

Entre Nous.

The Biblical World.

The Biblical World is one of the most scholarly and progressive of the magazines of America. It is also one of the most original. In the reviewing of books, as in other respects, it has its own method. That method is to select two or perhaps three out of all the books of the month, put them into the hands of specialists in their study, and then publish a review that carries weight.

In the issue for August 1910 three books are reviewed. The first is the second volume of *The Encyclopædia of Religion and Ethics*. The reviewers are Professor John W. Moncrief and Professor Ira M. Price. In the first part of the review the volume is criticised as a whole; in the second part the Semitic articles are examined separately and minutely. This is the first part:—

A glance through the nine hundred pages of this volume reveals what the editor and his collaborators have accomplished. They have collected and organized the world's achievements to date in religion and ethics from Arthur to Bunyan. They have summarized their achievements concisely, and in the main clearly, in such English as the various writers could command. We might suppose them to have had distinctly in mind several classes of persons such as: (1) the general reader of average intelligence and equipment; (2) the professional man—especially the clergyman, the literary man, and the lawyer—whose range of information must be wide and accurate, but easily accessible; (3) the student at the beginning of his researches. The volume introduces him to his subject, shows him in brief what has already been done, enables him to see where original research may begin, and puts him into connexion with the best sources of information; (4) the scholars and specialists who need for constant reference an epitome of knowledge on subjects cognate to their own studies.

A more careful examination of numerous articles shows that these ends have been reached about as well as possible in our times when things are moving so swiftly that knowledge to-day is sure to be discredited in part or in whole to-morrow. Yet in the whirl of events some matters are getting settled in broad outlines at least, and the methods according to which investigations are to proceed are becoming somewhat sharply defined. We

accordingly do not believe that this encyclopædia will very soon be entirely out of date.

In our opinion the editor has all in all been fortunate in the selection of his helpers. The radical, the conservative, and the *via media* man all appear in his list. But the scholarship and recognized ability of each one is not likely to be called in question. The subject with which he deals is one which he is competent to treat, and he understands that he is in the rather fierce limelight, and this is sufficient to make most men circumspect. There are undoubtedly difficulties inherent in this mode of procedure, but its alternative of selecting writers substantially agreed in their theories would have made the encyclopædia a one-sided affair, and thus, to say the least, have deprived it of the highest scientific value.

We note, too, with extreme pleasure that the editor has fully acted upon the principle at last generally recognized, that history is fundamental in the procedure of all the great disciplines. Thus each important subject appears in the full light of its history. This feature of the method is sure to lend additional permanence to the different articles so treated.

We observe, moreover, that the editor gives us much more than the title seems at first sight to promise—*An Encyclopædia of Religion and Ethics*. For example, we have articles on 'Biology,' 'Brain and Mind,' 'Biogenesis,' 'Atomic Theory.' The article on 'Being' is metaphysical, and Professor Royce's article on 'Axioms' is a logical or philosophical statement. We are interested at the end when he says: 'Axioms, in the language of modern theory, are best defined, neither as certainties nor as absolute principles, but as those principles which are used as the first in a special theory.' We do not, however, here make an adverse criticism, but rather call attention to the infinite vastness of the ramifications of religion into all knowledge and to show how incomplete the work would have been without such articles as we have mentioned.

Many of the articles are so long as to make elaborate essays, indeed, in some cases, small treatises, embracing the best work of several specialists. For example, the article on 'Asceticism' contains approximately 63,000 words, and is the work of twelve contributors. The subject is

handled in all its important phases. Or, again, take the article on 'Baptism.' It contains more than 60,000 words, and is the co-operative work of nine specialists. It discusses ethnic baptism, baptism in the New Testament, baptism in the early Church, in the later Church; baptism among the Greeks and Romans, the Hindus, the Muhammadans, the Polynesians, and the Teutons. The part that is sure to be most instructive to the majority of readers is that on ethnic baptism. This is true because it opens up a new continent to the generality of students of the subject. Among very many peoples there was a rite similar to baptism performed either in infancy or at a later period of life. 'Sometimes that likeness is only on the surface; in other cases it extends deeper, and the pagan rite has also a religious and ethical purpose. The use of water in such a ceremony is connected with a more general ceremonial use among heathen races as a means of ritual purification.' Water was the most natural agency for cleansing and purifying, and so water was used for the removal of *tabu*. Water became a safeguard. The animistic theory gave life to water. In the Hebrew Scriptures we meet the expression 'living water.' We also find various beliefs about 'The Water of Life' conferring immortality, strength, beauty, or about the fountain of youth, idealized in folk-lore, in many European folk-tales with parallels from all stages of barbaric and savage culture. Juvenal satirizes the superstitious Roman for 'washing away his sins by dipping his head three times in the waters of the Tiber.' In many regions are found striking analogies to Christian baptism. And so in a most interesting manner new light from a great variety of sources is thrown upon this central ordinance of the Church.

If the succeeding volumes hold up to the present standard the completed work will go far toward an ideal—unattainable, but valuable as an ideal—which we have recently seen expressed as follows:

I am not man till in my single guise
All that on earth hath ever been is told;
I must life's whole experiences hold;
The race itself I must epitomize.

Some Poetry Old and New.

To begin with an old book on an older, Messrs. Dent have published an edition of *Blake's Vision*

of the *Book of Job* (6s. net), with an Introduction and Notes by Mr. Joseph H. Wicksteed, M.A. It is a volume that will open a new world of ideas, a new spiritual world, to the diligent sympathetic reader. It may be that the reader has already entered on his inheritance in the *Book of Job* by the means of William Blake's interpretation thereof. It may be that he has not. Mr. Wicksteed, reproducing the engravings on a reduced scale, does not desire to substitute his own for Blake's engravings; nor would he, while entering into the secret chamber of this man's innocent imagery, hinder us from entering but rather invite us to enter with him, heartily acknowledging that he himself can go only a little way yet. There are things in *Job* which Blake did not apprehend; there are things in Blake which Mr. Wicksteed cannot altogether comprehend. But with Mr. Wicksteed as most sincere guide we enter, as it has been said, on a new spiritual realm. Mr. Wicksteed does especially help us to use the tools. And without an easy use of the tools—figures, symbols, lines, curves, contractions—we can make little of Blake. Above all he shows us how to interpret Blake by Blake. It is therefore more than a new edition, it is a new vision.

Another Blake. This is the *Songs of Innocence*, with a preface by Thomas Seccombe, and twelve coloured illustrations by Honor C. Appleton (Herbert & Daniel; 5s. net). The page is a moderate quarto, large white paper, marginal device of alternate blue and red, and art canvas for the binding. The illustrations are in soft warm colours. Their conception of the child life is not to be criticized; it *is* the child life.

In Mr. Hilaire Belloc's new volume of *Verses* (Duckworth; 6s.) there is nothing finer than the Christmas carol on page 12. *Could* anything be finer? But read it as it should be read.

NOËL.

I.

On a winter's night long time ago
(The bells ring loud and the bells ring low),
When high howled wind, and down fell snow
(Carillon, Carilla).
Saint Joseph he and Nostre Dame,
Riding on an ass, full weary came
From Nazareth into Bethlehem.
And the small child Jesus smile on you.

II.

And Bethlehem inn they stood before
 (The bells ring less and the bells ring more),
 The landlord bade them begone from his door
 (Carillon, Carilla).
 'Poor folk' (says he) 'must lie where they may,
 For the Duke of Jewry comes this way,
 With all his train on a Christmas Day.'
 And the small child Jesus smile on you.

III.

Poor folk that may my carol hear
 (The bells ring single and the bells ring clear),
 See! God's one child had hardest cheer!
 (Carillon, Carilla).
 Men grown hard on a Christmas morn;
 The dumb beast by and a babe forlorn.
 It was very, very cold when our Lord was born.
 And the small child Jesus smile on you.

IV.

Now these were Jews as Jews must be
 (The bells ring merry and the bells ring free).
 But Christian men in a band are we
 (Carillon, Carilla).
 Empty we go, and ill be-dight,
 Singing Noël on a Winter's night.
 Give us to sup by the warm firelight,
 And the small child Jesus smile on you.

Messrs. Smith, Elder, & Co. have issued a complete edition of *The Poetical Works of Mrs. Horace Dobell* (10s. 6d. net). Mrs. Dobell had much facility of production. This is a volume of 810 pages, printed in small type and double column. It cannot be said that the facility was in the use of words; for while there is no sign of struggle for expression, there is nowhere easy flow of language to soothe the sense of hearing. The ease is due to the writer's pleasure in average everyday thinking. She wrote what others speak. She wrote in verse what we usually find written in prose in the newspapers. If there is a weakness in the work, it is not that the language does not suit the idea, it is rather that the idea sometimes follows the language. If there is anywhere unaccustomed strength in it, the strength comes from the excellence of the intention. Take these two verses.

TO A CALUMNIATOR OF THE DEAD.

Oh! if thou can'st not speak well of the dead,
 It might be sometimes well that voice were still!
 No word of falsehood ever need be said,
 Yet harm comes from thy constant tales of ill!

The dead go where they will be judged, and we
 Are stamped with vile conceit and pride, to deem
 We gauge the depth of all we hear and see,
 As if all things in life are what they seem!

Mr. Henry Frowde of the Oxford University Press has published *Poems of Clough* (2s. 6d. net). The edition, which has all the outward charm of Mr. Frowde's almost inimitable work, includes 'Ambarvalia,' both versions of 'the Bothie,' and 'Amours de Voyage.'

A new and cheaper edition of *Hymns of the Greek Church*, as translated, with introduction and notes, by the Rev. John Brownlie, D.D., has been published by Messrs. Oliphant, Anderson & Ferrier (1s. 6d. net).

It is a fine proof of the possibility of uniting literature with devotion that a new *Book of Sacred Verse* can be gathered from English literature without repeating all the poems that have appeared in other collections. The new gathering is the work of Professor W. A. Knight, Emeritus Professor of Philosophy in the University of St. Andrews. Professor Knight has the instinct that cannot err, the instinct for the poetical. He even dares once to quote a poem in Latin. It is a verse found in a book of devotions written by Mary Queen of Scots, just before her execution.

O Domine Deus! speravi in Te:
 O care mi Jesu! nunc libera me.
 In dura catena, in misera poena,
 Desidero Te.

Languendo, querendo, et genuflectendo,
 Adoro, imploro, ut liberet me!

Professor Knight is also a scholar, accurate and industrious. And so we wonder that in quoting Kethe's version of the Hundredth Psalm, he quotes the line—

We are His flock, He doth us feed,
 instead of

We are His folk, He doth us feed.

Messrs. Dent also publish *Sabbath Thoughts*, by Elizabeth Livingston (2s. 6d. net). For the most part the poems are paraphrases of great passages of Scripture.

A hard-working city surgeon, Mr. John W. Taylor, worked hard also at the making of poetry. And he made it. For it cannot be done without

hard work. The most characteristic of his collected poems—the title is *The Doorkeeper* (Longmans; 3s. 6d. net)—is one that was written on Hungerford Footbridge at three o'clock in the morning.

My heart a solemn vigil keeps
With unknown souls;
Their touch upon me tingles and creeps,
Their warm breath rolls

About me: their outstretched hands I see
Before, behind,
And lonely voices are calling me
On every wind:

O sorrow-laden hearts, whose throbs
Of sad unrest,
O lives whose tears and bitter sobs
Are all unguessed—

Come, take my hands: could you but know
My longing heart,
Opprest with tears that wait to flow
Pride would not part

Our souls, nor subtle doubt which bars
The love that seeks,
And here, beneath the patient stars,
Feels, yearns, and speaks:—

God help me! in the crowd that grows
My voice is lost,
Distorting shadows hide me from those
Who need me most!

Two anthologies of the Seasons have been published at one and the same time. Mr. George Allen's claims attention first. It is in four separate volumes entitled *The Book of Spring*, *The Book of Summer*, *The Book of Autumn*, and *The Book of Winter* (1s. 6d. net each). It deserves attention first because of the illustrations by Margaret W. Tarrant, which are in colour, and most sympathetically in harmony with the season. In each volume there are four such illustrations besides the design on the cover.

One of the poems quoted in the book just mentioned is 'Pippa's Song' from Browning. 'Pippa's Song' is quoted also in Messrs. Williams & Norgate's anthology, of which the title is simply *The Seasons* (3s. 6d. net). It was inevitable that 'Pippa's Song' should be quoted in both; it seems also to be inevitable that it should be misquoted. For editors, as well as preachers, will persist in quoting familiar passages from memory,

and we have not met the preacher or editor yet who could quote from memory ten lines of the most familiar poetry quite correctly. But *The Seasons* is a very fine anthology. 'The Barrel Organ,' by Alfred Noyes, with which it opens, is enough to give distinction to any book.

The Story of the Glory is a dangerous title for any kind of book, an alarming title for a book of poems. But it is descriptive. For whatever can be said about Mr. J. Boyd's poetry, the volume does undoubtedly contain, as the editor claims, 'a body of sound and healthful doctrine' (Morgan & Scott; 6s.).

But the doctrine in Mr. Percy C. Ainsworth's *Poems and Sonnets* (Kelly; 2s. 6d. net) is just as sound and healthful, and the poetry is poetry. Take the last sonnet of all in evidence.

There lives a glory in these sweet June days
Such as I found not in the years gone by,
A kindlier meaning in the unclouded sky,
A tenderer whisper in the woodland ways;
And I have understanding of the lays
The birds are singing, forasmuch as I
Have learned how love avails to satisfy
A man's whole heart, and fills his lips with praise.

The morning air is laden with the scent
Of roses; and within my garden grows
A rosebud that shall some day be a rose,
Whose bloom and perfume never shall be spent—
The flower of love: and he who hath it knows
The endless summer of complete content.

There is no American poetess or poet more popular in England at present than Ella Wheeler Wilcox, and Messrs. Gay & Hancock are wise to take the tide while it serves. They publish her in many forms, one of the most attractive being a series of four little volumes entitled 'Gems from Wilcox' (1s. net each). The latest issue, however, is the *Poems of Experience* (1s. net). We wish Miss Wilcox were as sure in her ethical as in her poetical touch. The poems in this volume on 'An Episode' and 'At Bay' would then have been omitted.

The Rev. S. C. Lowry, M.A., Vicar of St. Augustin's, Bournemouth, is content to supply the magazines with verse. But his gift is greater than that of the ordinary magazine verse maker. And he has done an acceptable thing in publishing

his *Hymns and Spiritual Songs* in book form (Longmans; 2s. 6d. net).

Mr. Charles Moss, anxious to impress upon us the importance of the place occupied by angels in the Bible, has written a book entitled *Bible Angels*, in which he versifies every incident in which the angels play a part, and every passage in which they prominently appear (Routledge; 5s. net).

Mrs. Schuyler van Rensselaer is a true poet. Her *Poems* are published by Messrs. Macmillan (5s. net). To prove that she is a true poet we shall quote two of the shortest poems in the book.

THE CUP AND THE WINE.

Brief, cried the Psalmist, is the total span
Of the brief days that build the life of man.
—Ay, royal singer on Judean hills,
The cup is narrow; but the wine that fills
The cup may mean an ocean in its rim.
A thousand years are as a day to Him
Who pours our draughts of joy and tears:
To us a day may be a thousand years.

AN EPITAPH.

For love and joy to Life I prayed;
An empty hand he stretched to me;
And when I turned to Death for aid,
He passed me by and would not see.

But Life repented him and gave
All I had ever asked and more.
Then Death in haste bestowed this grave
Some broken heart was pleading for.

'The discovery by Mr. Bertram Dobell ten years ago of the poems of Thomas Traherne was one of the most striking literary sensations of recent times; and although Mr. Dobell's estimate of Traherne's poetical merits was far too high, it would doubtless be admitted by all that the publication of the poems (to say nothing of the still more notable *Centuries of Meditations*) has made a real addition to English literature. Traherne is a writer of such interest and originality that any facts throwing light on his history, intellectual development, or methods of work, and especially any additions to his literary remains, are to be welcomed. Such an addition is made by the present volume, which contains not only a

considerably altered text of various poems found in Mr. Dobell's edition, but also thirty-eight hitherto unpublished poems.'

Thus begins Mr. Bell's introduction to the Clarendon Press edition of *Traherne's Poems of Felicity* (5s. net). Never did the great press issue a more pleasing volume. The text of the poems is as nearly a facsimile of the manuscript as the printed page can make it. And the paper and binding are of the best.

Mr. Fisher Unwin was happily directed to an editor for his *Book of Scottish Poetry* (7s. 6d. net). And the editor, Sir George Douglas, Bart., has been altogether inspired to take and reject as he has done. Not that a Scot, especially a northern Scot, does not miss a favourite here and there. That was inevitable if the book was to be kept within these present limits. What is, however, equally important with the choice, Sir George Douglas has used good common sense in the use of his texts. For the ballads he has gone to Scott. This is his vindication: 'Though certainly not the most scientific, he ventures notwithstanding to consider Scott's version (the Minstrelsy of the Scottish Border) beyond comparison the best. For the acknowledged liberties taken with the text are the liberties of a man of genius, and of a genius, too, who was marvellously akin to, or in sympathy with, the original authors of the poems.'

The anthology is not ended without including the editor himself, John Davidson, Charles Murray, Douglas Ainslie, Lauchlan Maclean Watt, Will H. Ogilvie, Lord Alfred Douglas, John Hogben, and Maria Stuart. This is the contribution which John Hogben makes—

It is nor storm nor calm, but yesterday
The wild winds swept in sudden thunder down;
Shook the dark waters into starry spray,
And thrilled the soul of many a seaside town.
Ah, cruel are the hungry tides that drown!
They kill, yet cast ashore their tender prey;
Tossing it carelessly as seaweed brown,—
Heedless of lovers young and parents grey.

But now remorse is here! The ponderous wave
Upcoils full wearily its snowy crest,—
Of after-brooding, not of Passion, slave!—
Lit by the low slant yellow of the West:
Unquiet grave! Thyself without a grave,
Till there be no more sea,—in foam,—at rest!

Offer of Prizes.

Eight prizes are offered as follows:—

For the best anecdote illustrating any text of Scripture—

1. From Biography.
2. From History.
3. From Personal Experience.

For the best illustration, not an anecdote, of any text of Scripture—

4. From Nature or Science.
 5. From Art or Industry.
 6. From Human Life.
 7. From Literature.
8. For the best illustration in verse of any text of Scripture.

In every case the source of the illustration must be stated fully (author, vol., page) and the quotation must be made exactly.

These eight prizes will be awarded in THE EXPOSITORY TIMES for June 1911 for illustrations received before the 10th of April.

The prizes offered are—

Any volume of the *Encyclopædia of Religion and Ethics*, together with the right to purchase the rest of the volumes at a quarter less than the published price, namely, 2 rs. instead of 28s. net.

Or—

Any four volumes of the *Great Texts of the Bible*.

Or—

Either volume of the *Dictionary of Christ and the Gospels*.

Or—

The single-volume *Dictionary of the Bible*.

Or—

Any four volumes of the 'Scholar as Preacher' series.

Or—

Any two volumes of the 'International Theological Library' or of the 'International Critical Commentary.'

Those who send illustrations should say which offer they prefer if successful. Those who send more than one illustration should name more than one volume or set of volumes in case they should be awarded more than one prize.

Initials only, or *nom de plume*, will be given in the report if that is preferred.

The Great Text Commentary.

The best illustrations this month have been found by the Rev. C. T. Rae, Bradford, to whom a copy of Forrest's *Authority of Christ* will be sent, and the Rev. E. J. Roberts, Melbourne, Derby, to whom a copy of Skinner's *Genesis* will be sent.

Illustrations for the Great Text for March must be received by the 1st of February. The text is Ps 16¹¹.

The Great Text for April is Ps 23¹:

'The Lord is my shepherd; I shall not want.'
A copy of the new edition of Walker's *The Cross and the Kingdom*, or Canon Cooke's *Progress of Revelation*, or Macgregor's *Some of God's Ministries*, will be given for the best illustration.

The Great Text for May is Ps 37⁷:

'Rest in the Lord, and wait patiently for him.'
A copy of Canon Cooke's *Progress of Revelation*, or of Dr. Richard's *New Testament of Higher Buddhism*, or of Dr. Homes Dudden's *Christ and Christ's Religion*, will be given for the best illustration.

The Great Text for June is Ps 51¹⁷:

'The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.'

A copy of Skinner's *Genesis*, or Richard's *New Testament of Higher Buddhism*, will be given for the best illustration.

The Great Text for July is Ps 68¹⁸:

'Thou hast ascended on high, thou hast led thy captivity captive;
Thou hast received gifts among men,
Yea, among the rebellious also, that the Lord God might dwell with them.'

A copy of any volume of the 'Great Texts of the Bible,' or of the 'International Theological Library,' will be given for the best illustration.

Those who send illustrations should at the same time name the books they wish sent them if successful. Illustrations to be sent to the Editor, St. Cyrus, Montrose, Scotland.