

people it might be wise not to perplex themselves with insoluble problems. Let each person be persuaded in his own mind.

What *is* urged is, that in all cases in which certainty is unattainable it is our duty to abstain from condemning other Christians for not thinking as we do respecting them. Our ignorance ought to be known to ourselves, and, when occasion arises, confessed to others. Religious truth is a very large thing, and none of us grasps more than a fragment of it. The fragment which other people grasp may be very different from our own, and yet, for all that, they may be justified in believing that it is true. As John Henry Newman

has reminded us, there are regions of thought in which something that we know to be false is the nearest approach that our minds can make to the truth.

The recognition of this fact, namely, the largeness of the field in which Christian Agnosticism can be exhibited, gives full justification to the comprehensiveness which is one of the great glories of the English Church. In it Low, Broad, and High can all find a place, and hold it with a good conscience, because the points respecting which each individual differs from his brethren are questions about which neither reason nor revelation gives any sufficiently certain decision.

Literature.

JOHN SMYTH.

It is a multitude which no man can number that has gone and goes by the name of John Smith. No wonder if one of them should drop out of sight. Browne and Robinson succeeded in holding their place among the Pilgrim Fathers, but Smith (as he spelt his name at first) died early and was forgotten. It is only within quite recent years that industrious and loyal historians like Shakespeare and Burgess and Burrage and Whitley have recovered him his true place in the conquest of America and the calendar of saints.

Dr. W. T. Whitley is not only the latest and greatest of John Smyth's biographers; he is also the editor of his works. The title is *The Works of John Smyth, Fellow of Christ's College, 1594-98* (Cambridge: At the University Press; 2 vols., 3rs. 6d. net). And the works will do more than all the biographies to give their author a place in literature and in our regard. Dr. Whitley's introduction is fine biographical work, the Baptist and the scholar being most happily harmonized in him. But the biography is Dr. Whitley's; the works are John Smyth's own. We shall remember the editor by the one, the author by the other.

With what surprise do we recognize the originality and insight of the exposition of the Lord's Prayer, which occupies nearly two hundred pages of the first volume. When Dr. Nestle wrote his article on the Lord's Prayer for the DICTIONARY

OF CHRIST AND THE GOSPELS, he made a great effort to record all the literature; but he did not know John Smyth. Dr. Whitley has rescued it from one or other of the libraries where it has lain unstudied all this time. How Nestle would have relished the quaint discussion of the words 'After this manner pray ye.' Smyth says: 'The meaning of which words must needs be one of these things following, that is to say; Pray either

1. These words onely: or
 2. This matter onely: or
 3. In this method onely: or
 4. These words and matter: or
 5. These words and method: or
 6. This matter in this method: or
 7. These words, and this matter, in this method.'
- Now, which does he conclude it is?

HOMER AND HISTORY.

In calling his new book *Homer and History* (Macmillan; 12s. net) Dr. Walter Leaf tells us that his desire is to make the study of the Homeric poems a contribution to history. He is not to be engaged with either æsthetics or literary criticism. He tells us, in short, that he is returning to his old pet theme and hoping to prove that 'the poems really do depict, as contemporaries, the Achaian age, as they profess.'

Dr. Leaf starts, as all historical criticism of Homer must now start, with the discovery of

Mycenæan Troy. That fixed mark separates the old from the new. The old criticism largely denied the reality of the Trojan War, and as a consequence found itself, like the fallen angels, 'in wandering mazes lost.' The new criticism has Schliemann's spade behind it, a respectable fact. Henceforth every theory must begin with that; and henceforth 'it will rest with the spade to say if this or any other temporary solution of the Homeric problem is right or wrong.'

Two theories, which *might* be consistent with the fact of the Trojan War, are cleared out of the way. One is called *Sagenverschiebung*, the transference of legends from one place to another. Dr. Leaf does not believe that the Trojan War took place in Central Greece, and was transferred by tradition or migration to the Troad. The other is the theory of 'faded' gods. Dr. Leaf does not believe that the Homeric heroes were originally gods and were watered down into men. The human mind works the other way. Men are often elevated to the high rank of gods, sometimes during their lifetime; they are never, either in ritual or in poetry, degraded from the rank of gods to the rank of men. The heroes of Homer—Achilles, Hector, Odysseus, and the rest—were men of like passions such as we are.

And so, when the gods or goddesses take part in the affairs of men, their part is purely poetical. It may be removed without loss to the story, except of picturesqueness, and without taking anything away from its historical credibility.

Not only does Dr. Leaf recognize the history behind the poetry of Homer; he believes that Homer himself recognized it, and that that is what he meant by Fate. 'The Homeric conception of Fate is of a mysterious power in the background to which at critical moments in the story Zeus himself is subordinate. It is symbolized in the Scales of Zeus, to which the Father of Gods has to appeal to learn what his decision must be. In the decisive moment of Hector's struggle with Achilles, Zeus hangs his scales to learn what the outcome is to be; and Hector's doom sinks down. Why is this? Surely because the positive datum of the legend told that Hector was actually slain; that was something which the poet could not deny or the god himself make undone:

non tamen irritum
diffinget infectumque reddet
quod fugiens semel hora uexit.

'The poet has to acknowledge that there are certain data which he regards as historical, as things done, with which he himself must not tamper; neither, therefore, can the epiphenomenon, Zeus, tamper with them; the decision is not with Zeus, but must be attributed to Fate. To Homer, in fact, if I may say so without undue levity, Fate is the *fait accompli*.'

Dr. Leaf does not accept the catalogue of the ships. It is neither Homeric nor historical. The rest he does accept. No doubt there are secondary persons and secondary events which are due to the imagination of the poet. How many and who or what they are is 'proper subject for inquiry.' But 'the names which are celebrated as those of the heroes who fought before Troy are the real names of the Achaian leaders. Agamemnon was a real king of Mykene and overlord of all the Argives; and I am not afraid of the conclusion, however humorously put, that "Menelaos was a well-known infantry officer with auburn whiskers." That is, I think, substantially true, though I would not pin my faith on the colour of his hair. That he was brother of Agamemnon I do not doubt.'

MIND IN EVOLUTION.

In issuing the second edition (after fourteen years) of his book on *Mind in Evolution* (Macmillan; 10s. net), Professor L. T. Hobhouse writes a striking short preface, of which this is the most striking part:

'In some material respects I have found it necessary to modify opinions formed on the data available in 1900. In particular, the observations of Mr. H. S. Jennings have shown me that something of the nature of mind is to be carried further down in the organic world than I supposed. His results, together with other work in general psychology, have led me, however, to extend rather than to narrow the view taken in the first edition of the function of mind in evolution, and even to raise the question whether mind (in the infinitely varied forms of its activity, from the groping of unconscious effort to the full clearness of conscious purpose) may not be the essential driving force in all evolutionary change. In any case, the revolution which has overtaken biological theory during the same period is profound. Its significance is as yet imperfectly grasped, but it will, I believe,

be found, as time goes on, to have invested the constitution of the living being as against the environing conditions with a new importance, and in this constitution the fundamental fact everywhere is that the living being is not passive but active, not mechanical in its reaction to things, but assertive, plastic, and, in a measure proportioned to its development, self-determining. If this is so, psychology will in the future have a larger part to play than has hitherto been supposed in the study of the rise and decay of forms of life.'

One can easily understand, after reading these words, that the book is considerably altered. It is so. The fundamental idea, that mind is an evolution along with the rest of the personality, remains. We may agree with it or we may differ from it—there is no new evidence to convert the unbeliever—but there it is. And now there is added to it the idea of the mind being an active factor in its own evolution—an idea which may carry Professor Hobhouse further than he sees.

THE RED INDIANS OF THE PLAINS.

The Red Indians of the Plains is the title which the Rev. J. Hines has given to his record of thirty years' missionary experience in the Saskatchewan (S.P.C.K.; 6s. net). Mr. Hines makes no attempt to tell an artistic story, and yet his directness of statement makes better reading than the most perfectly constructed paragraphs. He makes no attempt to repeat good anecdotes, but the circumstantial plainness of his own actual experience is more convincing as well as more entertaining than the professional story-teller's well-dressed narrative. Without the least encouragement from art we read the book from cover to cover, always at home with the author, always interested in his interests, always sharing his defects and rejoicing over his rare but delightful victories.

Sometimes his work was delicate as well as difficult. 'About this time I had quite a strange experience, one which I think may be described as almost unique among the clergy. It was this. One of my Indians at Sandy Lake paid me a visit, and remained rather longer than I thought was necessary, considering the conversation that passed between us, but I felt sure he had some object in staying so long, and, in order to help him to unburden his mind, I suggested that if he had

nothing more to say he had better be going, as I could not spare him any more of my time. He said he had come to see me on some very important business. Then I replied, "Proceed to business at once." "Well," he said, "it is about six months since my wife died, and, just before she left me, she said in the presence of witnesses that, if I remained single until the following spring, I was to get married again, and, as the leaves are already big on the trees, I have come to see you and hear what you have to say about this. . . . I do not want to be troubled with an old woman, and I do not suppose a young woman would care to be troubled with me; I want a woman about my own age." I was more than pleased with his remarks, and thought they savoured of much premeditated thought, so, knowing a widow woman about his own age, whom I had noticed taking great interest in his bereaved children, I mentioned her name as being a suitable person. "Ah!" he said, "I knew you were always guided by the Great Spirit in all you undertake; that is the very woman I have been thinking about, and how could you have known this, unless the Great Spirit had guided your judgment?" "Well," I replied, "I am glad that you look at it in that way; now you had better go and propose to her." "No," said he, "I cannot do that. If I knew she would say 'Yes,' I should go, but she might say 'No,' and Indians never like to have their petitions rejected when they go on business of that nature." "Then I asked him what he intended doing. "Why, sir," he said, "I want you to propose for me!" Well, I was in a fix! but having yielded so far to his request, I felt bound in some way to go on to the end. So having obtained my wife's permission, I called on the widow at my earliest convenience and explained matters to her, taking great pains to make her understand I was proposing for the other fellow, and not for myself. Yes, I assure you, necessity was laid upon me to do this, because, as I have said, men in those early days did have two wives, and she might think I had some sinister motive in speaking to her about the subject of matrimony. My mission was successful, and in due course they were lawfully married, and the union proved a happy one. Before leaving this subject I would like to ask any of my clerical readers if any of their parishioners ever had such implicit confidence in their judgment and tact as to trust them with negotiations

of such a delicate nature as this one entrusted to me?’

FABRE D'OLIVET.

Fabre d'Olivet died in 1825, after suffering, as he believed, from the jealousy of Napoleon. If he had misfortunes in his lifetime he has now had the rare good fortune of finding a convert and translator in the person of Nayán Louise Redfield. The work which has been translated is entitled *Hermeneutic Interpretation of the Origin of the Social State of Man and of the Destiny of the Adamic Race* (Putnam; 15s. net). It is a volume of more than six hundred large octavo pages (including the author's Introduction), but it is only a part, and a small part, of the work which M. d'Olivet intended to write. He says: 'The work that I am publishing on the social state of man was destined at first to become part of a more considerable work that I had planned upon the history of the world and its inhabitants, and for which I had collected much material. My intention was to present from the same point of view, and in effective arrangement, a general history of the globe that we inhabit, under all the relations of history, natural and political, physical and metaphysical, civil and religious, from the origin of things to their last developments, in such a way as to describe without any prejudice the cosmogonical and geological systems of all peoples, their religious and political doctrines, their governments, customs, and diverse relations; the reciprocal influence which they exercise upon civilization, their movements upon the earth, and the fortunate or unfortunate events which describe their existence more or less agitated, more or less long, more or less interesting; in order to draw from all this, knowledge more extensive and more sure than has hitherto been obtained upon the intimate nature of things, and, above all, that of Man, whom it is most important to understand.'

The difficulty which M. d'Olivet experienced was not in collecting his materials, but in interpreting them. He found that every author and every book in the ancient world had been utterly misunderstood and misrepresented by modern writers, and it was necessary for him, first of all, to lay down rules of interpretation. The very language in which the ancients wrote has been misunderstood. Before he could do anything with

the Bible he had to write a large book on the Hebrew language, wholly overturning all the grammarians and lexicographers and all their works. This involved him in controversy 'which carried its venom,' he says, 'into the very precincts of my domestic fireside'; and, instead of helping, greatly hindered the production of his history of the world.

Fabre d'Olivet was an occultist. In the words of his translator, he is 'the great metaphysician of Esotericism of the nineteenth century, who penetrated far into the crypt of fallen sanctuaries to the tabernacle of the most mysterious arcanas.' His book has been translated and published opportunely. The number of those who are at the present time taken up with efforts to reach 'the most mysterious arcanas' is very great. It is quite possible that the prophecy of the translator will now be fulfilled, and he whom his contemporaries looked upon as a visionary or a fool, will be said to be truly described as a man of genius, who, 'transcendental in his intelligence and with his attributes of seer, has "cleared the luminous path," has penetrated the mysteries of the Bible, and given to us not only the visions of a lost past, but has esoterically interpreted its symbols.'

PREHISTORIC MAN.

That 'the proper study of mankind is man' may not be true, but it is the most widely interesting study. Its interest makes us look before and after. We have almost made our day notorious for the foolishness of our attempts to see the unseen and anticipate the future. And we are only a little less interested in the prehistoric past.

A book with the title of *Prehistoric Man and his Story* (Seeley; 7s. 6d. net) will find us at once. Is it reliable? Is it readable? It is both, for its author is Professor G. F. Scott Elliot. It is a rather rare result of the scientific and the artistic temperaments working harmoniously to one end. And its attraction is added to by the illustrations that have been first so cleverly devised and then so plentifully scattered through its pages. Here is the Old Man of Cromagnon restored to his figure and face as when alive (under the direction of Professor Rutot of Brussels) and then photographed. And here also are all the other early types, quite lifelike and quite companionable

—except perhaps the Neanderthal Man, who does look a little off type.

They who have been content with Milton's universe as Masson has described and drawn it will have their complacency disturbed if they read *The Universe as Pictured in Milton's Paradise Lost*, by William Fairfield Warren, Professor of Religions and Religion in Boston University (Abingdon Press; 75 cents net). In 'ten short paragraphs' Professor Warren gives us *his* conception of the Universe of Milton, and carries conviction. He adds to it some complicated but surprisingly luminous diagrams. One of them is a diagram of the Babylonian Universe. It differs utterly from Dr. Owen C. Whitehouse's diagram in the *DICTIONARY OF THE BIBLE*, which has been so frequently praised and copied. If the Babylonian is the original of the Hebrew conception of the Universe, Dr. Whitehouse is nearer the truth, for it is certain that he meets better the demands of the Creation narrative in Genesis.

The Rev. Charles Fremont Sitterly, Professor in Drew Theological Seminary, has published a new translation and commentary on the Book of the Acts of the Apostles. He has chosen for title *Jerusalem to Rome* (Abingdon Press; \$1.50 net).

The translation is in the language of to-day, with recollections of the Authorized Version. Take this passage:

'As he was making his defense, Festus called out, loudly,

"You are mad, Paul! Your great learning is driving you into insanity."

"I am not mad, most noble Festus," said Paul, "but am speaking words of sober truth. For the king knows about these matters, and I am speaking to him without constraint. I do not believe that any of these things is obscure to him, for this has not happened in a corner. You believe the prophets, King Agrippa? I know you believe them."

"In a little while you will persuade yourself that you have made me a Christian," said Agrippa.

"I would to God," said Paul, "that whether in a little while or longer, not only you but all my hearers to-day, might become such as I am—except for these chains."

The commentary is as new as the translation.

It is not an explanation of the words of the text; it is a paraphrase of its thought. This is the commentary on the last of the words already quoted:

'Now Paul is compelled to stop. Even Agrippa cannot be catechized before so mixed an audience by a state's prisoner, especially on matters of personal belief. He could not answer truthfully that he believed the prophets in any sense comparable with Paul's high belief, and as Festus his host has plainly become anxious to end the hearing, he replies with half-seriousness and a trifle of irony: "At this rate you'll be saying in a moment I'm a Christian! You are persuaded I'm a believer like you in the Prophets; with a little more effort you'll reach the conviction I'm a believer in the Nazarene!"

'Paul is distressed, but he answers, sincerely,

"I deeply wish that whether by little or larger effort I might persuade both your Majesty and all who are here present this day to become indeed Christians like myself—not, of course, including these chains." Thus with courtly courtesy, mingled with a touch of humor, Paul raises his manacled hands and says the last word.'

The book is beautifully printed and appropriately illustrated.

Is there any writing so difficult as the writing of an introduction to another man's book? Professor Gilbert Murray has written an introduction to Mr. J. A. K. Thomson's *The Greek Tradition* (Allen & Unwin; 5s. net), and has shown that it can be done, and how. There is the risk that Mr. Thomson's work may be misapprehended. He is not content to construe and translate; he seeks to know what the poem meant, what there is fine about it, and how it came to be what it is. Now these questions demand the use of the imagination, and Professor Murray thinks that teachers do not use the imagination or teach the use of it. So Mr. Thomson may be misunderstood, and we are thoroughly interested in Mr. Thomson before we begin his book.

The subjects are various—'An Old Map,' 'Thucydides,' and the like, or unlike. But they are all well-informed and imaginative. This is the characteristic of the volume from beginning to end. This makes it a book. There is the most exact scholarship and there is the most imaginative interpretation, and these two excellences are fused in a higher excellence, a unity of thought and

feeling which makes literature. One of the most arresting of the papers is an essay on 'The Springs of Poetry,' from which a short quotation may be made. Mr. Thomson says: 'The emotion (if we may call it that) which is touched by poetry and expressed in it is a sense of the solidarity of our being with that of nature and our fellow-men. What I mean by this it will be the business of the following pages to explain. Meanwhile I simply state the argument: which is that, the further back we trace it, the more conscious and realized is this feeling of the unity of man's life with that of the beasts and plants and stones, and the more nearly does poetry approach the nature of a spell which aims at evoking this sentiment. And I conclude that poetry is still essentially a spell or charm (*carmen*), awakening or reawakening the sense that we are organic with the world.'

It is surely a proof that we did not want war that so many English men and women are striving to lay down the conditions of peace. If we had wanted war we should have had the conditions of peace settled in our minds before the war began. No warning, no education, would have been needed. It is the surprise of the situation that drives us to the consideration of the great questions which are before us when the war is over. We cannot be too considerate of them. Let us therefore read and read again, and let us exercise our own judgment on, the essays in a book which Mr. Charles Roden Buxton has edited. Its title is *Towards a Lasting Settlement* (Allen & Unwin; 2s. 6d. net). Mr. Lowes Dickinson writes on 'The Basis of Permanent Peace'; Mr. Buxton himself on 'Nationality'; and there are other able writers, men and women, on 'The Freedom of the Seas,' 'The Open Door,' 'The Parallel of the Great French War,' 'War and the Women's Movement,' 'The Organization of Peace,' 'Democracy and Publicity in Foreign Affairs,' 'The Democratic Principle and International Relations.'

Were you aware that there is such a thing in the newspapers—in some newspapers—as 'third leaders'? They do not deal with the political questions of the moment. They deal with any literary or social matter of any moment whatever, from Curiosity to Castles in the Air.

The *Times* has 'third leaders.' Dr. J. W.

Mackail has written an introduction to a bookful of them. The title is *Modern Essays* (Arnold; 5s. net). Dr. Mackail warns us against reading the book as a book. Read an essay at a time, he says. This advice is given for the sake of the essays as much as for our sake. But one of the essays is on the subject of giving advice, and one on taking it. And we are encouraged to disregard Dr. Mackail and read as we please. One advantage of reading right on is that we become interested in the writers. They are never named, so we compare style, ideas, temperaments, and wonder if this is the work of So-and-so and that of such another. And we gain a new conception of the strangeness of the human mind that it can look at things in so many different ways and never lose its interest in them.

Messrs. Bell & Sons have issued Dr. Holland Rose's great estimate of our 'great commoner' in a cheap edition. The title is *William Pitt and National Revival* (7s. 6d. net). It is a book to be read by everybody. For it opens the way to a solution of those questions of nationality and justice which every thinking person must seek a solution of—questions which are with us now but will become very urgent upon us as soon as the war is over.

A History of Political Economy, by Dr. John Kells Ingram, still holds its ground, though the whole science of Political Economy is now declared to be dead and buried. A new edition has been prepared and a supplementary chapter added by Professor W. A. Scott, LL.D., of the University of Wisconsin. The Introduction has been contributed by Professor R. T. Ely, LL.D., of the same university (A. & C. Black; 7s. 6d. net). Professor Scott's chapter is entitled 'The Austrian School and Recent Developments.' There is not a better chapter in the book. Under 'recent developments' every great country in Europe is surveyed, together with the United States of America, and a most valuable bibliography is added to each section. In the Introduction, Dr. Ely gives one a good idea of Ingram's personality while estimating his work and influence. 'Ingram,' he says, 'was a leader among a group of men who have been successful in introducing humanitarianism into political economy. No attempt can be made here and now to apportion credit among those who belong

to this group, but for England and America no inconsiderable proportion of it belongs to Dr. Ingram. He did his man's part.'

Very useful at this time will be the able *Analysis of Mill's Principles of Political Economy* which has been made by Mr. L. Oldershaw, M.A. (Blackwell; 2s. 6d. net).

A selection of *Tales by Polish Authors*, translated by Else C. M. Benecke, has been issued by Mr. Blackwell of Oxford (3s. 6d. net). Its contents are 'Bartek the Conqueror,' by Henryk Sienkiewicz; 'Twilight' and 'Temptation,' by Stefan Zeromski; 'Srul—from Lubartów,' by Adam Szymański; 'In Autumn' and 'In Sacrifice to the Gods,' by Waclaw Sieroszewski. The little volume will be a surprise. The popular literature of Poland is translatable, and it is worth translating.

The Spiritual Exercises of St. Ignatius Loyola are now within reach of everybody in a new translation by the Rev. Joseph Rickaby, S.J. (Burns & Oates; 5s. net). The translation is printed in parallel column with the Spanish. Then Mr. Rickaby adds Notes which are both explanatory and apologetic. It is right that Protestants should know what the Exercises are; it is right that they should know how they are still defended. Take the statement by Loyola that after His resurrection Christ appeared first to the Virgin Mary. Mr. Rickaby quotes St. Teresa to the same effect, and then tells us that 'the Evangelists are silent on the point for other reasons and perhaps also for this, that Mary was not an Apostle, and it was their concern to narrate the appearances of our Risen Lord to His Apostles, appearances official as well as personal and consolatory, to those *pre-ordained witnesses of the resurrection*, by whose testimony the rest of the Church has been assured of the fact.'

The Rev. John Roscoe's book on the Baganda is one of our best authorities on the religion of the tribes of Africa. No other book of his could be quite so valuable, for it is the Baganda alone that he knows intimately. But he knows the Northern Bantu as well as anybody else—the Banyoro, the Banyankole, the Bakene, the Bagesu, and the Basoga; and even of the Nilotic tribes, the Bateso and the Kavirondo, he knows a little. He has,

besides, the gifts and the training that are requisite. So he has written down all that he knows of all those tribes, and his book has been published at the Cambridge University Press under the title of *The Northern Bantu* (12s. 6d. net).

It is said that when you go to live among savages they seem to you at first to be all alike, but after a time they differ from one another just as Europeans do. So is it with their customs and their beliefs. A little knowledge sees sameness; a more careful study finds endless diversity. Mr. Roscoe has described each tribe by itself. He sees the differences, and he makes us see them.

The volume of *Morning Rays* for 1915 is out (R. & R. Clark; 1s. net). Its editor is still the Rev. Harry Smith, and he edits it as conscientiously as ever.

Messrs. Constable have reissued the College addresses of Professor F. G. Peabody of Harvard. It is a good deed, for which many a Christian pastor in this land will be grateful. The reissue is not less attractive than the original. There are four volumes—*Mornings in the College Chapel* (2 vols., 2s. net each), *Afternoons in the College Chapel* (2s. net), *Sunday Evenings in the College Chapel* (2s. net).

Mr. Arnold J. Toynbee has written a sequel to his fine book on *Nationality and the War*, and has called it *The New Europe* (Dent; 1s. 6d. net). He is deeply concerned about the war; he is as deeply concerned about the peace that is to follow. One thing is clear to him—the settlement must be along the lines of nationality. But how to keep these lines and get the various nations to work harmoniously with one another—that is the question. Mr. Toynbee turns to the United States of America. The States submit their individual sovereignty to a federal organ, and invest this authority with responsibility and real power. Why not induce the nations of Europe to do likewise?

Under the title of *The Magic of Experience* (Dent; 2s. 6d. net), Mr. H. Stanley Redgrove has published a short statement of his philosophy. What is his philosophy? To save misnaming he names it himself: 'If my own views must be labelled, then I would prefer the label to be one of my own choosing, and I do not think that I can

choose a better one than "Idealistic or Rational Empiricism." I use the term "empiricism," because I believe that no true knowledge is attainable apart from experience. I use the term "rational," because I believe that bare experience is not sufficient for this end: experience must be interpreted by reason.'

This Rational Empiricism he explains in three parts, one part discussing Idealism, one Mysticism, and one the Nature and Criteria of Truth. The chapter on Mysticism is surprisingly sympathetic; for Mr. Redgrove holds firmly that mysticism is not opposed to reason. On the contrary, 'Mysticism is the spirit of reason in religion.' What, then, does he mean by reason? He answers: 'Not a cold, formal rationalism, a thing as much to be deplored as an unhealthy emotionalism, but a spirit of rationality in which the heart joins forces with the head, and the feelings are given due place. The faith of the mystic is not founded upon the statements of other men, but on the facts of his own consciousness; his religion and his reason are indissolubly united, and as Emerson well remarks: "When all is said and done, the rapt saint is found the only logician."'

A book on *The Doctrine of the Atonement* (Duckworth; 2s. 6d. net) from so competent a theologian as Mr. J. K. Mozley, M.A., is pretty sure of a welcome. Inevitably perhaps, though we should say sorrowfully, Mr. Mozley has had to treat the subject historically and discuss the theories so often discussed already. But when we reach the seventh, which is the last chapter, we reach Mr. Mozley himself.

He believes in the Atonement. It is a fact, historical, religious, moral. It is a supernatural fact, however. And being supernatural it is incapable of demonstration. It is a mystery. In any attempt to explain it, three things have to be taken account of—the meaning of the Bible, the meaning of the moral consciousness, and the meaning of Christian religious experience. In all these things there is mystery, and the Atonement is the mystery of mysteries.

Whereupon Mr. Mozley proceeds to explain the mystery, and shows that with the right exercise of a right faith the mystery may become not only credible, but the greatest of fructifying facts for heart and life.

In his new volume of sermons, *Times of Refresh-*

ing (Griffiths; 1s. net), the Rev. J. Neville Figgis endeavours to show what the Gospel of the grace of God is good for in these days of little theology and much suffering. He encourages us all to become mystics; but he knows that the trouble has first to be dealt with, the Tragedy of the World, as he calls it, and his best sermon is on salvation from sin.

Mr. Harry Goodman, who writes on *God, the World, and the War* (Heffer; 6d. net), has little faith in the progress of the world, but much in the progress of the men and women that pass through it. So war does not shake his faith. It is one of God's tools, the rod in His hand, for our training.

Mr. W. F. Henderson of Edinburgh has issued a new and improved edition of *The Pastor's Diary and Clerical Record* (2s. net). It has been prepared by the Rev. Louis H. Jordan, B.D.

Partly prose and partly poetry, but all sincere and helpful, is the little book of consolation which Professor David Smith has written (Hodder & Stoughton; 1s. net). Its title is *To the Uttermost*.

Under the title of *A Letter to You* (Hodder & Stoughton; 1s. net), a number of letters have been published under the editorship of the Rev. R. H. Fisher, D.D., editor of *Life and Work*. One is a letter to Our Soldiers at the Front; one to Sailors on the Sea, one to Toilers in the Fields, and so on. The writers are nearly all ministers of the Church of Scotland. Professor Milligan writes the letter to Children, not missing his opportunity.

The Rev. John A. Hutton, D.D., has made himself familiar with the popular literature of our time, both unmoral and anti-religious. His verdict is that, on the whole, it is ephemeral. It takes too little account of the instincts of our nature, too little of the way by which we have come and the experience we have gathered. He writes a book on *Ancestral Voices* (Hodder & Stoughton; 6s.). He sets the 'ancestral voices' against the mushroom theories of life that are so plentiful. He has the gift of popular approach unsurpassed by the most pestilential writer, and he uses it. Half the book deals with 'the Sense of Sin in Great Literature,' a timely topic, which he handles fairly but quite

courageously, and without a moment's thought of compromise between Christ and the World.

The Rev. J. N. Ogilvie, D.D., being appointed Baird Lecturer for 1915, chose *The Apostles of India* as the subject of lecture. The volume is now issued (Hodder & Stoughton; 6s. net). It adds to the range of the Baird Lectures. At the one extremity may be placed Dickson's exposition of the 'Pauline Conception of Flesh and Spirit,' at the other Ogilvie's 'Apostles of India.' This is a popular book. Dr. Ogilvie desires to commend Foreign Missions to the multitude. And he knows that the multitude is more interested in persons than in causes. So he writes short appreciative biographies of the great men who have given themselves to the Christianizing of India, from St. Thomas to Alexander Duff. The task has demanded much reading. And as Dr. Ogilvie is no ordinary popularizer of other men's research, it has involved not a little verification. The chief merit of the book, however, is that each of these Indian 'apostles' is clearly seen in himself and in his work, a living personality doing that which no other man but himself was called to do.

The evangelical doctrine of the Church needs ever new exposition. Men persist in calling it 'low.' It is really so high that only the utmost loyalty to Christ enables one to attain to it. Canon J. G. Simpson has given a brief exposition of *The Conception of the Church*, as he understands it (Longmans; 1s. net). He understands it very well.

Under the title of *The Light Within* (Longmans; 9s. net), the Rev. Charles Lewis Slattery, D.D., Rector of Grace Church in New York, has published a study of the Holy Spirit. It is a study of human history. Dr. Slattery finds the work of the Holy Spirit in the life of man. Quicquid agunt homines—what men do, that is the doing of the Holy Spirit of God. There may be grieving here and quenching there; but wherever Christ can see of the travail of His soul in the progress of the centuries, there is the operation of the Holy Ghost.

There is first a chapter on the thirst for God; next a short history of the Holy Spirit's presence in the world before Christ; the New Testament phenomena occupy five chapters following; then

the promise is seen to be fulfilled in two thousand years' enjoyment of the life that is the light of men. The last chapter is a forecast of the future.

Here then is no repetition of familiar formulæ. The great doctrine of the Holy Spirit is lifted out of the timidity of credal definition or scriptural quotation and made part of our everyday belief, our everyday life.

The War and the Kingdom of God is the title of a volume of essays edited by Mr. G. K. A. Bell, M.A. (Longmans; 2s. 6d. net). Canon H. L. Goudge writes on 'Christianity and War,' and on 'The Prayers of the Church in Time of War.' Canon Peter Green on 'The Humiliation of War,' Canon J. G. Simpson on 'The Witness of the Church in Time of War,' and Canon Scott Holland on 'The Work of the Church after the War.' The editor himself writes an Introduction. The whole purpose of the book, the purpose of the editor and of every writer in it, is to prepare us for the end of the war. It has happened this time, they seem to say, let it never happen again. Let the Church of Christ see to it that it shall never happen again. They ask what war is, what peace is; they expect that in future we shall study both peace and war more than we have done and preach more about them. We have partly drifted into this war, partly been driven; let us see to it that we neither drift nor are driven into another. The Church of Christ can put an end to war if it will.

In a book of two hundred pages Mr. J. W. Powell answers the question, *What is a Christian?* (Macmillan; 4s. 6d. net). It is a question which could occupy volumes. Mr. Powell selects his aspects. The selection is determined by the war. What is a Christian? The question arises because so many say that Christianity has broken down. The conclusion is that Christianity has not had a chance. They who have made the war are not Christians.

Mr. Stephen Paget has an enviable way with young people. His *Essays for Boys and Girls*, in which he offers 'A First Guide toward the Study of the War' (Macmillan; 5s. net), is as fine a combination of good writing and healthy thinking as boy or girl is ever likely to see; and it is all their own, not an adult within sight. More than

all other things there is in the book education in patriotism. It is not the patriotism of the jingo variety, or of the peace-at-any-price variety; it is the patriotism that has faith enough in God to make the great venture. The book is illustrated by nine of the famous *Punch* cartoons.

Of the books which have been written since the War began for the purpose of making clear the political situation, one of the best is *The War and Democracy* (Macmillan; 2s. net). It contains eight chapters written by Mr. Alfred E. Zimmern, Mr. J. Dover Wilson, Dr. R. W. Seton-Watson, and Mr. Arthur Greenwood. These men are all thinkers and writers, and they have distributed the topics according to their several ability. The most important topic for us to study at this stage is nationality. It runs through the whole book, but is explained most systematically by Mr. Dover Wilson in the second chapter on 'The National Idea in Europe, 1789-1914.' The book deserves the widest circulation, and to secure that the publishers have put a merely nominal price upon it.

The Rev. Cyril Hepher recently gave an account of his experiences of silent prayer. The circumstances of his first contact with it arrested the attention; his evident sincerity and unwilling conviction made so great an impression that he has been encouraged to write yet another book on the same subject, that he may deepen the impression already made and record his fuller experience. He calls the new book *The Fruits of Silence* (Macmillan; 4s. 6d. net). What does it mean? It is simply that Mr. Hepher has entered upon the practice of the presence of God unwittingly, and for the old familiar language of the mystic uses a modern terminology? If that is so, then let us enter with him by this open door. Surely we can pray silently. Surely we can wait upon God and be still.

Why do so many Irish stories 'bring the eternal note of sadness in'? Katherine Tynan has published a volume of short stories, calling it *Countrymen All* (Maunsell; 2s. net). They are all pathetic. Some of them are poignantly pathetic, relieved from the madness of sorrow only by the author's consummate art. What is it that throws this atmosphere round the literature of Ireland? Its history? Its climate? Its heredity? The Irish-

man is anything but morose; it is not mere disposition. With wonderful skill, as if it were instinctive, Katherine Tynan gives every tale its own colour; the pathos is always there, the variety is the most pathetic thing about it.

Mr. George W. Russell, who writes as 'A. E.,' has published a volume of *Imaginations and Reveries* (Maunsell; 5s. net). They are not so difficult as his poetry; they are not less thoughtful.

There is nothing in literature more notable at this moment than the work of Irish men and women. No one can be unconscious of its significance. They are themselves so conscious of it that they have begun to consider whether it is to be national or cosmopolitan. In one of his essays Mr. Russell discusses the question. He feels the pull of Dante and of Milton; why should Ireland not receive of the wide world's gifts and give of its best in return? He believes that that can all be, if the Irish literature is truly national. Every country is an ideal to its own. Let Irish authors offer the Irish everywhere a true and lofty ideal, whether by using the ancient heroes—Cuculain, Fionn, Ossian, and Oscar—or by lifting up new heroes into the place of the ideal. Then the literature of Ireland will be Irish and will claim the homage of Irishmen, while it will also take its place, if worthy, in the literature of the world. Balzac and Tolstoy are ours, yet Balzac is French and Tolstoy is Russian. Why should not Katherine Tynan, and let us say A. E. himself, be both Irish and cosmopolitan? Dante became the world's *because* he chose the Italian language and wrote as an Italian. It is a much debated matter, but the solution is certain if Irish authors have courage enough.

This, however, is only one essay. Every essay in the book is to be read and reckoned with.

The Rev. Alexander Smellie, D.D., has published four addresses on Sanctification. The title is *Lift up your Heart* (Melrose; 2s. net). They are addresses, not essays, not sermons. The audience is near and in complete sympathy. The heart of the matter is that he and they believe that sanctification—holiness of heart and life—is possible, possible for them. And they go together to find it. They go the way first of the Cross, next of the Spirit, then of Faith, and lastly of Prayer.

One striking result of the War is the way in which it has stirred the universities, and not only to fight but also to write about the fighting. The Oxford Pamphlets and the Papers for War-Time are mostly the work of university dons; and there are quite a number of books besides, great and small. Of them all nothing seems to us to be more after the mind of Christ or more strengthening than the work of Mr. F. R. Barry, Fellow and Lecturer in Theology in Oriel College, Oxford. His new book is *Religion and the War* (Methuen; 1s. net).

How is *The Pacific Northwest Pulpit* meeting the problems of modern life? The answer is to be found in a volume with that title compiled by Mr. Paul Little and issued by the Methodist Book Concern (\$1 net). The Pacific Northwest Pulpit is concerned wholly with the problems of modern life; what is local and temporary even in the Gospels is passed by. But it is in the Gospels that these modern preachers find the things that make for peace in the present. They use new language, as when the Rev. Francis Burgette Short, of the First Church, Spokane, Washington, speaks of 'Brother Enoch,' or President Charles Lincoln Bovard, of Helena, Montana, discusses the Sin of Stupidity; but they have no new remedy for any sin, and no new prospect of any brotherhood but in Christ Jesus.

The twentieth century, said a great German, belongs to the Germans. He made a mistake. The twentieth century belongs to women. The Germans will have to wait. In every country women are making their presence felt; in every country they are the object of study and consideration. Miss A. M. Bacon wrote recently on 'Japanese Girls and Women.' Now Mr. Sidney L. Gulick writes on *Working Women of Japan* (Missionary Education Movement; 50 cents net). It is a sad, indeed a shameful story.

The Rev. Samuel A. B. Mercer, Ph.D., Professor of Hebrew and Old Testament in the Western Theological Seminary, Chicago, has had the good fortune to be able to publish the Liturgy at present used in the Abyssinian Church. Known to be a student of liturgies, he was appointed Hale Lecturer for 1914-15, and the subject of *The Ethiopic Liturgy* was assigned to him. Under that title he has now issued the lectures in a

volume of rare good scholarship and unexpected worth (Mowbray; \$1.50). Professor Mercer received from His Britannic Majesty's Chargé d'Affaires at Addis Abbeba a manuscript copy of the Ethiopic liturgy as it is used in Abyssinia to-day, the manuscript having been procured through His Beatitude the *Abūna*. That manuscript is here published, both in the Ethiopic and in an English translation, and gives this book a quite unique value. It is also well described and annotated by Dr. Mercer. Nor is even that all. There is a history of the Christian liturgy from the beginning, which becomes, when the fifth century is reached, a history of the Ethiopic liturgy. In short it is a volume that is quite indispensable to the student of liturgies. Much of what he finds here he will find nowhere else; and much of what he finds elsewhere he will find best here.

Undoubtedly one of the best collections of prayers is Dr. Selina Fitzherbert Fox's *A Chain of Prayer across the Ages*. Its first issue was unattractive and probably did not 'catch on.' The new edition puts that right (Murray; 2s. 6d. net). The number of prayers it contains is very great, and there are prayers in it which we have not seen anywhere else.

The Senior Course of the Standard Graded Text-Books for Teachers has been prepared by the Rev. R. H. Coats, M.A., B.D. (Pilgrim Press; 2s. net). Its subject is 'The Teaching of the Prophets.' The teachers are to be congratulated. This is the finest result of scholarship expressed in idiomatic English, set forth in attractive arrangement, and informed with a spirit of true devotion. There are scholars who would consider work of this kind beneath them; Mr. Coats lifts the work up to the level of his scholarship.

There is no end to the subjects of Mr. S. D. Gordon's 'Quiet Talks'; there is no end to the fertility of his mind. The latest book is *Quiet Talks on John's Gospel* (Revell; 2s. 6d. net). This is not the way in which the Fourth Gospel was ever expounded before. Christ is represented in His incarnation as a lover coming to woo His bride. The talks are (1) the Wooing Lover; (2) the Lover Wooing; (3) Closer Wooing; (4) the Greatest Wooing; (5) An Appointed Tryst Unexpectedly Kept; (6) Another Tryst. Into this

framework the whole Gospel seems to fit itself easily. There is a certain daring familiarity of speech, but can love be too familiar of speech?

The Rev. H. A. Wilson, M.A., has prepared a 'Manual for Confirmation Candidates and other young Churchpeople.' Its title is *The Creed of a Young Churchman* (Robert Scott; 2s. net).

The Right Rev. G. H. S. Walpole, D.D., Bishop of Edinburgh, is as courageous as well as a capable interpreter of Scripture. What has Scripture to say about the War? Not every one can answer. Dr. Walpole can answer. He has found a definite answer in our Lord's description of the fall of Jerusalem, and he applies it unflinchingly in a series of discourses which he publishes under the title of *This Time and its Interpretation* (Robert Scott; 2s. 6d. net).

A second and enlarged edition has been published of *The Return of the Lord*, by the Rev. Ernest Baker, of Johannesburg (Seeley; 3s. 6d. net).

For intelligible and reliable knowledge of Muhammadanism go to the writings of Dr. S. M. Zwemer. For the latest aspect of the whole Muhammadan question, as it is seen by an able and clear-sighted Christian missionary, go to Dr. Zwemer's latest book, *Mohammed or Christ* (Seeley; 5s. net). The book has been published opportunely. We have much before us when this war is over, and one of the greatest tasks will concern the Turk. The whole world of Islam will be on the watch. If the opportunity is unique, the difficulty will also be exceptional. Let us know at least what Islam stands for. Let us read this book carefully, prayerfully, and then go forward, not ignorant of where we are going.

One of the most useful chapters of the book gives an account of the translations of the Koran. Dr. Zwemer mentions four translations into English. Alexander Ross (1648-1688) was first. Sale came next, publishing his translation in 1734. In 1861 a new translation was made by the Rev. J. M. Rodwell. The version in the 'Sacred Books of the East' was the work of E. H. Palmer. Then there are two English translations by Moslems, one by Dr. Mohammed Abdul Hakim Khan

published in 1905; and one by Mirza Abu'l Fazl issued in 1911. There have even been attempts at a verse translation. A version in rhyme of the Chapter of the Forenoon (xciii) appeared in the *Edinburgh Review* for 1866—

I swear by the splendour of light
And by the silence of night
That the Lord shall never forsake thee
Nor in His hatred take thee;
Truly for thee shall be winning
Better than all beginning.
Soon shall the Lord console thee, grief no
longer control thee,
And fear no longer cajole thee.
Thou wast an orphan boy, yet the Lord found
room for thy head,
When thy feet went astray, were they not to the
right path led?
Did He not find thee poor, yet riches around
thee spread?
Then on the orphan boy, let thy proud foot
never tread,
And never turn away the beggar who asks for
bread,
But of the Lord's bounty ever let praise be
sung and said.

The Rev. B. G. Bouchier, M.A., has published ten addresses which he delivered in 1915 while acting as chaplain to H.M. Forces. The title is taken from Kipling—*For All we Have and Are* (Skeffington). Mr. Bouchier has the right to speak to soldiers and to sufferers. With a soldier's heart he endured at the beginning of the war privations and trials such as few have had to endure even in this war. But not only has he the right, he has also the ability. The addresses are to soldiers, but they have the note of sympathy and insight which makes them acceptable to all. Is it well to have suffered? Mr. Bouchier must think it is well; for what he has learnt in suffering he can now give forth in speech.

Sir Sidney Lee, D.Litt., has issued a new edition of *A Life of William Shakespeare* (Smith, Elder & Co.; 8s. 6d. net). It has been for many years the one supreme authority for the life of the dramatist. More than that, it has been a model to all who would attempt literary biography. And now the new edition brings us into touch with the

latest knowledge, not a theory being unconsidered, however grotesque, not a footnote overlooked, however ephemeral or obscure. And even since the last edition was revised there has been quite a pile of material gathered. There is nothing to cause a revolution in our conception of the man or his work, but there is much to be incorporated in that conception. The new matter has made the new edition a much larger book than before, but that is the least part of the advantage. It is all so sifted and arranged that a clearer atmosphere surrounds Shakespeare, and we see him more clearly in it. We know his friends better; we know more about their social customs and literary ideals; we are better acquainted with the places he visited and the books he read. Many are the lives of Shakespeare, but this excels them all, both in fulness of scientific accuracy and in artistic life-likeness.

A short account of 'the things which are most surely believed among us' at the present moment has been written by the Rev. Arthur W. Robinson, D.D. The title is *Christ and the Church* (S.P.C.K.; 1s. net). Recent criticism of the New Testament has been taken fully and frankly into account. This is a sign (keeping the Publishing House in mind) not to be overlooked. It enables the earnest student of the Bible to thank God and take courage.

Why does not God stop the War? is the title which Archdeacon Basil Wilberforce gives to a small volume of sermons which has been included in the 'Purple' series (Elliot Stock; 1s 6d. net). It is the title of the first sermon. The other three are not war sermons.

The Student Christian Movement is responsible for a considerable volume on *Some Aspects of the Woman's Movement* (2s. 6d. net). The editor is Zoë Fairfield. The contributors are Ernest Barker, M.A., Fellow of New College, Oxford,

who writes on the 'History and the Position of Women'; Cecilia M. Ady, Vice-Principal of S. Hugh's College, Oxford, who writes on 'The Contribution of Women to History'; Clara E. Collet, M.A., Fellow of University College, London, who writes on 'The Movement for Intellectual Training,' and 'The Economic Emancipation of Women'; Helen Wilson, M.D., Hon. Sec. British Branch, International Abolitionist Federation, who writes on 'The Moral Revolution'; Una M. Saunders, General Secretary Y.W.C.A. of Canada, who writes on 'The International Aspect of the Woman's Movement'; William Temple, M.A., lately Headmaster of Repton School, Rector of St. James's, Piccadilly, who writes on 'The Nature of Government'; Zoë Fairfield, Assistant Secretary, Student Christian Movement, who writes on 'The Woman's Movement, the Christian Ethic, and the Individual,' and 'The Woman's Movement and the Family.' At the end there is a good working bibliography and a list of Societies of Women Workers. There is variety enough in the book, but the variety is bounded by the aims of the Student Christian Movement.

The Religious Revolution of To-day, by Professor J. T. Shotwell of Columbia University, has now been published in this country, to which it is appropriately introduced by Mr. Joseph M'Cabe (Watts; 1s. net). Revolution is a mild word. Annihilation would have been more descriptive. Professor Shotwell holds that religion is ignorance, and with the progress of science will disappear off the earth. 'We must be prepared,' he says, 'to see the higher criticism destroy the historicity of the most sacred texts of the Bible, psychology analyse the phenomena of conversion on the basis of adolescent passion, anthropology explain the genesis of the very idea of God.' And where we can understand, it is a moral crime to cherish the un-understood.' All this, as we saw last month, has been refuted by one of Professor Shotwell's own colleagues.