

(2 Ti 4⁷), Deissmann cites the record of a victor from the theatre at Ephesus which he thinks Paul may have seen.¹ His doctrine on *διαθήκη* (p. 232) will startle many: relying on the invariable use of papyri, he would translate *testament* all through.² Less disputable is the beautiful application in this context, by which Deissmann illustrates Paul's doctrine of ransom from the bondage of sin. He brings to bear on it the Greek use in manumission—the slave was bought by Apollo or some other deity ἐπ' ἐλευθερίᾳ. The important word *παράκλητος* is freshly handled on p. 242: I will only cite the reminder that the word must have had a special *nuance* in the vernacular, inasmuch as it was transliterated in Hebrew and in Aramaic instead of receiving a native equivalent. The next thirty pages have peculiar importance, but cannot be even summarized here. They are a sketch of heathen religious phraseology as adapted by Christianity. It is not enough to trace Christian words and conceptions back to their roots in Judaism. That is necessary enough, and has been done, and done well, by generations past. When the new faith spoke in Greek, its

¹ For τὸν καλὸν ἀγῶνα ἠγωνίσαι I would add an inscription of 267 B.C. (Dittenberger, *Syll.* 214): πολλοὺς καὶ καλοὺς ἀγῶνας ἠγωνίσαντο μετ' ἀλλήλων (sc. the allied Athenians and Lacedæmonians) πρὸς τοὺς καταδουλοῦσθαι τὰς πόλεις ἐπιχειροῦντας. The allusion is to warfare, not to the games, as it has been too hastily assumed that Paul's reference must be.

² Perhaps I may refer to our discussion of this word in *The Expositor*.

hearers at first hearing attached to its vocabulary the meaning they already knew. It is therefore vital that we should know what associations the pagans of Corinth or Rome or Ephesus had with such words as θεοῦ υἱός, σωτήρ, κύριος and κυριακός, θεὸς ἐκ θεοῦ, ἐπιφανής, βασιλεὺς βασιλέων, εὐαγγέλιον, παρουσία, ἱερὰ γράμματα, and many others. This is perhaps the most valuable part of Deissmann's work. Its suggestive and largely novel material is worked up with the writer's well-tryed skill; and it leads to a passage of splendid eloquence and force in which Deissmann discourses on the relations between theology and religion, and daringly pleads that Jesus and even Paul are wholly 'untheological.' But any D.D.'s who read my summary must please suspend judgement on this thesis until they have read the exposition!

There is much else in this noble volume which is not even catalogued in the present notice, but what has been said must suffice. I hope I am not betraying secrets when I say that Deissmann's next gift is likely to be on a yet greater scale. Thayer's *Grimm* has served a generation magnificently, but the march of knowledge is passing it by. New Testament students know enough of Adolf Deissmann now to expect with lively satisfaction the Lexicon he is soon to give us, gathering together, for the interpretation of the words of the Book, knowledge accumulated through ages past, and the new knowledge of this productive generation, to which he has himself been the greatest contributor.

Literature.

ANCIENT JERUSALEM.

ANCIENT JERUSALEM. By Selah Merrill.
(Revell. 21s. net.)

WE have scarcely had time to read Professor George Adam Smith's book when another great handsome volume on Jerusalem is with us. Dr. Selah Merrill was for sixteen years American Consul in Jerusalem. He is best known by his little book on *Galilee in the Time of Christ*, unless his articles in the *Dictionary of the Bible* may have carried his fame further. There he wrote on GALILEE and the SEA OF GALILEE, on GILEAD and KEDESH-NAPHTALI, on the CITIES OF REFUGE and

on TIBERIAS. And it is all the work of a man who has walked 'those Holy Fields' until he is quite familiar with them. His new work is the work of one who knows Jerusalem just as well as it can be known.

It is not a history of Jerusalem; it is its topography. No doubt, to describe the walls of Jerusalem, its towers, its temples, its hills and its valleys, is to write its history. But it is not a formal history of the city; it is a description of Jerusalem during the siege. The volume opens with the arrival of Titus before the city in 70 A.D. And although it ends with Nehemiah, and has carried us through the interval of time historically,

still it is taken up mainly with Jerusalem as Titus would have seen it, could he have entered when he arrived, and have walked up and down in it, telling the palaces and the towers thereof.

The style is easy. It is familiar. It is almost gossipy here and there. And so, one can dip into it at any place and find one's interest captured. And if one begins at the beginning, one can read right on, chapter after chapter without a moment's weariness, with ever-increasing wonder at the ease with which the author moves among those facts and theories which have been so long and so keenly contested even by experts.

We say one can dip into the book anywhere. If it is at p. 200, the eye lights upon a discussion of the word 'opposite.' It is a word often used by Josephus. But what does Josephus mean by it? In spite of writing in Greek, Josephus was a Jew, and, like other Orientals, he uses 'opposite' for something that may really be opposite another thing, or that may be by the side of it, or that may be a mile away from it. If it is at p. 204, one finds that the whole chapter which begins there is a discussion of the meaning of the word 'build' in the Bible. The word often means rebuild, and that fact has to be carefully taken into account when the site of anything in Jerusalem is being determined. In 1 K 9²⁴ it is said that Solomon built Millo. The meaning is that he rebuilt it. Millo existed before David captured the place from the Jebusites.

It is a handsome volume, and it is handsomely illustrated. Plans and engravings encounter the eye on almost every other page. And the plans and engravings are works of art, every one of them. Indeed, we have rarely seen more beautiful photographs or seen them more beautifully reproduced.

Among the Books of the Month.

Messrs. T. & T. Clark are steadily publishing an important series entitled 'The World's Epoch-Makers.' Before it is finished Professor Vedder of Crozer Theological Seminary seizes the idea and writes a volume on *Christian Epoch-Makers* (American Baptist Publication Society; \$1.20). Who are they? Paul, Ulfilas, Patrick, Augustine, Boniface, Ansgar, Vladimir, Raimund Lull, and on to Livingstone. The men are described, the time they lived in, and the work they did. And it is all quite simple and accessible.

Professor Burnet of St. Andrews has rewritten his *Early Greek Philosophy* (A. & C. Black; 12s. 6d. net). It has been since 1892 the standard introduction to the study of the philosophy of Greece. And just because it took so good a place and became the student's handbook, a new edition had become necessary. For the references in the first edition to works like Zeller were to editions of those works which had been superseded by later editions and were no longer in the student's hands. Then, besides that, although Professor Burnet has not found it necessary to change the 'main contentions' of his book, there were some estimates made at the age of twenty-five which could not stand at the age of forty. And above all, discoveries have been made since 1892 with regard to the opinions of the early philosophers of Greece, as well as in other departments of study. And so, as we have said, he has practically rewritten the whole book.

The 'Library of St. Francis de Sales' must be taken account of in all future histories of the literature of devotion. The sixth volume contains (1) *The Mystical Explanation of the Canticle of Canticles*, by St. Francis de Sales; (2) *The Depositions of St. Jane Frances de Chantal in the Cause of the Canonization of St. Francis de Sales* (Burns & Oates; 6s.).

Mr. Frank Grant Lewis, Ph.D., has published an investigation of *The Irenaeus Testimony to the Fourth Gospel*. The conclusion which he comes to is that John, the son of Zebedee, was the author of actual Johannine writings, but that the Fourth Gospel in its present form belongs to the middle of the second century. The essay is published at the Chicago University Press (50 cents).

Messrs. James Clarke & Co. have published the seventy-third volume of the *Christian World Pulpit* (4s. 6d.). The *Christian World Pulpit* is itself the most popular of all homiletic periodicals, and it lets us know who are the most popular of all present-day preachers. For we may take it that the preachers whose sermons are most frequently reported are the most popular preachers. So the Bishop of Birmingham and Canon Scott Holland are first. Next come Dr. Horton and Mr. R. J. Campbell; and Mr. H. H. Carlisle follows close behind. There is a new thing in this volume.

One sermon is quoted from Dr. Rendel Harris, and in the index there is a short account of who Dr. Rendel Harris is. More such short biographies in the index or elsewhere would make the *Christian World Pulpit* still more popular.

Has the recovery of the Divine Fatherhood recovered also the doctrine of Divine Providence? It does not seem so. When the Rev. John Telford, B.A., chose as the subject of the thirty-eighth Fernley Lecture *Man's Partnership with Divine Providence* (Culley; 3s. 6d.), his hearers felt that he had got hold of something which was new and unfamiliar. They felt also—and the readers of the book will feel it more than the hearers of the lecture—that he had got hold of a subject of very particular interest and importance. The doctrine of the Divine Providence alone is capable of yielding results for instruction and edification. Add to that man's partnership, and the whole subject becomes most practical and most profitable. How has Mr. Telford worked it out? Chiefly by a close acquaintance with recent literature. For he shows (and this is one of the ways in which the book takes hold of us) that innumerable writers have recently been working towards the subject which he at last has gone into thoroughly and made a book of, such a book as will live, taking its place quite worthily in the long and brilliant array of Fernley Lectures.

Of the late Dean Butcher of Cairo, Lord Cromer said, 'A better man never lived.' But what did Dean Butcher's native servant say? He said 'There was none like him in all the world.' And besides all that, he was a preacher. He had always something to say, and never said more than he had to say. A volume of his sermons, with a short introductory memoir, has been published. Its title is *The Sound of a Voice that is Still* (Dent; 4s. 6d. net).

Is there an outspoken preacher in the world like the Rev. R. C. Fillingham, M.A., Vicar of Hexton? Certainly there never was a more outspoken volume of sermons published than his *Sermons by a Suspended Vicar* (Francis Griffiths; 2s. 6d. net). Take a sermon in the middle of the book on 'The Ethic of Jesus.' Mr. Fillingham finds that 'The Ethic of Jesus' contains five main principles: (1) wrath is forbidden; (2) the evil desire is forbidden;

(3) the dragging of God into our conversation is forbidden; (4) persecution is forbidden; (5) war is forbidden—'I pity the poor private soldier. When he enlisted he knew no better. He did it because he was out of work, in many a case, without a thought of the wickedness he was committing. Father, forgive him, for he knew not what he did!

'But we have to warn our young people in season and out of season against the sin of enlisting. In every Sunday School, in every Christian Endeavour Class, we have to say: "Don't become hired murderers. Don't take blood-money. Don't don the uniform of disobedience to Jesus, and enlist in the service of the devil. If you wound your fellow-men, you wound Jesus—Inasmuch as ye do it, anything, to one of His brethren, you do it to Him. Starve or steal rather than murder. Never be a soldier."'

Steadily the Century Bible makes its appearance, volume after volume. There are only some four or five to come now. This is *Exodus* (Jack; 2s. 6d. net). The editor is Professor Bennett. In the present volume of THE EXPOSITORY TIMES there will appear a series of short articles by Professor Kennedy of Edinburgh on the Temple of Solomon and its unsolved problems. So many of these problems have been solved by Dr. Kennedy himself that he is now recognized as the chief authority on Temple and on Tabernacle. It is, therefore, interesting to read in Professor Bennett's preface: 'The editor is specially indebted to Professor A. R. S. Kennedy's articles on the Tabernacle, etc. etc., in Dr. Hastings' *Dictionary of the Bible*.'

To the literature of Karaism, and for that matter of Rabbism itself, add Dr. Samuel Poznański's *The Karaite Literary Opponents of Saadiah Gaon* (Luzac; 3s. 6d. net). It is a reprint from the *Jewish Quarterly Review*.

What is your opinion of Tennyson as a dramatist? It is as searching a question as could be put in an examination in Literature. Before giving your opinion remember that after the publication of *Queen Mary*, Irving, George Eliot, George Henry Lewes, Browning, and Spedding urged Tennyson to write more dramas. So Hallam, Lord Tennyson, tells us in a note to *Harold*. The new volume in the Eversley Edition under his editor-

ship contains *Queen Mary* and *Harold* (Macmillan ; 4s. net).

Indexing and Précis Writing, by G. B. Beak, M.A., Oxon., F.R.G.S., reduces the subject (of which it gives the best account in English) to a science (Macmillan ; 2s. 6d.).

In *Socialists at Work* (Macmillan ; 6s. 6d. net) Mr. Robert Hunter shows himself much less interested in Socialism than in Socialists. He passes by the theories and introduces us to the men and women. And it cannot be denied that the strength of the movement comes not from the schemes, which have generally been its weakness indeed, but from the self-sacrifice which has been made to carry the schemes into operation. There is a fascination in the photographs which are scattered throughout the volume, and the fascination is in no way weakened when we perceive that they are photographs of men and women of like passions such as we are. For Mr. Hunter never permits us to forget that the sordid is not in outward appearance, but in soul ; and these men and women are not always to be measured by the commonness of their clothing. It is a record of progress, of rapid progress recently. Mr. Hunter seems to think the end is not far off and victory all along the line. But the men and women must still be there when the end comes. It will not be victory otherwise.

It is with much diffidence that Edward Alsworth Ross, Professor of Sociology in the University of Wisconsin, issues a volume on *Social Psychology* (Macmillan ; 6s. 6d. net). For it is a new subject. There never was a book published on Social Psychology before in any language. And although the author has been teaching the subject for the last thirteen years, he is afraid. He even says he feels sure that his book is strewn with errors. And very likely it is. Yet he did well to publish it. He gives the experts an opportunity of discovering the errors, and he gives every man who has the good fortune to discover the book an hour or two of the most refreshing and thought-provoking reading.

Listen to the titles of the chapters. The first title is 'The Nature and Scope of Social Psychology.' That is nothing yet. But the next is 'Suggestibility.' That is something. The third is 'The Crowd.' The fourth is 'Mob Mind.' The

fifth, 'Prophylactics against Mob Mind.' The sixth is 'Fashion.' But the chapters of most difficulty are the chapters on 'Custom' and 'Conventionality'—a mighty subject, which ought to have been taken up and scientifically discussed and made accessible to the multitude long ago.

Mr. W. Grinton Berry, M.A., has prepared a popular edition of *Foxe's Book of Martyrs* (R.T.S. ; 2s.). It is a small book compared with Foxe, but the editor claims to have omitted nothing that would make for edification.

The autumn season is evidently on us. Messrs. Revell have sent out five volumes together, and no publisher would run such a risk if he did not believe the holidays were over.

The greatest of the five is Merrill's *Ancient Jerusalem*. It is noticed on another page. The remaining four are all essays or sermons.

Beyond the Natural Order (2s. 6d. net) is a volume of essays on Prayer, Miracles, and the Incarnation, by Mr. Nolan Rice Best, the editor of *The Interior*. The editor of *The Interior* is evidently a professional theologian, but without the professionalism. That is to say, his knowledge is ample and accurate. But he encounters Prayer as one who has tried to pray rather than as one who has been told that other people have difficulty in believing in prayer. As for the Miracles, he says there is really only one, the Miracle of Jesus. And he is right. That accepted, the rest go with it.

Lilburn Merrill, M.D., writes on *Winning the Boy* (2s. 6d. net). He addresses parents. They are American parents, and the children are American children. For example: 'Hello, Doc!' began the youngster, 'guess you don't think I ain't something to-day ; ain't I?'

Our Silent Partner (2s. 6d. net), by Professor Alvah Sabin Hobart, of the Crozer Theological Seminary, is a series of sermons on the Holy Spirit, but the texts are not taken at random, nor the topics. The idea that runs through the book is the fellowship of the Holy Spirit ; and although a volume of sermons, the book is a systematic treatise on that vital aspect of this vital Christian doctrine.

The last volume is a volume of sermons, pure and simple. The preacher is the Rev. Wilton Merle Smith, Pastor of the Central Presbyterian Church, New York City. The first sermon affords the book its title—*Giving a Man another Chance*

(3s. 6d. net). The man is Mark. Mr. Smith approves of Barnabas, who gave Mark another chance. He approves of Mark, who used his second chance so well. And he approves of the God of Barnabas and Mark, who is always ready to give a second chance to every one of us.

Everywhere over the world (or nearly everywhere) the triumphant majority is getting ashamed of persecution. After toleration in Turkey, the millennium. And so all the men who have anything to say on religious toleration—the history of it, which may touch the conscience, or the advantage of it, which may enlighten the mind—should make haste to say it.

The Rev. Henry Thomas Potten, whom we have known as the editor of the *Irish Congregational Magazine*, has written a book on *The Strife for Religious Liberty*, as illustrated in the History of Congregationalism (The Samurai Press, Cranleigh, Surrey; 6s. net). It is not a scientific history of the subject that he has written, but a series of half-detached chapters in the history of it. One of the chapters, which is entitled 'Progressive Congregationalism,' contains as an appendix the Manifesto issued by representative Congregationalists on February 27, 1908. It is a document well worth preserving, and here it will be well preserved.

Messrs. Simpkin, Marshall, Hamilton, Kent, & Co. are the publishers in this country of a volume of sketches of Hindu life, entitled *The Hindu at Home* (3s. 6d. net). In Madras it is published at the S.P.C.K. Depository. The author is the Rev. J. E. Padfield, B.D., formerly C.M.S. missionary at Masulipatam. The Hindu at home is occupied with the same things as the Briton at home, with this exception, that every act of his life has some religious significance. The *Standard* newspaper has recently been rating Scotland on the number of its irregular marriages. The reference is supposed to be to marriages performed by a sheriff instead of a minister of religion. The *Standard* is probably misinformed as to the rate of increase, but it cannot be denied that the difference between Scotland and India is very great. Marriage, diet, mendicity, ornaments on the person—everything has a religious reference. Mr. Padfield has gathered his information with care, and publishes it with reserve. His book is to be relied upon; it may become a standard authority on Hinduism.

Another volume has been issued of 'The Historical Series for Bible Students.' It is heartily welcome. With an entire absence of pretentiousness, there is no series of volumes that is more distinctly marked by the authority of true scholarship. By its issue the editors, Professor Kent and Professor Sanders, have given themselves a good name in this country.

The new volume is a *History of the Ancient Egyptians* (Smith, Elder, & Co.; 6s.). The author is Professor Breasted of Chicago. Author and subject will combine to make this one of the most popular volumes of the series. For a handy history of Ancient Egypt is much in request, and Professor Breasted has already proved himself able to produce it. It is, as it professes to be, a student's book, not easily read by the indifferent, but to be depended on, and made a stepping-stone to higher things.

The Rev. F. S. Webster, M.A., went *Round the World in a Hundred Days*, and then under that title wrote an account of what he saw as he passed through China (Elliot Stock; 2s. 6d. net). He wrote an account of the Chinese Missions—a hurried, hearty, and altogether hopeful narrative.

It is not at the regular Sunday service, but on the *Thursday Mornings at the City Temple*, that the Rev. R. J. Campbell delivers his mind and astonishes the Universe. And so, without repenting of the astonishment, he has published a volume under that title (Fisher Unwin; 5s. net) in which all the world may read at its leisure the things which astonish it when they are delivered. The world will be more astonished than ever. These are evangelical sermons of an ordinary length, with just a phrase here and there which is not quite evangelical, but which never seems to be more than a little ornamentation, no part of the regular warp and woof of the sermon. Is it that Mr. Campbell is determined not to be evangelical, but cannot help it? There are patches of criticism also. We are told that 'the Epistle to the Ephesians might more fitly be called the Epistle from the Ephesians; for although it bears the name of St. Paul, and exhibits many traces of his influence, its affinities are rather with the Johannine writings and the Epistle to the Hebrews than with Romans and

Corinthians.' But the criticism never affects the argument or alters the evangelicalism. In short, this volume of sermons is as welcome as anything that Mr. Campbell has published, and the beautiful photograph at the beginning is a welcome part of it.

In the year 1889 Mr. John Campbell Oman, Professor of Natural Science in the Government College, Lahore, became known to the world as a close observer of the life of the Hindus by the publication of a volume entitled *Indian Life, Religious and Social*. Nineteen years have passed. Professor Oman has published other books. He has had better opportunities of studying the rites and ceremonies of Indian religion. He has also become more courageous in speaking about them. He has rewritten his first book, greatly enlarging and also illustrating it, and he has issued it under a new title—*Cults, Customs, and Superstitions of India* (Fisher Unwin; 14s. net).

We say that Professor Oman is more fearless now. This virtue has grown upon him. Some charge him with it as if it were a vice. But he defends himself by saying that, after all, he has withdrawn the veil which shrouds the dark places of Hinduism from public knowledge but a very little way; and that an account of Indian life and religion would be misleading unless it afforded at least some glimpses of the objectionable forms in which, under certain circumstances, Hinduism, even at the present time, finds practical if covert expression.

Messrs. Washbourne (who know how to bind their books) have just published *The Saint of the Eucharist* (3s. 6d.), by Fr. Oswald Staniforth, O.S.F.C., and an anonymous volume entitled *Catholic Life* (2s. 6d.). The anonymous volume is a simple account of the Fasts and Feasts, with popular illustrations. *The Saint of the Eucharist* is a new edition of the Life of St. Paschal Baylon, who is known as 'The Saint of the Holy Eucharist.' 'Appearing, as it does,' says the Archbishop of Westminster in a prefatory letter, 'in the year in which for the first time the International Eucharistic Congress is to be held in an English-speaking country, it will enable English readers to become acquainted with the details of the life of the humble Spanish Franciscan Friar whom Leo XIII. was pleased to

proclaim the special heavenly Protector of all Eucharistic Congresses and Societies.'

There are those who deny that Herbert Spencer was a very remarkable man. But no one denies that his *Autobiography* is a very remarkable book. Some of us have just been reading Mr. Duncan's biography. That is a frank enough volume. But it is not to be compared in frankness with the *Autobiography*, albeit the frankness is so unpremeditated.

Messrs. Williams and Norgate are determined to circulate the *Autobiography*; and to that end they have issued it at 12s. 6d. net.—both volumes, and more than a thousand octavo pages.

Some Books of Travel.

Books of travel, more than other books, are allowed to go out of print. Then they are reported 'as scarce,' 'very rare,' or described by some other phrase dear to the second-hand bookseller. Callaway's *Religious System of the Amazulu* cannot be had for love, and his *Nursery Tales of the Zulus* can scarcely be bought for money.

Some volumes of travel, after going out of print are reprinted, but usually in a limited edition, and they soon run out of print again. The original edition of Hakluyt's *Voyages* in seven volumes is quoted at £50. It was reprinted by Messrs. Maclehose in ten volumes at 12s. 6d. net a volume (with an *edition de luxe* at 25s. net), but that also is reported scarce and correspondingly expensive. This article is to touch some books of travel that are not yet out of print and are worth purchasing for their permanent literary and religious value.

We have spoken of Callaway. A very good substitute is Dudley Kidd's *The Essential Kafir* (A. & C. Black; 18s. net). The phrases 'Zulu Cologne' and 'Eau de Pondo' which are applied by Dudley Kidd to Callaway's book may well be applied to Dudley Kidd's own book. It also 'smells of the native.' And it has the advantage over Callaway that it is published in the most handsome and attractive modern form—paper, binding, illustrations, all being at present unsurpassable. The permanent value of the book comes from its innerness. Mr. Kidd is not satisfied until he has got to the back of the black

man's mind. His interest is not in anthropology, but in man; not even in the Kafir's religion, but in the Kafir.

No book is worth buying that does not 'smell of the native.' In his *Travels in British East Africa and the Islands of Zanzibar and Pemba* (Chapman & Hall; 28s.), Mr. W. W. A. Fitzgerald describes a death scene among the Swahilis. 'All the shamba people attended the funeral. The body was simply wrapped in a winding-sheet, and, water having been poured over it, it was put into the ground close to the husband's house. Mabruke seemed very grieved, and said they had been betrothed when quite little children. The women all sat in the verandah, singing death songs, and when the body was brought out, they uttered a melancholy wail. Poor people—I was getting to know them and their ways better, and could not help liking their simple natures.'

That is the secret of this book's charm. There are many things said that are meant for the trader's use only. For the purpose which Mr. Fitzgerald had in writing his book was to show the British trader that the new market he was looking for was to be found in East Africa, and especially in Zanzibar. But the book has also the universal note.

The religion of the Giriyamas and other tribes is described, but the description is almost entirely taken from the Rev. W. E. Taylor's *Vocabulary of the Giriyama Language*. Mr. Fitzgerald recognizes the permanent value of religion in a book of travels, but he had neither the time nor the equipment himself. His book is worth buying because it is human.

The most valuable books for the study of Religion in the present list are *The Masai*, by A. C. Hollis (Clarendon Press; 14s. net), and *The Melanesians*, by R. H. Codrington, D.D. (Clarendon Press; 16s.). They are also, perhaps, the best known. To let such books go out of print would be a misfortune. Dr. Codrington is the one outstanding authority on Melanesia; and although there are several good books on the Masai, Mr. Hollis is the most scientific of the observers who have travelled among them. If his book had been more generally known, the absurd speculations of Dr. Emil Reich about the religion of the Masai would have been laughed out of existence in a

week. Both of these volumes are quite indispensable to the student of Religion. Both contain much valuable, and not otherwise accessible, contributions to Folklore. They are just the books which would rise rapidly in price if the publishers were to let them out of print. It will therefore be good foresight to see that we have a copy of each of them in our possession.

Mr. George Allen is the publisher of a very lively volume of travels, *In Russian Turkestan*, by Annette M. B. Meakin (7s. 6d. net). Its central interest, as it ought to be, is the condition of the women. Of their life there is much vivid description, and over their hard lot some burning words are spoken. One of the chapters describes the Jews of Central Asia. It is a chapter to be read for the complete history of Israel.

The volumes noticed are not missionary books, but books of travel. Yet Coillard's *On the Threshold of Central Africa* (Hodder and Stoughton; 7s. 6d.) and Hepburn's *Twenty Years in Khama's Country* (Hodder and Stoughton; 6s.) deserve their place because they have the travelling interest also. Both books stand in the front rank of the literature of missions, so vivid is their narrative and so devoted the service they describe. But their contribution to science, to the science of Comparative Religion, will give them an entrance where the missionary motive is not felt, and perhaps a permanence after the immediate missionary success is swallowed up and forgotten.

On the other hand, Odoardo Beccari's *Wanderings in the Great Forests of Borneo* (Constable; 16s. net) is almost, if not altogether, scientific. And its scientific interest is in beasts and birds. Still, there is an occasional religious remark, and it is not less valuable that it is so detached from any edifying intention. Thus: 'On certain occasions the Kayans deduce omens from birds; while on more important ones they seek them in the entrails of animals, and especially in the heart of the pig, a practice also in use amongst the Sakarrang Dyaks.' And again: 'The Tubao Kayans do not now offer human sacrifices, but I was assured that the Boajan Kayans of the Upper Banjar sacrifice a slave when one of their chiefs dies, and bury his corpse with that of the dead chief. I have also heard that certain tribes of the

interior, when about to construct a new house, sacrifice a virgin, burying her under one of the main piles.' Thus does Borneo recall the city of Jericho, the foundation of which was laid on Hiel's firstborn, and the gates set up upon his youngest.

Messrs. Macmillan have kept Palgrave's *Central and Eastern Arabia* and Waterton's *Wanderings in South America* on sale by charming cheap reprints in one volume (3s. 6d. each). They are both travel classics. 'I offer this book,' said Waterton, 'with a hesitating hand. It has little merit, and must make its way through the world as well as it can.' But it was found in the school library of the Rev. J. G. Wood, when a boy. 'The book fascinated me. Week after week I took it out of the library, and really think that I could have repeated it verbatim from beginning to end.' And now he has become its editor.

Palgrave cannot die. The first edition appeared in two volumes in 1865; there have been ten editions or reprints since then. Yet Palgrave has been severely handled by the expert in Arab life. Sir Richard Burton, for example, in the tenth volume of his *Arabian Nights*, says, 'Palgrave's picturesque depreciation of Mohammedanism is a notable specimen of special pleading'; and asks, 'What should we say to a Moslem traveller who would make the Calvinism of the sourest Covenanter model, genuine, and ancient Christianity?'

Books of travel should be read as books of travel. But they will be cherished and will retain their value if they are more. Especially if they contain original and reliable information on religion. There is no out-of-print book that sells so well. How few, however, are the travellers who know how to get a savage to reveal his religion. And as a consequence, it is quite a usual thing for the traveller to declare that such a tribe has very little religion, and such another none at all.

Even a scientific observer of the reputation of Mr. A. E. Pratt, in his entrancing volume on New Guinea, which he calls *Two Years among New Guinea Cannibals* (Seeley; 16s. net), comes lightly to the conclusion regarding the Papuans that 'belief in another world they have none,' and that 'the most elementary ideas of religion do not seem to exist.'

We should like to ask Mr. Pratt, first of all, what he expects to see when he looks for religion. There is, he goes on to tell us, a spirit, and this spirit is always invisible but occasionally audible. His name is Fi-fi. He is recognized (Mr. Pratt will not allow us to say worshipped) with rites, which look very like religious rites. These rites are always performed at night. Fi-fi is represented by a visible medium, who is usually a girl, and once chosen retains the office for life. The medium (it is evidently a modern mistaken appellation) becomes priestess, and gives oracles, even as the priestess at Dodona. What is this if it is not religion?

But hear Mr. Pratt again: 'Another superstition is "Wada," which, as far as one can ascertain, seems to be a belief in an invisible man who stands near a tree, but is so like it that he cannot be seen. As you go through the forest, "Wada" may touch you, and then you are doomed. After this there is nothing for you but to go home and die; and so great is the power of suggestion that a person who believes he has been touched by "Wada" generally does die.'

From the religion of the Papuans it is a good step to that of the Chinese, but the step is greater from Mr. Pratt to Mr. B. L. Putnam Weale. Mr. Weale is the author of two books, one published in 1905, and entitled *The Re-shaping of the Far East* (Macmillan, 2 vols.; 25s. net); the other issued in 1907 with the name of *Manchu and Muscovite* (Macmillan; 10s. net). Both books are political. They are the outcome of a politician's deliberate purpose to visit the 'Far East' in order that his own observation might be used for his country's benefit. And there is always the risk, when the traveller is a politician, that religion and its representatives will fare ill at his hands.

The missionaries are the politician's thorn in China. Mr. Weale recognizes it. He says: 'It is one of the curious phases of the Far Eastern question that side by side with the never-ending new political problems the missionaries and their work in China continue to be one of the greatest difficulties.' His first thought was to resent this. But he is open-minded for a politician, and his study of the religion of the Chinese first, and then of the difference the Christian gospel made, compelled him to accept the missionary in spite of the political difficulty of him. And the process of education

went on apace. In *Manchu and Muscovite* there is a noble and notable chapter under the title of 'The Manly Missionary of Manchuria.'

In that chapter Mr. Weale speaks of the massacres. 'But things soon settled down again. A Russian officer's wife, who came into Manchuria by almost the first train in 1901, told me three Englishmen were with her who were going to rebuild and reconvert at a time when the musketry had hardly ceased firing. "Très hommes, ces missionnaires anglais," she added. Exactly, it is the whole thing in a single sentence; the Manchurian missionary has a reputation to keep up, and he intends to do so.'

But we spoke of the difference between Mr. Weale and Mr. Pratt. He would be a blind observer who found little sign of religion in China. See, however, how comprehensively Mr. Weale expresses it. 'Clear conceptions of Heaven, the Supreme Being, manifestation or revelation, the spirits or *Manes* of departed men, were all possessed by the early Chinese, and it was because these were too vague in the minds of the masses that other practices of a debasing sort were resorted to with greater and greater frequency by the common people.'

The great authority on the West Pyrenees, and especially on the Basques, was the late Rev. Wentworth Webster. To him Mr. A. R. Whiteway, M.A., dedicates *The Pyrenean Past* (Harrison; 2s. 6d. net). He dedicates it as a dutiful scholar should, and shows how well he has entered into the master's labours. It is a book of religion and folklore, shot through with social and economic ideas.

Wholly occupied with Religion and Ethics is *Persia by a Persian* (Elliot Stock). The Persian is the Rev. Isaac Adams, M.D. For a foreigner, his English is surprisingly idiomatic. And his knowledge of the very inmost habits and thoughts of his countrymen makes the book one of great

value. The ancient literature has been studied, though the strength of the book lies in another direction. It lies in the minuteness and fidelity of the description of customs which the author has seen with his own eyes.

The book must suffer in popularity from its outward unattractiveness. It must suffer in the eyes of the scholar from its unscholarly appearance. There is no index to anything, and the proof-reading is faulty. But it is fitted both to instruct the learned and to entertain the ignorant.

There is another book in the list which hazards the statement, 'Their religious belief is practically nil.' It is Mr. Broadwood Johnson's *Tramps round the Mountains of the Moon* (Fisher Unwin; 6s. net). But again the author, when he has time and takes pains to make a closer acquaintance, discovers religion enough. We read pages of hurried description, and then, at last, we come upon the inevitable proof. 'In the middle was the rest-house, watched over at the side by a large spirit shrine, just like one of the inhabited dwellings. The villagers' huts had tiny spirit shrines in front of them, about a foot high, in which were placed the offerings for the spirits of the departed, to keep them well disposed and disinclined to plague the living.'

It is a traveller's book, and a rapid traveller's, and the missionary is not much considered. Yet once, just once, there is a testimony to his presence, and it is worth many interested reports. 'In another district an old chief, named Mugema, who had lived a life of drunkenness and unbridled self-indulgence, placed himself under the teacher's instruction. His face wore a heavy, sodden expression, cheerlessly suggesting a grate with the fire gone out. When I went back ten months after, it was difficult to believe that it was the same man who came to meet me. A pleasant smile effaced the old blank gloom, and a gleam in the eye told of a new fire burning within.'