Christian Science, and kindred superstitions. He also instances the growing vogue of charms, mascots, talismans, &c., and declares that 'Never have sand-diviners, astrologers, fortune-tellers, crystal-gazers and the like found so lucrative a patronage. A perusal of the advertisement columns of American and English papers is a liberal education in the depth of the Anglo-Saxon fidelity to the witch ideal. . . . Quacks and tipsters flourish in almost all classes of society.'

The Church Quarterly (October).—Mrs. Creighton's article on *The World Missionary Conference* shows how exacting is the demand made upon missionaries at the present time. It is admitted that they are fully equal if not superior to the home ministry, yet 'there is practically universal agreement that the intellectual standard is not high enough.' General education or theological and biblical instruction takes up so much time that there is little opportunity for that special missionary preparation which is so important. Mrs. Creighton urges Anglican readers to face the fact that theirs is not yet a missionary Church, and not to be timid in co-operation with others. 'Alone we cannot evangelize the world; we cannot deny the blessing that God has showered upon the labours of others.'

Hibbert Journal (October 1910).—M. Paul Sabatier's article (in French), which opens this number, would seem to show that a religious crisis is imminent in France. He ought to know, but we venture to doubt it. Rome has treated her loyal clergy with characteristic ecclesiastical tyranny, and the laity are largely alienated from Catholicism. But the end is not yet and the cup is not full, though it might be safe to prophesy that by the middle of this century the hold of the Pope and the Curia upon the Roman Catholic nations of Europe will be relaxed, if it be not lost. An interesting article on the Edinburgh Conference, by the author of *Pro Christo*, is entitled *A Vision of Unity*, and this is explained to mean a vision 'of the unity of humanity with God and of God with humanity.' The inspiring prospects there displayed will probably influence those who beheld them, indirectly rather than directly. Mr. Thomas Holmes has had wide experience of prisoners, and his paper on prison reform is full of the best kind of instruction, that which springs from a long and intimate practical acquaintance with the subject. Prof. J. H. Hyslop criticizes the conclusions drawn by some from recent experiments in psychical research. It is altogether too soon to be basing theories upon phenomena, scantily attested, ill digested, and dimly apprehended. Other articles are *Hellenistic Philosophy*, by Prof. Gilbert Murray; *Ideals in Education*, by P. E. Matheson, and *The Present Crisis of the Christian Religion*, by Rev. A. W. Vernon, D.D.

Journal of Theological Studies (October 1910).—Dr. J. H. Bernard, in his examination of the recently discovered *Odes of Solomon*, does not agree with either Dr. Rendel Harris or Harnack in his judgement of their character. Dr. Bernard adduces a number of patristic references to show that these Odes are 'a collection of hymns, packed with allusions to baptism and comparable to Ephraim's hymns on the Epiphany. His explanation of the entire avoidance of the name 'baptism'—on account of the *disciplina arcani*—is not convincing. Dr. Bernard's parallels are interesting and may prove important, but wise readers will suspend their judgement. Dr. Souter of Mansfield College prints a new fragment of Pelagius. Dr. W. V. Hogue's long paper on *The Eschatology of the Apocryphal Scriptures* is full of valuable matter and deserves careful study. Mr. C. H. Turner's account of early commentaries on St. Matthew may also be mentioned as suggestive.

The Expositor (October and November).—Prof. Orr here brings to a close his series of articles on *Sin as a Problem of To-day*. This series appears to us to be one of the most useful that has appeared in this magazine, and the articles will no doubt be reprinted as a volume. Dr. Orr is here at his best, and the subject demands the best powers of the ablest available exponent. Mr. H. M. Wiener asks, 'Has Dr. Skinner vindicated the Graf-Wellhausen theory?' and answers his own question in the negative. But acute as the critic is, the considerations he adduces are anything but conclusive. Two articles appear on divorce, Prof. Paterson writing on *Divorce and the Laws of Christ*, and Prof. Kirsopp Lake dealing with the earliest Christian teaching on the same subject. Mr. E. W. Maunder's discussion of *A Misinterpreted Miracle* gives an astronomer's view of Joshua x. 12, 13. Other interesting articles are Prof. Eerdman's on *Ezra and the Priestly Code*, and Mr. Leggatt's on *Job's Contribution to the Problem of the Future State*.

The Expository Times (October, November, December).—A new volume begins with October, and the editor is evidently resolved, now that his magazine is of age, that it shall not be unworthy of its past reputation. Rev. R. H. Strachan's article on the newly discovered *Odes of Solomon* is in our judgement one of the best that has appeared on that much discussed subject. The light which these *Odes* shed on St. John's Gospel is here most interestingly brought out. They may not help to determine either the date or the historicity of the Fourth Gospel, but they certainly illustrate the characteristics of Jewish speculative thought in the first century of our era. Indirectly, they do much more. Dr. A. Plummer, in dealing with the *Witness of the Four Gospels to a Doctrine of the Future State*, warns his readers against 'the peril of taking symbolical language literally.' The warning is just, but the meaning of symbols must not be explained away. Dr. Whitehouse writes an appreciation of Eb. Schrader, such as only a translator of the learned Professor's works, and a personal friend of his, could give. We are glad to notice contributions from Prof. W. W. Holdsworth of Handsworth College, and Rev. R. Martin Pope, M.A. The *Great Text Commentary* and *In the Study* sections always contain good matter.

The Holborn Review for October is an excellent number. Mr. Hyslop Bell's account of *John Wilson of Durham*, E. B. Storr's appreciation of *Mark Rutherford*, J. R. Legge's *The Temptation of Dale of Birmingham*, and Mr. Arthur Wood's *Dilemma of Darwinism*, are, in different ways, capital articles, while Mr. Sheldon Ridge's account of the present state of education in China will open the eyes of many readers. Dr. Peake's reviews of 'Current Theological Literature' are always well worth reading, and the whole number rises distinctly above the average.

The Child is a monthly journal devoted to child welfare, and Dr. Kelynack has had his usual good fortune in securing expert helpers. He intends to make his magazine a means for international education in all matters affecting the welfare of children, and German and French doctors contribute to his first number. The more important portions of the circular recently issued by the President of the Local Government Board as to children under the Poor Law are reproduced. Papers on *School Games and Athletics* and on *Co-education* are included, and *Margate* is described as a *Health and Holiday Resort*. It is a magazine with a great vocation, and we hope with a prosperous future.

AMERICAN

Harvard Theological Review.—The article by Howard N. Brown on *Jesus and His Modern Critics* (October) contains sentences which are pertinent to the current discussion concerning the historicity of Jesus. Parallels to the ideas of Christianity may be found in other religions; but the recognition of this fact does but set in bolder relief the unique personality of Jesus. 'So far as moral and religious teachings are concerned, it is somewhat puzzling to determine why the name of Rabbi Hillel should have fallen into obscurity while that of Jesus rose to commanding fame. . . . We are driven to the assertion that there was something in the personality of Jesus which appealed to men, as the personality of that other Jewish teacher did not.' Having shown that to St. Paul Jesus was 'a most real and vivid personality,' Dr. Brown quotes wise words by Prof. Emerton concerning the victory gained by Christianity over Mithraism and the worship of Isis: 'Christianity shared with these other cults the concentration of thought upon one single redeeming personality. But the immense and decisive difference was that this personality was, in the Christian scheme, not merely a divine abstraction requiring to be represented by symbols and sacrifices, but also an absolute and perfect historical human being.' In an article on *Some Aspects of New Testament Miracles*, Prof. J. H. Ropes classifies the narratives according to the degree in which the testimony to the events recorded is trustworthy. In the class of 'events which really happened and were honestly reported,' he places 'the vast and overwhelming majority—nearly the whole—of the miracles of the New Testament.' On the other hand, 'we cannot know in every case what the facts were, nor how far the story rests on actual recollections, nor how or why it arose.'

Bibliotheca Sacra.—The first article in the October number, on *Authority*, by Arnold v. C. P. Huizinga, contends for the necessity of resting ethics on the basis of religious belief. 'The postulate, involved in every ethic, that the individual destiny at best coincides with the larger good, and, conversely, assumes a theistic basis. . . . It is safe to predict that, in our age of indifference towards philosophical discipline, we may expect a reawakening of metaphysical studies, through interest in ethical questions.' Dr. James Lindsay writes on a cognate subject, *Theory and Practice of Moral Virtue*. Christian virtue suffers because 'the basal value of the natural virtues' is not fully recognized. 'The transcendent worth of moral virtue waits to be seen in the prismatic blending of sevenfold virtue in the Christian ideal.' The supremacy of the will is contended for, but there must be no ignoring of 'those intellectual and emotional elements that accompany volitional attitude or working.' A bracing and instructive article closes with the reminder that 'the strength of moral virtue must be drawn from the Unseen and Invisible.' An unfavourable but unnecessarily caustic criticism of Dr. Skinner's commentary on *Genesis* is contributed by Harold M. Wiener, M.A., LL.B.

American Journal of Theology (October).—The chief articles in this number are *The Play Impulse and Attitude in Religion*, by Carl E. Seashore; *The Greek Element in the Epistle to the Hebrews*, by Prof. G. H. Gilbert; *The Religious Significance of the Psycho-Therapeutic Movement*, by Irving King; *Was Newman a Modernist?* by W. H. Allison; *A Mistake in Strategy*, by J. Bissett Pratt; and *Four Principles Underlying Religious Education*, by Prof. Votau. It is true that this generation is studying 'play' more closely than some generations have studied work, but we do not find in the first article above mentioned any proof that play is present in religion, or that religion is present in play. The discussion of Newman's relation to Modernism is able and illuminating. Prof. Allison does not think that Newman was a Modernist, but in his examination of the subject he sheds light both upon the true significance of a great religious leader and of an influential contemporary movement. We question whether it is 'a mistake in strategy' to maintain that Christianity is a creed as well as a life, nor do we believe that 'a new Jeremiah or a new Paul' would tell people to-day that 'the real Christianity is not to be found in the outgrown dogmas of mediaeval theologians,' but in the words of the Master, as Prof. J. B. Pratt understands them, and in the lives, but not the minds, of His followers.

The Princeton Review (October).—Three able articles practically constitute this number. Prof. W. Hallock Johnson discusses *Miracles and History*, and shows the value of the miraculous as a bulwark 'against the irreligion of a mechanical universe from which God is excluded, and the moral indifference of a pantheistic universe with which God is exhaustively identified.' The veteran Dr. B. B. Warfield writes on the use of *Scripture and Scriptures* in the New Testament. He contributed an article on this subject to Dr. Hastings' *Dictionary of Christ and the Gospels*, but here the facts and arguments contained in that article are presented in fuller—and we may safely say, exhaustive—fashion. No more scholarly or complete

survey could well be devised. Mr. H. M. Robinson devotes a long article of fifty pages to a careful inquiry into the text of Luke xxii. 17–25. Students will know how many difficulties underlie the interpretation of the passage, and will welcome this able attempt to indicate the originality of the text of ℵ, A, B, C, L, &c., and its evidence as to the institution and meaning of the Sacrament of the Lord's Supper.

Two **Methodist Reviews** for October have reached us. One is the organ of the M. E. Church, appears bi-monthly, and is edited by Dr. W. V. Kelley; the other is a quarterly review, representing the M. E. Church (South), and is edited by Dr. Gross Alexander. Both provide for their readers excellent mental pabulum to suit various types and tastes. The late Prof. Bowne's paper on *The Supremacy of Christ* is strong and able, and amply attests the loyalty of the writer to the Christian faith. Rev. H. R. Calkins exhausts the powers of rhetoric in setting forth *The Genius of Methodism and the Imminent Appearing of Christ*, but his closing sentences are crowned by a climax which is hardly grammatical: 'The Ganges is running very swift to-day!' Other articles are on *Oratory in the World Missionary Conference*, by Dr. H. K. Carroll; *Lest We Forget*, by Bishop Burt, and *The Literature of Saints*, by Bishop Hendric of the M. E. Church (South).

Bishop Wilson of the same Church opens the October number of **The Nashville Review** by a third sermon on *The Atonement*. An article by the late lamented Bishop Galloway, on *Jefferson Davis: His Place in History*, which appeared in the Review two years ago, is here reprinted by special request. It furnishes an eloquent vindication of the character and aims of a statesman who failed and had to bear obloquy accordingly. Other articles of interest are *Porfirio Diaz*, by G. B. Winter; *Reasons why the Colleges Fail to Educate*, *The New Science of Psychical Research*, and *Christianity and the Educational Ideal*.

FOREIGN

THE most elaborate and careful description and estimate of the late Prof. William James and his writings is to be found in the **Revue des Deux Mondes** for October 15. The writer, M. Andre Chaumeix, speaks of him as the heir of the great English empiricists, from Bacon to John Stuart Mill, and says that, like many of his race, he 'united an exact sense of realities with a penchant for mysticism.' He also compares him, in certain respects, to Socrates in ancient and to Bergson in modern times. Summing up his estimate of the American philosopher, he writes: 'He has served the cause of humanity by defending the rights of enthusiasm and heroism; and by rendering to nature, as to the human mind, contingency and creative force, he has brought again into the world the multiple life that abstraction has misconceived. His work is a demonstration, addressed to modern logicians, of Hamlet's famous words: 'There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.'

The three main articles in the **Revue des Sciences Philosophiques et Théologiques** are of great interest and value. The first is a psychological study of *L'Etat agréable*, and discusses what, from different points of view, may be called either happiness, pleasure, or joy, in its physiological and psychical aspects and in its ingredients; the second is an historical and critical account of *La Révolution Cartésienne*, with special reference to its development in the writings of Malebranche and Spinoza, and the more recent forms of realism and of nominalism; the third article, to which no fewer than twenty-eight pages are devoted, is a most learned and luminous exposition of the teaching of the Jewish Apocalypses as to the divine habitations in heaven and on earth. These are followed by a 'Note' arriving at the conclusion that Pascal did *not* retract his Jansenism on his death-bed. Nearly a hundred pages are filled with reviews of recent philosophical and theological literature, and the number ends with the usual annual index, covering fifteen closely printed pages, and furnishing to students what seems to us to be a complete and detailed guide to the current movement of ideas in these two departments throughout the world. The attitude of the Revue, both in its expositions and in its criticisms, is 'Thomist'; it is a uniformly fair and able exponent of that particular school of Roman Catholic thought.

Theologische Literaturzeitung.—No. 23 contains an address to the readers of this journal, signed by Dr. Harnack and his two co-editors, Oberlehrer Schuster and Dr. Arthur Titius. They quote from the original prospectus, dated June 1875, and express their determination to maintain the impartial and scientific attitude which characterized the Review under the direction of its late editor-in-chief, Dr. Emil Schürer. Justice will be done to all schools of thought, old and new, but modern and dilettantist hypotheses will be criticized as unsparingly as ancient and traditional apologetics. Without any increase of price, the Review is to be enlarged, and an appeal is made for new subscribers. The subjects, which will be treated at greater length, have in recent years become prominent owing to the progress of research. They include the History and the Philosophy of Religion, the relation of Theology to Biology, Psychology, &c., also the relation of Ethics to Ethnology and Sociology. At the same time, an assurance is given that practical theology, in so far as it is scientific, will not be neglected. Fuller and more systematic attention will also be given to foreign literature, and the co-operation of scholars of other lands will be sought. There can be no doubt that the introduction of these new features will enhance the value of this already excellent journal.

To this number Dr. R. Otto of Göttingen contributes a discriminating but appreciative review of Sir Oliver Lodge's *The Survival of Man*. A mistake is made in referring to the author as the Rector of the University of Manchester, instead of Birmingham. But he is correctly described as a distinguished physicist whose researches in electricity are of special importance. He has expounded and developed the theories of Clerk Maxwell; he made some of the earliest experiments in wireless telegraphy

and invented the 'coherer' which is named after him. Dr. Otto refers at length to Sir Oliver Lodge's works which deal with metaphysical problems, briefly summarizing the contents of *Life and Matter* and *Man and the Universe*. To the German mind it appears somewhat surprising that a prominent scientist should be president of the Society for Psychical Research. 'The resolute, matter-of-fact mind of the Englishman is not greatly concerned with the punctilios of scientific decorum.' It is granted that this region of investigation should not be relegated to the superstitious, nor be left for exploitation to charlatans. But Dr. Otto's judgement concerning the facts enumerated in *The Survival of Man* is that their value for real religion is more than questionable. Existence after death, as understood in Sir Oliver Lodge's book, is something quite different from eternal life in the presence of God. Assurance of the reality of this life comes from the conviction that we belong to the eternal world and to the eternal God. If there are any ghosts, argues Dr. Otto, they belong to the physical world, not to the realm of metaphysics, nor to the sphere of religious convictions. On the other hand, no hindrance should be put in the way of the physicist's researches in the name of either metaphysics or religion.

Theologische Rundschau.—In the November number, Dr. Burggaller reviews a number of recent works dealing with the *Epistle to the Hebrews*. Many attempts have been made to settle the vexed question of its authorship, but hitherto none has been successful. Harnack's suggestion that the Epistle was written by Priscilla has not found favour. Deissmann is right in maintaining that Heb. xi. 32 must have been written by a Christian man. Burggaller also urges that ascription of authorship to a woman would have led rather to the discrediting of the Epistle than to its acceptance as genuine with the necessity of maintaining secrecy as to its writer. Dr. Zahn, in his *Introduction to the New Testament*, expresses his preference for the hypothesis of Luther, that Apollos wrote the Epistle. Burggaller is probably right in saying that the reasons assigned do not amount to proof, but he admits that 'the little we know of Apollos does not contradict the possibility of his authorship; such a man as he, so far as he is known to us, might have written this Epistle.' The claims of Barnabas have been reasserted by Dibelius and Endemann. Yet 'Zahn is probably right when he asserts that the authorship of Barnabas is not supported by an actual and genuine tradition, but only by a hypothesis, albeit an ancient one.' Therefore, no new light has been thrown on the question. But the opinion is expressed that there is an increasing disposition to regard the so-called Epistle as a Homily written down and afterwards circulated. Bousset's review of works dealing with the History, Literature, and Religion of late Judaism, contains an interesting notice of Dr. Rendel Harris's edition of *The Odes and Psalms of Solomon*. Bousset differs from Harnack, who assigns the work to Jewish literature. It may contain Jewish fragments, but the specifically Christian portions cannot be separated from it. 'We have here an early Christian collection of Psalms, perhaps with a slight Gnostic element, and not earlier than about the middle of the second century.'

Religion und Geisteskultur.—More than sixty pages of the October number are devoted to an elaborate article by Privatdozent Bornhausen of Marburg on *The Conception of Religious Truth in the Philosophy of Rudolf Eucken*. In an essay recently contributed to the *Zeitschrift für Theologie und Kirche*, Bornhausen combated what he calls *Neo-Friesianism in Theology*, and called attention to the dangers incidental to all attempts to blend science and art. From the same point of view he approaches the system of Eucken, who finds truth in the content of the religious consciousness because he finds truth in the content of the life of the mind or spirit. 'Religion exists only because of the truth of this life of the spirit, and its existence is the whole truth of religion.' This teaching is held to imply a view of religion at once too high and too low. Religion cannot, properly speaking, be made to comprehend the entire spiritual consciousness; it is not a view of the world. On the other hand, religion is depreciated when it is thus regarded. Religion has its origin in the individual, and not in any general concept. If religion be severed from its root, the tree will soon die, and all attempts to transplant it into the soil of speculative philosophy are doomed to failure. Bornhausen contends that Eucken, in his endeavour to find a basis for religious truth in speculative philosophy, has failed to account for the distinctive features of the religious consciousness. There is, however, generous recognition of Eucken's personal estimate of religion, and in particular of his sympathetic attitude towards the Christian religion. Towards the end of his able article Bornhausen shows that Eucken too closely identifies religion and philosophy. His conception of truth is not comprehensive enough to include the manifold elements of religion. Truth is not a collective term for religion and philosophy. When it is thus employed, confusion is the result. The philosopher thinks of truth as an object of knowledge, and is astonished to find that he has been led into the religious sphere. Bornhausen holds that the ground of religion, in the wider meaning of the word, is not to be sought in pure reason, but only the basis of that part of religion which can be shown to be moral truth.