

the estimation of the community. And a piece of deceit on the part of a shepherd, in order to get the better of a hunter, would scarcely be regarded by a primitive Semite as involving guilt. In connexion with this point, the author reports a Masai legend to the following effect:—

In primitive times, when men were vegetarians, God summoned two brothers. He showed to them a shepherd's crook and a bow, and instructed them in the use of them. Then He ordered them to

cover their eyes with their hands. When this was done, God held up the shepherd's crook, and asked which of them wished to have that which He was holding up. One of the two separating his fingers looked through, saw that it was the shepherd's crook, and immediately replied that he wished it. He became a shepherd. The other who kept his hand close over his eyes, and saw nothing, became a poor hunter.

(To be continued.)

At the Literary Table.

THE CHILDHOOD OF RELIGION.

1. THE CHILDHOOD OF FICTION: A STUDY OF FOLK TALES AND PRIMITIVE THOUGHT. By J. A. MacCulloch. (*John Murray*. 8vo, pp. xii, 509. 12s. net.)
2. THE SECRET OF THE TOTEM. By Andrew Lang. (*Longmans*. 8vo, pp. x, 215. 10s. 6d. net.)
3. LECTURES ON THE EARLY HISTORY OF THE KINGSHIP. By J. G. Frazer. (*Macmillan*. 8vo, pp. xi, 309. 8s. 6d. net.)

Folk tales are the wild flowers of literature, and as there are four ways of regarding wild flowers, so are there four ways of treating folk tales. The first way is the way of the men of business. They want to turn everything to profit. They ask of every study, what is the use of it?

Their ambition's masterpiece
Flies no thought higher than a fleece,
Or how to pay their hinds, and clear
All scores, and so to end the year.

The second way is the way of the man of science. His thirst is for knowledge. He has been accused, with some bitterness, but sometimes also with some justice, of 'botanizing on his mother's grave.' But his aim is higher than that of the man of business. The third way is the way of the imagination. It is the way of the poet. It is the way of Burns with the mountain daisy. There was no profit in the daisy, and it did not occur to him to vivisect it for the imperious purposes of science. It was a thing of beauty and a joy for ever. The last way is the way of the worshipper. It is Coleridge's way in the presence of Mont Blanc—

O dread and silent mount! I gazed upon thee
Till thou, still present to the bodily sense,
Didst vanish from my thought: entranced in prayer
I worshipped the Invisible alone.

Mr. MacCulloch's way with the fairy tales is the way of science. He searches for their origin. He traces their kinship all the world over. This is the fashionable way with the fairy tale at present, and we are getting a good deal of instruction and even a little entertainment out of it. But the man of science has not been allowed his way with the fairy tale without protest. Sir George Douglas has complained, even bitterly, of the scientific folk-lorist, and pleaded for the study of folk tales from the point of view of the story-teller pure and simple. Mr. MacCulloch has heard the complaint. And although he claims that his business is not with the mere enjoyment of literature, but with the study of it, in his heart he has much sympathy with Sir George Douglas, and from the beginning of his book to the end of it he shows himself still susceptible to the charm which overcame him in earliest years. Never once can the charge be laid against him of pulling his toy to pieces in order to see its mechanism. He claims, indeed, that the scientific study of folk-lore does not diminish our imaginative enjoyment of the fairy tale, but rather increases it. 'As grown men and women,' he says, 'we take up a volume of these tales, and perhaps, ingrates that we are, we are ashamed that they should still charm and please us. But we are inevitably drawn to study them; and then we are amazed, as an investigation of their contents reveals to us that such marvellous invention and execution, such tender and moving situations, such a world of

romance, should have been the work of men and ages so remote from us, so backward and barbarous, as we suppose. But so it is. The shuttle of fancy shot fast across the loom of thought, and wrought rich fabrics of imaginative art out of the things of everyday life. And if these tales contain, as was inevitable, wild passions, rough combats, brutal lusts, there exists side by side with them much that is tender and beautiful—rainbow-hued romance, love and heroism, sunshine and sparkling seas, and birds, and flowers. Those who can thus look on these tales as primitive literature will not look askance at us who seek to determine the stuff out of which they were woven, and who resolve their magical elements into once-living belief and custom. For such a method takes nothing from their value; it shows us early man as the idle child playing with the grim realities of life; it sends us back to the tales themselves with a new enthusiasm.

Nor is Mr. MacCulloch altogether oblivious of the highest use that lies in the study of these wild flowers of literature. He is very careful never to drag in the moral and religious use. But his attitude to mythology revealed in the last sentence quoted from him,—that it is early man playing with the grim realities of life,—shows how conscious he is that the things of the spirit are never far away from the weird fancies of the mind. In the familiar fairy tale of 'Jack and the Beanstalk,' there is evidence, and Mr. MacCulloch does not miss it, of men 'seeking God, if haply they may feel after him and find him.' Once or twice he brings his folk tale into contact with the things which are contained in the Bible; then we see its religious bearing. One of the longest studies, and one of the strangest, is on 'the separable soul.' He gives examples from Australia, from Siam, from North America, and from many other places far and near, of the belief that the life is an entity which can be removed from the body and restored to it again. And he says, 'Possibly some such conception of the separable life was known to the early Hebrews, surviving in later times as a figure of speech, as where Abigail says to David that should any one seek his soul they will not find it, for it is "bound in the bundle of life with the Lord thy God," who, on the other hand, will sling out the souls of his enemies. It is evident,' says Mr. MacCulloch, 'that the underlying thought is the safety of the soul outside the body, so long as it is preserved in the bundle of life.'

Turning to Mr. Andrew Lang and *The Secret of the Totem*, we find ourselves more unmistakably in the region in which religion rules. For whatever be the origin of Totemism, to say that now at least it has no religious reference is either to abuse the word Religion, or else to misunderstand the meaning of Totemism. What is a totem? It is an animal used as the badge or symbol or name of a tribe or a portion of a tribe. Says Longfellow in 'Hiawatha'—

And they painted on the grave-posts . . .
Each his own ancestral totem,
Each the symbol of his household;
Figures of the Bear and Reindeer,
Of the Turtle, Crane, and Beaver.

Mr. Lang quotes the definition of Max Müller. 'A totem,' said Max Müller, 'is (1) a clan mark, then (2) a clan name, then (3) the name of the ancestor of the clan, and lastly (4) the name of something worshipped by the clan.' And Mr. Lang accepts that definition, with the very important exception that, in his judgment, the clan name comes before the clan mark.

In short, this is the secret of the totem—it is a clan *name*. But if it is simply the name of the clan, why is it made the occasion for regulating the marriages of innumerable clans, of whole tribes and nations, and why are such inviolable religious sanctions attached to it? Mr. Lang replies by pointing to the mystery which attaches to the names of persons and things among primitive races in every part of the world. He quotes Professor Rhys to the effect that probably 'the whole Aryan family believed at one time, not only that the name was a part of the man, but that it was that part of him which is termed the soul, the breath of life, or whatever you may choose to define it as being.' 'Thus,' says Mr. Lang, 'the totem is the name, and the name is the soul, and the name and the soul and the totem of a man are all one, and there we have the *rapport* between man and the totemic animal for which we are seeking.'

There are other theories besides this, and Mr. Lang knows it. He knows in particular that Dr. J. G. Frazer has another theory, and he is a little disturbed thereat. He devotes a whole chapter to the discussion of Dr. Frazer's theory. It is the last chapter of the book. It was written after the book was finished. For 'by the irony of fortune, I had no sooner seen my book in print than

Mr. J. G. Frazer's chapter on "The Beginnings of Religion and Totemism among the Australian Aborigines" (*Fortnightly Review*, September 1905) came into my hands. I then discovered that, just when I thought myself to have disentangled the ravelled thread of Totemism, Mr. Frazer also thought, using another metaphor, that his own "plummet had found bottom"—a very different bottom. I then wrote Chapter xi., stating my objections to his theories.'

Under the innocent title of *The Early History of the Kingship*, Dr. Frazer delivered, and has now published, nine truly fascinating lectures on the origin of a great human institution, and on man's early ideas of God and religion. With characteristic frankness he tells us that the lectures will form part of the forthcoming third edition of his *Golden Bough*. If there are any amongst us who still need an introduction to the study of religion, and if they cannot wait for the new edition of the *Golden Bough*, these lectures may confidently be recommended.

Dr. Frazer might have called his book 'The Evolution of the King.' For his purpose is to show how the kingship was gradually evolved out of the Medicine-Man. It is a long journey from the naked and painted rain-maker to His Majesty Edward the Seventh, King and Emperor, but every step of the evolution seems traceable, for every step is in actual existence in some part of the world to-day. One of the most interesting moments in the evolution is that in which the priest and king become one. Among the Matabeles of South Africa the king is at the same time high priest. 'Every year he offers sacrifices at the great and the little dance, and also at the festival of the new fruits, which ends these dances. On these occasions he prays to the spirits of his forefathers, and likewise to his own spirit; for it is from these higher powers that he expects every blessing.' The significance of it lies in the fact that to the savage mind there is but a step, if there is even that, from the priesthood of the king to his divinity. It is the commonest example of the almost universal belief of primitive man in the nearness and what might be called omnipresence of the supernatural. It constitutes one of the first difficulties of the missionary. We think it is our chief business at present, after the long course of Christian theology, to insist upon the

humanity of Jesus the Son of God. Crossing the sea the missionary has to reverse the process, and insist first of all upon the distance that separates man from God, before he can begin to bring Him near as Redeemer.

Let us close with two paragraphs from Dr. Frazer's book. The one touches the matter just referred to; the other does not.

'At the present day the head of the great Persian sect of the Babites, Abbas Effendi by name, resides at Acre, in Syria, and is held by Frenchmen, Russians, and Americans, especially by rich American ladies, to be an incarnation of God himself. The late Professor S. I. Curtiss, of Chicago, had the honour of dining with "the Master," as he is invariably called by his disciples, and the deity expressed a kindly hope that he might have the pleasure of drinking tea with the professor in the kingdom of heaven.'

'One of the great merits of homœopathic magic is that it enables the cure to be performed on the person of the doctor instead of on that of his victim, who is thus relieved of all trouble and inconvenience, while he sees his medical man writhe in anguish before him. For example, the peasants of Perche, in France, labour under the impression that a prolonged fit of vomiting is brought about by the patient's stomach becoming unhooked, as they call it, and so falling down. Accordingly, a practitioner is called in to restore the organ to its proper place. After hearing the symptoms he at once throws himself into the most horrible contortions, for the purpose of unhooking his own stomach. Having succeeded in the effort, he next hooks it up again in another series of contortions and grimaces, while the patient experiences a corresponding relief. Fee five francs.'

A GRAMMAR OF ST. JOHN'S GOSPEL.

JOHANNINE GRAMMAR. By Edwin A. Abbott. (*A. & C. Black*. 8vo. pp. xxvii, 687. 16s. 6d. net.)

WHEN Dr. Abbott published his *Johannine Vocabulary* (it is only a few months ago) he told us that it was part of a complete treatise on the Language of the Fourth Gospel. That treatise he now completes by the issue of his *Johannine Grammar*. It is a work of enormous labour as well as erudition. For, though the number of pages is very large, every page is so packed with

matter, much of it in very small type, that the number of pages gives but a feeble idea of the amount of matter which the book contains. And every line—it would probably be no exaggeration to say every word—has required some kind of separate verification. And yet this is the sixth great volume of the kind which Dr. Abbott has published within a very few years. How has he done it? There is some light thrown upon the mystery by the interesting Dedication to this volume: ‘To my Daughter, by whom the Johannine Materials for this Work were gathered and arranged, and the Results corrected and revised.’

The preface is interesting also. Why has Dr. Abbott written a Grammar of the Fourth Gospel? First, because there are many passages in that Gospel which are ambiguous. There is a word in the Greek which sometimes means ‘that,’ sometimes ‘because.’ It is often difficult, it is sometimes impossible, to say which is its meaning. Next, because there are passages in which commentators disagree as to who is speaking. Dr. Abbott takes for example, Jn 3¹⁶⁻²¹, ‘That whosoever believeth may in him have eternal life. For God so loved the world,’ etc. Westcott says that the sixteenth verse contains the reflexions of the Evangelist; Alford says that that view is inconceivable. But the chief reason is that just as Shakespeare has a style of his own, and Dr. Abbott wrote a *Shakespearean Grammar* to illustrate it; so, he believes, John also has his own style, and he writes the *Johannine Grammar* for the same reason and on the same principle as he wrote the *Shakespearean Grammar*. Dr. Abbott acknowledges his obligation to Professor Blass. It is a pity he could not have waited for Dr. James Moulton’s *Grammar of New Testament Greek*. Had he known that Dr. Moulton was so nearly ready with the ‘Prolegomena’ he might perhaps have waited for that.

The Grammar is divided in the usual way into (1) Forms and Combinations of Words, and (2) Arrangement, Variation, and Repetition of Words. Then there are two appendixes, one on Twofold Meanings and Events, the other on Readings of Codex Vaticanus not adopted by Westcott and Hort. The work closes with magnificent indexes of New Testament passages, of English and of Greek words.

As an example of the method, take the first paragraph of the Grammar: ‘The adjective is

used predicatively in 4¹⁸, τοῦτο ἀληθὲς εἶρηκας, which is quite different from τοῦτο ἀληθῶς εἶρηκας. The latter might have meant, (1) “*Truly*, i.e. *in truth*, thou hast said this,” or (2) “Thou hast said this *truly*, i.e. *with truth*.” But the former means, “*This, at all events*, among all that thou hast said, is true”—implying that hitherto the woman has talked in a reckless and trifling way!’

Or again, from near the end of the book, take this interesting paragraph on Jn 14¹⁶, “If ye love me, ye will keep my commandments: and I will request the Father, and *he will give you another Paraclete* (ἄλλον παράκλητον δώσει ὑμῖν).” SS. has “*another*, the Paraclete.” A Paraclete meant a “friend in court,” an *alter ego*, an unpaid advocate. “We know not how to pray as we ought,” says the Epistle to the Romans (8²⁶), “but the Spirit itself maketh intercession for us”; and Mark has, “It is not ye that are the speakers, but the Holy Spirit.” Hence a Christian, speaking in the reverential language of Epictetus, might say, “I do not know how to pray, *Another* teaches me,” or “I do not know how to speak before princes and rulers, *Another* speaks for me and in me.” *Paraclete*, or *Parclete*, was recognized as an Aramaic word, and may have been used sometimes as a proper name, sometimes as a common noun. This is the first place where it is mentioned in N.T., and the meaning, according to SS., may be paraphrased thus: “If ye do your part, ye will not be left unaided. The Father will send you *Another*, a Spirit like yours but beyond yours, [as] *Paraclete* [to you].” This removes a difficulty that attends the ordinary translation. “He will give you *another Paraclete* besides myself,” or “in the place of myself.” For the latter assumes that Christ has called Himself a Paraclete in the previous context. This is not the case. Without any such previous mention it is difficult to attach any great force to “another,” in the sense “another than myself”; but it is both appropriate and forcible if it means “*other than yourselves*”—promising the disciples that they will not be left to their own unaided efforts.’

These illustrations are better than arguments, and the book is a repetition of them. No doubt every new theory, every new reading and interpretation, requires to be tested. But that is half the value of the book to the diligent student—it compels him to watch and weigh every sentence.

This is not yet the end of Dr. Abbott’s herculean

task. Such and such a matter, he says here, 'must be deferred to another work.'

JULIAN THE APOSTATE.

JULIAN THE APOSTATE. By Gaetano Negri. Translated from the Second Italian Edition by the Duchess Litta-Visconti-Arese, with an Introduction by Professor Pasquale Villari. (*Fisher Unwin.* 2 vols. 8vo. 21s. net.)

Before he took up the study of Julian, Senator Negri of Milan was best known in the world of letters as an admirer and interpreter of the works of George Eliot. His interest was in Psychology. He was drawn to the study of George Eliot because he found in her novels, and partly also in herself, so many psychological problems to ponder over. In herself, we say, as well as in her novels; for it was to Negri an extremely interesting situation to find one who had translated Strauss writing novels descriptive of clerical life, one who had forsaken religion in favour of philosophic free thought giving herself to the description of religious types of character.

It was his interest in Psychology that attracted Negri to the study of Julian. And he took up the study with an impetuosity which characterized all he did, and made him, as Professor Villari claims, a sympathetic interpreter of the character of the impetuous Julian, who seems always to have been, and seems destined always to be, a psychological problem impossible to resolve. This, then, is Negri's interest in Julian, and this is the secret of our interest in his account of Julian. The eccentric and emotional student suddenly becomes a leader of armies, wins his battles against inconceivable odds, and ends a long and trying campaign gloriously; the conscientious idealist becomes a secret conspirator and then an open antagonist of his cousin the Emperor, who had heaped every honour upon him and given him every opportunity of distinguishing himself; the statesman and man of affairs, who owed everything to Christians and Christianity, secretly worships the Mother of the Gods, and the moment that the power is in his hands madly attempts to bring back the Empire to the worship of the discredited gods of paganism,—all this offers a psychological situation of sufficient piquancy in itself, and it loses nothing in the hands of Senator Negri. The psychological element is the element of worth in the book.

Its scientific value is not so great. Negri has three authorities at his hand—Gregory, whom he regards as an enemy and not very trustworthy, simply because he was a Christian, although he admits that his portrait of Julian is too lifelike to be altogether imaginary; Libanius, with his unabashed panegyric, whom he follows, not when he is most credible, but when he is most interesting psychologically; and between these two, Ammianus Marcellinus, who is on the whole his authority, whose statements he rarely takes the trouble either to contradict or to confirm. The truth is, Negri is in far too great a hurry to be scientific, and very few will quarrel with him, since the impetuosity of the book, which leaves no time for scientific preciseness, is its greatest charm.

Nor is it altogether satisfactory as a work of art. It was undoubtedly an artistic blunder to deal with Julian first and with the Apostate afterwards; to write, that is to say, his life apart from his attitude to Christianity, and then deal separately with his efforts to restore the ancient pagan religion. The result is that the interest of the book, or at least its most absorbing interest, ends with the death of Julian in the middle of the first volume. The reader experiences something like a shock on discovering that the reign of Julian is thrown into less than thirty pages. From the moment that he enters Constantinople in triumph, on p. 108, it is like the rush down a steep place into the sea, until he receives his mortal wound, on p. 132. Throughout the remainder of the book, moreover, Negri is handicapped by his attitude toward Christianity. It is not the attitude of an advocate, nor is it the attitude of an enemy. It is not the attitude of a scientific historian. It is the attitude of a Gallio, who does not care greatly for any of these things. Even Professor Villari, who introduces the book to English readers enthusiastically, is shocked when he comes upon a sentence like this: 'Perhaps Christianity might have died out in obscurity, but for Nero's abominable ill-considered persecutions,' and exclaims, 'Now this is really preposterous!'

No, the strength of the book is neither in its science nor in its art. Yet it was well worth translating into English, and on the whole it has been well translated. For in spite of the perplexity of Julian's character, perhaps because of it, and because he recognizes it so joyfully, Negri has been able to make him live and move before

us. The figure may be partly fictitious, but it is a figure warm with the breath of life. Negri's Julian will be to those who read the book the only Julian they can ever after think of.

THE JEWISH ENCYCLOPEDIA.

THE JEWISH ENCYCLOPEDIA. Vol. xi.
Samson—Talmid Hakam. (Funk & Wagnalls.)

The eleventh volume is almost entirely occupied with that Hebrew letter which cost so many Ephraimites their life. It is therefore the least interesting of all the volumes. So many are the proper names in S, and so unimportant are most of them, that it may be called, as justly as Dr. Parker called the fifth chapter of Genesis, a volume of nobodies. Still there is SPINOZA, with an article of nine pages by Mr. Joseph Jacobs, with five illustrations, a diagram exhibiting Spinoza's philosophical system, and a portrait in colour. The portrait is made the frontispiece of the volume, and deserves that honour both for its own and for Spinoza's sake. There is also a modest article on the Editor-in-chief, Dr. Isidore SINGER. Other good articles are those on SPAIN, SCROLL, SEAL, and SYNAGOGUE, the last three being well illustrated. The Biblical work is never, of course, equal to what a good Dictionary of the Bible would contain, but occasionally space and ability unite in the presentation of an article of interest. SELAH is such an article. The author is Dr. Emil G. Hirsch. Dr. Hirsch holds that this greatly perplexing word has different uses in different places. Sometimes it is a eulogy (this after Dr. Briggs), sometimes it is an imprecation, and sometimes it indicates that something in the text should be deleted.

The volume contains an inadequate article on SIMON PETER (called SIMON CEPHAS in the title), and a fiercely antagonistic article by the same writer (Dr. Kaufmann Kohler) on SAUL OF TARSUS, which is dealt with on another page.

The proof-reading is still defective. And there is an occasional omission or mistake in even well-known things. Thus there is no mention among Professor Sayce's writings of either his Hibbert or his Gifford Lectures, though they are the best things he has done, and the most influential.

Notes on Books.

It is wonderful how well we have passed through the recent scare about the origin of life. Some Frenchman (we forget his name) had announced the manufacture of life out of dead matter. The announcement was mysteriously and cleverly made; and the yellow press responded with liberal headlines. In former days the religious world would have been shaken from top to bottom. We have been able to pass through it unscathed. And it does not mean indifference. It means a more intelligent faith in God. It means that we have learned at last to love Him a little *with the mind*.

The scare is over. Miss Agnes M. Clerke, Hon. Member of the Royal Astronomical Society, and the author of several important works on Astronomy, has written a popular account of *Modern Cosmogonies* (A. & C. Black; 3s. 6d. net), in which she shows that her belief in Redi's maxim, 'All life from life,' is utterly unshaken. Here are her words: 'Science has made no real progress towards solving the enigma of vitality. Its evasiveness becomes, on the contrary, more apparent as inquiry is rendered more exact. Under a laxer discipline of thought the contrast between life and death seemed less glaring. It was easily taken for granted that creeping things were engendered by corruption, aid being invoked, if required, from the *virtus celestis* of the eighth sphere. Thus, the birth of mice from the damp earth was, in the ninth century, held to be signified by the word *mus* (=humus); and van Helmont, at the height of the revival of learning, published without misgiving a recipe for the creation of the same animals. Yet there was already better knowledge to be had for the asking; and Francesco Redi, in 1668, crystallized Harvey's opinion in the celebrated maxim, "*Omne vivum ex vivo*." Its truth is incontrovertible. Challenged and tested again and again, it has as often been vindicated, and may now be said, despite certain anomalous effects of radium on veal broth, to stand outside the legitimate range of debate. "That life is an antecedent to life," Lord Kelvin declared in 1871, "seems to me as sure a teaching of science as the law of gravitation."

There is nothing easier now than to write a book. The difficulty is to get it published. Well, perhaps it is easier to write a magazine article.

But the difficulty of getting a magazine article published is greater still. The first difficulty is where to send it. We have had articles sent us which were clearly intended for some one else. So the first thing which the writer of books or magazine articles should do is to buy *The Writers' and Artists' Year Book*, which is just out for 1906 (A. & C. Black; 1s. net). It gives the names of all the publishers, and what they publish, of all the periodicals, and what they are exposing. Of *Truth*, for example, it is said that short stories are accepted from outside contributors, and that they 'should be written in a bright, almost racy, style, and should be from 2000 to 3000 words,' and that 'a preliminary letter is optional.'

The Bible was not written to teach us science. We have heard that so often that some of us believe it now, and think our difficulties with Genesis are ended. But our difficulties are not at an end. They are only shifted from the theological sphere to the religious. We are no longer bound to find room in our theological systems for the cosmogony of Genesis; we are bound now to find place for it in the history of religion. The story of the creation is not science. How could it be, so many centuries before science was conceived? Nor is it mere observation. It is religion. It is the religious life of man reaching out through the seen towards the unseen, through the natural towards the supernatural. It is a part of that new study which has come upon us before we are properly ready to receive it, but to which we must give our minds for many days to come.

But first of all, what exactly does the Old Testament say about the worlds of space? The best answer to that question that has yet been made will be found in a small book just published at the Clarendon Press, *Astronomy in the Old Testament* (3s. 6d. net). The author is Dr. G. Schiaparelli, Director of the Brera Observatory in Milan, a scholar of whom any country might be proud, and the English translation has been done under the direction of Dr. Driver and Mr. Cowley.

In spite of the immense circulation of the *Dictionary of the Bible*, a second edition has already been demanded of Professor Sanday's *Outlines of the Life of Christ* (T. & T. Clark; 5s. net), which is practically a reprint of the article JESUS CHRIST in that work. Dr. Sanday has taken advantage of

the demand to add two appendixes. The one appendix is a paper read at the Church Congress of 1903, describing 'the Position' in that year. The other is a paper read at certain Diocesan Conferences describing 'the Position' in 1905. Each paper contains the *multum* of deft discriminating information in the *parvo* of space. There is also a new preface, by no means to be overlooked, referring to Dr. Sanday's own and other recent writings on the Gospels.

It is amazing and more that a volume of scientific theology should in these days be published so badly translated as is Professor Bernhard Weiss's *Religion of the New Testament* (Funk & Wagnalls). Dr. Weiss's book, which was reviewed by Dr. Eaton in THE EXPOSITORY TIMES, is worthy of all his reputation; and its popular style should have given it a greater circulation in this country than any of his previous works. We could take it in German, or we could take it in English; but this is neither German nor English, and yet the translator's name is given in capitals on the title-page. It is not the lack of scholarship, apparently; but there are few who can translate their own language into another idiomatically.

It is but rarely that books of poetry are sent to us. Perhaps they will come more rarely still in the future, for our poets will know, with the 'Writers' Year Book' in their hands, that there are more likely places to send them to. But it is a pleasure and an honour to receive a book so beautiful without, and of such genuine poetic touch within, as Miss Agnes H. Begbie's *The Rosebud Wall*. It is published by Mr. Hay of John Knox's house in Edinburgh (3s. net). Take this—

REMONSTRANCE.

You would not lay your hand in mine,
And I, a suppliant, durst not kneel;
The key that guards a sacred shrine
Was not for me to beg or steal.

Wistful, I scan the barrèd gate,
—See, glimpsed beyond, a shining Land;
Yet come I early, linger late,
The key lies hidden in your hand.

And this—

Joy.

Joy rose from out a well o' tears,
So deep to see, so deep to see,
And up the broken steps o' years
Joy came to me.

'O Joy! where hast thou been?' said I,
 'This weary while, this weary while.'
 Joy said, 'I was where sorrows lie,
 To win their smile.'

And out that waefu' well o' tears,
 So deep to see, so deep to see,
 Joy climbed the stately steps o' years
 And came to me.

I locked Joy in my heart o' hearts
 Wi' a golden key, wi' a golden key,
 And now, Joy never more departs,
 But bides wi' me.

One of the most difficult words to interpret in all the New Testament is the word 'simplicity.' We have it in 'ate their bread with gladness and singleness (that is, simplicity) of heart'; and in 'If your eye be single (that is, simple) your whole body will be full of light.' Charles Wagner has tried to interpret it, and has given us the phrase 'the simple life,' which is like to become immortal. Rufus Jones now tries it also in *Quakerism and the Simple Life* (Headley; 6d. net).

Canon Foakes Jackson is the author of a *History of the Christian Church*, which is now in its fourth edition. It covers the early period down to 461. The last part of it, from 381 to 461 A.D., has also been published separately. Perhaps it is more correct to say that the original history ended at 381, and that this continuation was afterwards incorporated with it. In any case, we have here a trustworthy students' history of the period (Cambridge: Hall).

The Preacher's Magazine holds on its course, successfully keeping the lay preacher ever in view, and sparing no pains to educate his mind as well as to furnish him for the immediate Sunday's service. The sixteenth volume is just published (Kelly; 5s.).

Among the anecdotes of the elections there is one from the Elgin Burghs. The candidate was new to the platform, and his address consisted of quotations from other men's addresses. The audience was getting impatient, and at last one shouted, 'Hae ye naething to say yersel?' Mr. S. R. Maitland, the author of the *Dark Ages*, has published a volume on *The Reformation in England* (Lane; 5s. net). Dipping into it here and there one is tempted to echo the complaint of the Elgin

audience. It is a most unattractive book, being printed on faded paper and packed with quotations in very small type. Mr. Maitland is entitled to reply that the scheme of his book demands packing it with quotations, for the first two chapters are devoted to illustrations of 'Puritan Veracity,' the next two to illustrations of 'Puritan Style,' and so on. But then that raises the question whether he was entitled to call it *The Reformation in England*. It is a good quarry, no doubt, for materials regarding the Reformation.

The Rev. Walter Howard Frere, M.A., of the Community of the Resurrection, is one of the most accomplished liturgiologists of the present day, and the editors of the Oxford Library of Practical Theology went to the right man with their volume on *The Principles of Religious Ceremonial* (Longmans; 5s.). Mr. Frere has so much accurate historical knowledge and so little ecclesiastical prejudice that he succeeds in bringing this difficult subject within the sphere of scientific study. It is a subject, no doubt, which is so keenly debated at the present time that he may get little thanks for his disinterestedness, the one party holding him too ritualistic, the other not ritualistic enough. But he will have his reward when men recognize the honourable place into which he has lifted this distracted study.

The Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne, has written a devotional treatise on *Humility* (Longmans; 2s. net). It is a coy maiden for any one to court. But Mr. Brett has kept by the Biblical revelation, and encouraged us first to find Christ, and then seek humility in following Him.

Upon the same day as the English edition of Deussen's *Upanishads*, appears Dr. L. D. Barnett's *Some Sayings from the Upanishads* (Luzac; 1s. 6d. net). It is an interesting coincidence. And the one book will help the other. Both books represent the very cream of Indian scholarship and of English style. But what about the Upanishads? For that we must go to Deussen. The wonderful words in this little book make their impression only after we have gained some knowledge of that marvellous admixture of Religion and Philosophy which is so characteristic of the Indian mind. Yet one saying may be given for sample.

'Bring from yonder a fig.'

'Lo, my lord!'

'Break it.'

'It is broken, my lord.'

'What seest thou in it?'

'Lo, little seeds, as one may say, my lord!'

'Now break one of them.'

'It is broken, my lord.'

'What seest thou in it?'

'Naught whatsoever, my lord.'

Then he said, 'Of that thinness which thou beholdest not, beloved, ariseth this fig-tree which is so great. Have faith, beloved. In this thinness hath this All its essence. It is the True. It is the Self. Thou art it, Svetaketu.'

'Let my lord teach me further.'

'Be it so, beloved,' said he.

Among the causes of non-churchgoing, Professor Peabody, of Harvard University, gives the first place to provincialism. What is provincialism? It is the making of religion a thing of narrow interests, a thing of theology, of ecclesiasticism, of liturgy, or the like. The people are not interested in theology or in liturgy, and we spend our time in the exposition of a Christianity which never comes into contact with life. We keep it on the heights, and build walls around it, while the people are down in the valley. We occupy ourselves with the defence of faith instead of with the descent of faith. Professor Peabody applies to our theological controversies that student's answer which Professor Sidgwick has already applied to the controversies of philosophy. The examiner's question was, 'What are the occupations of the people of the Hebrides?' 'The people of the Hebrides,' answered the student, 'obtain a meagre subsistence by washing one another's clothes.'

Professor Peabody has published his Lyman Beecher Lectures of 1904 under the title of *Jesus Christ and the Christian Character* (Macmillan; 6s. 6d. net). He describes the book as an examination of the teaching of Jesus in its relation to some of the moral problems of personal life.

In writing *A Grammar of Greek Art* (Macmillan; 7s. 6d.), Dr. Percy Gardner desired to set forth the principles of Greek art and its relations to literature in order that he might encourage the study of Classical Archæology in schools and colleges. For Professor Gardner thinks that in

our schools and colleges too much attention is given to philology and too little to archæology or art. And we nearly all agree with him. It is simply that the force of habit is very strong upon us. We train our children in the Greek verb because we have been trained in the Greek verb ourselves. In this volume Professor Gardner does not seek to set forth many examples of Greek art. Books containing examples are numerous enough. He seeks to show 'what these examples mean, what they teach us, and how they may help us in preserving through the present to future generations something of the treasures of beauty, healthiness, and wisdom which have been bequeathed to us by the great nations of antiquity.' But Professor Gardner warns the teacher that neither with this volume in his hands nor with any other can he teach his pupils the principles of Archæology until he has first learned these principles himself. The handbook is admirably produced by the publishers. It is quite worthy of their very high reputation as the publishers of handbooks for the Higher Schools and Colleges.

Nisbet's *Church Directory and Almanac* and *The Church Pulpit Year Book* (2s. net, each) should have been noticed last month, but they did not arrive in time. As for the *Directory*, we hope that men have not already bought a dearer or a worse; a cheaper or a better they could not buy. The *Church Pulpit Year Book* is all right, it has no rival.

Messrs. Novello are the publishers of *The New Hymnal with Music*. It is in two sizes, one imperial 16mo at 3s. 6d., the other (which is tonic sol-fa) being crown 8vo at 2s. 6d. The preface says this book is offered to the 'Broad Churches of Nonconformity, in the hope that it may provide an adequate selection of hymns and tunes for public and family gatherings on the part of adherents of Liberal Christianity.'

It was Calvin that discovered Christian Certainty, and it was one of his greatest discoveries. The Rev. Alexander Yule, M.A., College Church, Melbourne, is a Calvinist. He believes in *Practical Christian Certainty*, and he believes, as Calvin did, that it comes through the testimony of the Holy Spirit, and he publishes seven lectures to prove it (London: Partridge & Co.).

A volume of *Irenic Theology* is quite in the spirit of the time, polemic theology being for the moment played out. The author is the Rev. Charles Marsh Mead, Ph.D., D.D. (Putnam's). Dr. Mead holds that it is useless to try to compose a complete scheme of theology, because the materials for it are not in existence. He holds that it is disastrous. It has simply given men the occasion to call one another fools, the Arminian the Calvinist, and the Calvinist the Arminian. Not only are there not materials for a complete scheme, but the materials which exist are contradictory. There are *antitheses* in theology, in philosophy, and in life. Dr. Mead does not claim to have discovered these antitheses. He claims to set them forth impartially and unreservedly. There was a time when such an attempt would have been resented, resented from both sides, and assailed both fiercely and successfully. But, as we have said, that time is past. The discovery of antitheses is one of the discoveries of our wonderful age, and we are all ready to welcome the book which sets them forth unreservedly. There is just one caution to be observed. Let us see to it that in setting one antithesis over against another we do not resolve the knowledge of God into nothing. It would be a poor result if Irenic Theology were to leave us without a theology at all. Dr. Mead observes that caution. If his results are peaceful, they are also positive. Discovering to us the love of God, and that without limitation, he discovers to us, at the same time and by the same means, His unlimited sovereignty.

A very forward, but not very irreverent, example of the new method of Bible study, the historical religious method, is afforded by a little book entitled *Biblical Christianity*, which has been written by Professor Lüdemann of Bern, and translated by Mr. Maurice A. Canney (Owen & Co. ; 2s.).

If we were asked who among the preachers of America had taken the place of Bishop Phillips Brooks, we think we should answer David James Burrell. Not because their sermons are alike either in method or contents, but because they can both make the Word of God quick and powerful, because they both compel us to listen, and, when we listen, to feel that their word is a word of healing. Mr. Burrell's new volume is *Christ and Man* (Revell ; 3s. 6d. net). One striking

thing about these sermons is the simplicity of the means by which the gospel touches the heart—tags of familiar hymns, scraps of familiar anecdote—but the gospel touches the heart.

The President of Union Theological Seminary in New York delivered the Cole Lectures before Vanderbilt University in 1905. They are now published by Messrs. Revell (3s. 6d. net). When Dr. Hall chose *The Universal Elements of the Christian Religion* as his topic, he was first an American and then a man. For in America they have got to the elements of the faith as we have not done yet in this country. We are still discussing Apostolical Succession and Baptismal Regeneration. In America their battle is far too fierce for that. With them it is the question, What has your religion which other religions have not? Or even, What is religion but a slow product of civilization and selfishness?

Now, few men are better able to lay bare the foundations of Christianity than Dr. Hall. His lectures are both practical and theoretical; he discusses Christianity both as a missionary work and as a theology. But he goes to the very foundation itself when he describes the Saviour of the world.

And yet, the chapter which is most immediately required, and it is required here as urgently as there, is the chapter on the 'Constructive Office of Biblical Criticism.' That has never, to our knowledge, been better expressed.

The Rev. Darwell Stone, M.A., contributed the volume on 'The Church' to the Oxford Church Text-Books. The topic has stayed with him. It has grown on his hands. Now he publishes a handsome volume of 470 pages on *The Christian Church* (Rivingtons ; 7s. 6d. net). It is a book of very great value. For it is the work of an Anglo-Catholic of scholarship and conviction, whose conviction has not driven him out of touch with the ideals of other communions, and whose conscientious scholarship prevents him from misreading the facts of history. Surely it is not without significance that the Librarian of the Pusey House should utter such a yearning as this—'No small step,' says Mr. Stone, 'would be taken towards the reunion of Christendom if common ground were realized wherever it exists. As a matter of fact, it exists far more widely than is often supposed.' The

best of the Popes and the best of the Quakers have desired to surrender themselves to the will of God through faith in Christ in dependence on the Holy Ghost. The Churches of the East, the Church of Rome, the Anglican Churches, and many Protestant non-episcopal bodies possess valid baptism. The doctrines of the Holy Trinity, the Incarnation, and the work of the Holy Ghost among Christians are held within much the same limits as those of this initial sacramental life. A wider and clearer and more effective recognition of such facts as these, together with a more serious attempt to understand and appreciate the multitude of differences, would be no little help in promoting a better state of things.'

The method is historical. First the claim, next the preparation, then the Church in the Gospels; and even when the chapter on the Church of England is ended, and we pass to the Apostolic Office, the authority of the Church, and the like, still the method is historical; from first to last the doctrine of the Church rather than its dogma.

The Rev. Frederick Harper, M.A., of Hinton Rectory, Faringdon, has written a Preface to a volume of sermons by the Rev. T. J. Longhurst, entitled *The Royal Master* (Stock; 2s. 6d. net). And in that preface he says: 'I read a very large

number of (English) sermons every year, and if I were asked to classify them I should put Mr. Longhurst's in the foremost rank.' We shall not quarrel with the classification. For the sermons are too good and have too much of the spirit of the Master in them for any one to think of starting a controversy as to whether they or any others are greatest. They teach the historical doctrines of the faith; they open unto us the Scriptures; and they are penetrated with the modern ethical spirit.

The Sunday School Union has published a second year's *Bible Lessons for Little Beginners* (2s. 6d.), containing teaching hints by George Hamilton Archibald.

Now, the last of this month's books is not the least although it is a story. It is a story written by a great professor of philosophy. And yet it is a story pure and simple—the scene, the West Coast of Scotland; the time, that distressful time when the Glasgow Bank came down; the characters, humble and everyday—but you will read it from first to last, and wish it were longer. The author is Professor J. Clark Murray; the title *He that had received the Five Talents* (Fisher Unwin; 6s.).

The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, JUN., M.A., EDINBURGH.

The Way of the Cross.

CHRISTIAN has already been impatient to leave the Interpreter's house for the journey. It is a common way with pilgrims, and we find Dante (*Purg.* vi. 50) hurrying his guide in similar manner,—'Sir! let us mend our speed.' One of the older annotators of the *Pilgrim's Progress* asks, 'Why in such haste, Christian? Poor, dear soul!'—and goes on to explain that the reason for this indecent hurry is his desire to get rid of his burden and to arrive at the Cross. Bunyan's idea is probably simpler. Action is always easier than thought for some natures, and it is necessary for this man to stay and learn, when going on were easier. It is a lesson which most pilgrims need to learn.

The way of true life is always fenced. The old fence of that way was the Law which the Rabbis called by the name of 'the fence.' The new fence is Salvation. Nothing could be more significant than this change. Restraint by command and threat will indeed keep men in the straight way and be effective so far; but Salvation—with all that it involves of the sense of that *from* which and *to* which we are saved—that is a far surer fence. Alike by the sense of safety and the sense of honour it hedges in the narrow way. This wall is not well represented by those pictures of dull masonry which suggest a lane to right or left of which nothing can be seen. It is true that at the first a man may pass through a stage when he can see nothing in all the world but just the one fact