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VERSES BY BISHOP COSIN, OF DURHAM.

(From the Bodleian Library, Oxford.)

WHO more can crave
 Than God for me hath done
 To free a slave?
 Who gave His only Son.

Blest be that hour
 When He repaired my loss,
 I never will
 Forget my Saviour's Cross;
 Whose Death revives
 My soul—once was I dead;

But now I'll raise
 Again my drooping head;
 And singing, say,
 And saying, sing for ever,
 Blest be my Lord
 That did my soul deliver. Amen.



Reviews.



A Grammar of New Testament Greek. By Dr. F. BLASS (of Halle).
 Translated by H. ST. J. THACKERAY, M.A. London: Macmillan
 and Co. 1898. Price 14s.

A VERY cursory glance at this book would be amply sufficient to prove its value. The fact that it emanates from the pen of Professor Blass is of itself an excellent guarantee that it will be no mere perfunctory compilation, such as an inferior scholar might put together. Every page bears the clear stamp of learning and patient industry; indeed, it is not too much to say that there is no grammar of New Testament Greek extant which the philologist will more prize, or the student find equally useful. It is not so cumbrous as Winer, but it appears to be quite as exhaustive.

It is not at all the sort of book that discloses its merits to a student who approaches it without some fair knowledge of Greek; nor can any reviewer, however well-intentioned, pronounce with confidence on its contents if he has not tested it carefully. It obviously belongs to that class of books which, the more constantly they are utilized, the higher they are esteemed. Like a dictionary or an encyclopædia, a grammar

cannot be known after a month or two's study ; it must be at one's elbow perpetually if we are to get the best use out of it. More particularly is this the case in a book which, like the present, bristles with tabulated facts and references. In our opinion Dr. Blass has rather supplied us with a grammatical cyclopædia than with a grammar proper ; hence we are grateful to him for the full and concise indices which the book contains.

The blot on the volume as a whole is the method of abbreviation which is employed. The abbreviations are far too closely clipped ; and no attempt is made to lighten the reader's difficulty by any of those typographical devices which modern printers have devised. For example—we open the book quite at random—on p. 94, under the head of "accusative of reference," we have the following :

"In τὸ καθ' ἡμέραν, 'daily,' L. 19. 47, 11. 3, A. 17. 11, 28 D, 19. 9 D the article is meaningless ; . . . τὸ λοιπὸν and λοιπὸν, 'for the rest,' 'now,' 'already,' Mt. 26. 45=Mc. 14. 41, A. 27. 20 (λ.), 2 C. 13. 11 (λ.), E. 6. 10 τὸ λ. . . ."

Now, this sort of thing goes on for over 300 pages, and is a great strain on the reader's eyesight and nerves, all the more so because the pages are not sufficiently broken up in paragraphs. It seems the fashionable thing, however, for we have noticed the same in the New Bible Dictionary, in Driver's books, and (in general) among the publications of the higher critics.

In noticing a book of such value as a work of reference, we must not end with a complaint ; so we will call attention to one or two interesting points in connection with Dr. Blass's critical standpoint. First, he refuses to allow such terms as "bastard," "debased," and so forth, to be applied to Hellenistic Greek, which, if not Attic in its purity, is, nevertheless, a pure language, governed by regular laws of its own. Greek at the Universities and elsewhere is not half studied as it should be, nor, for that matter, is Latin either. The curriculum is fixed to include a set of authors known as "classical," which are studied to the neglect of every author who fails to come up to the standard which modern pedants have fixed. Hence, a vast majority of those who are reckoned as good scholars, well read in the literature of Greece and Rome, have hardly heard of Ammianus, or Claudian, Lactantius, Cyprian, Augustine, and only know by merest hearsay such writers as Gregory, Plotinus, Clement, Origen, or the great Byzantine historians. Against this literary exclusiveness Dr. Blass justly protests.

Secondly, as regards textual criticism, Blass, instead of quoting the editions of the New Testament writers, simply quotes the MSS., leaving the reader to draw his own conclusion as to the *vera lectio* in each case. Surely this is a wise plan.

Thirdly, his attitude towards the "higher" criticism of the New Testament writers is, in the main, conservative, as his recent "Philology of the Gospels" has taught us to expect.

A word of acknowledgment is due to the translator of this volume. Too often, despite the drudgery he has gone through, the translator receives little enough in the way of adequate thanks from readers who enter upon the fruits of his labour. But we wish to express here our hearty gratitude to Mr. Thackeray for his toil. He has presented in an accessible form to English readers a work of the highest critical and philological importance.

E. H. B.

The Subconscious Self. By LOUIS WALDSTEIN, M.D. London: Grant Richards.

In general, by the phrase "the religious mind" one is given to denote an attitude of deep spirituality, and naturally enough, for the opposite condition in that connection is usually regarded as the "worldly mind." But really everyone has a religious mind to some extent, be it great or small, and notwithstanding whether he is a saint or a sinner. Moreover, this department of our being is a section of by far the most powerful division of our mental states—that which psychologists have agreed to call the subconscious self. This is the frame of mind which fosters religion, where all our ideas of faith, awe, mystery, and trust live and move and have their being, unless at any time, that is, our critical faculty or reasoning powers are called into play.

Our mental personality, says the author, is represented by the sum of all the impressions which have been deposited in our memory during our lifetime. These impressions, of course, depend primarily upon our own peculiarities of organic structure, because all our knowledge is conditioned by our senses; *e.g.*, if a man is colour blind, he lives in a different world from those who are not so affected. But taking all these impressions together in their sum total, their nature differs in two well-defined manners. Some of them have been at the outset conscious, fully grasped and exercised by the conscious activity of the mind, and these form in their aggregate a conscious self. But by far the greater number of our mental impressions have been subconscious—that is to say, have become a part of our mental being without any conscious exercise of the intellectual faculty. The sum total of these is that other part of ourself from which emanate impulses and moods, the consuming desire to live our own life, to realize our ideals, irrespective of the relations which surround us. This is the subconscious self.

Dr. Waldstein, having laid down the difference between the nature and the work of our two selves, devotes his book to discussing the manner in which they can be wrought into a complete harmony and live in agreement together, subsisting for the benefit of the individual. He points out the danger of either becoming unduly prominent, and how these two inherent parts of our inner self are constantly at conflict. In short, he expresses in philosophical language that dualism which Scripture indicates as existing in the life of every one of us, and with true sympathy he takes as his motto a couplet from Burns:

"What's done we partly may compute,
But know not what's resisted."

In truth, the subconscious self plays a most important part in our existence. It is certain that by far the majority of the impressions on our senses leave no trace in conscious recollection. Yet they cannot be destroyed; no one thought that we have ever conceived but keeps a permanent record of itself within our mind. And all this total of dim "sub-liminal" impressions is capable of being evoked by some appropriate stimulus into a power of conscious being which for the time dominates us entirely. The result of this unperceived labour of our

minds is often more valuable than those of our intelligent efforts. Great inventions, wonderful works of art, so-called "inspirations" are really the fruit of this unconscious laying up of impressions. And, most important of all, it is really this part of our mind which forms the domain of religious feelings pure and simple.

It has long been recognised that, except in a limited sense, pure intellect has little part in the religious life. It is true that such questions as, *e.g.*, the date of St. John's Gospel are to be determined by the conscious use of the critical faculty, but unaided reason will not, for instance, persuade us to love our neighbour as ourself. This is the teaching of St. Paul when he declares that the "natural man" cannot discern spiritual mysteries. The faith by which they are received, speaking of its human aspect, lies in the subconscious self. It will readily be admitted, therefore, that in religious matters a great deal of attention should be paid to the education of the subconscious self, especially in childhood. Of course it has been held from time immemorial that the child is father of the man, but Dr. Waldstein illustrates the old truth so clearly, and enforces it in such scientific fashion, that his remarks on religious training are worthy of close attention. Another point we are glad to call attention to is his insistence of the part that training in childhood may play in combating the influence of heredity. We are, unhappily, too familiar with the favourite theories of Ibsen and other decadent pessimistic bards with reference to the supposedly hopeless condition of people with a hereditary tendency towards some fault, and we gladly welcome such a sane and vigorous refutation of an overstated case. He has let light into the dark regions of hereditary tendencies.

We would willingly discuss other aspects of a brilliant book, did space permit, but must content ourselves with saying that its remarks on self-discipline, mental control, and education are deeply interesting, and of great importance to religious workers.

W. A. PURTON.

Short Notices.

Pictures of Travel, and other Poems. By MACKENZIE BELL. Hurst and Blackett. Pp. 108. Price 3s. 6d.

MR. MACKENZIE BELL is already favourably known in the world of letters as the author of a charming book of verse, "Spring's Immortality, and other Poems"; as the writer of two valuable critical biographies, "Charles Whitehead" and "Christina Rossetti"; and as a thoughtful and discriminating essayist. He has added to his reputation by the delicate and graceful lyrics and the strong, clear blank verse of the present volume. His writing shows a deep and appreciative sympathy with Nature in her varying moods, and an ear swift to catch the lessons which, as the visible vesture of the Eternal Mind, she suggests. "Panillac," "Mendon," "Roses and Snow," "The Garonne," "St. Sauveur," "Geneva," all show a mind in tune with Turner and Wordsworth. The longest poem, "The Battle's Pause," is a series of vigorous imaginative scenes in the rhythm of Scott. The strong human sympathies of the poet are shown in "The Worker amongst the Poor," "The Philosophy of Feelings," "The Philosophy of Failure." The vindication of a religious belief which is apart from science and demonstration is given