

and, in consequence, Jewish thought came to despair of the present age. But to the seer it had a deeper significance still. The Lamb had shown in His own person the golden chain which ran through the chequered history of the past. He was now about to take His place in the drama itself, and the whole of the heavenly host is, as it were, spell-bound in awed expectation.

If we view the sealed book in this light, surely it gives a newer meaning and interest to the whole of the Apocalypse. It is seen, then, to be a solid unity, the product of one master mind. If there were any real added value to be gained from

acceptance of the partition theories, or if the proof in favour of them were overwhelming, we should, of course, fall in with them. But this is far from being the case. They simply reduce the whole book to a state of chaos. The method I have suggested, which needs carrying out more fully, does not only help us to see that the work is carefully planned, and that the plan is wonderfully worked out, but its whole usefulness for the intended readers, and its whole meaning for us, is made immeasurably clearer.

And after all is said and done, that is the main point.

Literature.

RELIGION.

CANON J. A. MACCULLOCH, D.D., now of Bridge of Allan, has made for himself a great name as a student of Religion. His special department is the Religion of the Ancient Celts. But it is some time since he discovered that no department of knowledge can be studied in isolation. He made himself fit to write authoritatively on the Celtic religion by a preliminary and thorough study of pagan religion generally. He has now written his masterpiece; it is a handsome volume of 400 large octavo pages. The title is *The Religion of the Ancient Celts* (T. & T. Clark; 10s. net).

Now it is not in the least likely that the circulation of this book will run a race with a new novel by Marie Corelli. Yet here is an idiomatic and engaging English style; and here are men and women of like passions such as we are, with the glamour of romance thrown round them; and here in its variety and in its profundity, in the unutterable joy it brings and the inexpressible despair, is that great factor in human life called Religion.

No doubt it is a story of the past. But the religious past is always present, if the author is capable of restating it. Its hopes are the same, and even to a large extent its experiences, however diversely they may be interpreted. And is not much of the interest of these Celtic legends found in this, that the interpretation of human hopes and experiences which they offer can never be out of date, because it is so imaginative? It appeals, one might say, to the eternal child in man, and

who will deny that the interpretation of the child is the most profound and the most persistent.

The answer may be made that this is not a book of poetry but of science, and therefore out of date and worthless. It is not a true answer. For, as Professor James Ward has been recently urging with insistence, science deals with generalities, whereas here we have nothing but particulars. There is no science in the book; there could not be. When the ancient Celts had finished their course, science had not yet come to the birth. It is the aim, no doubt, of the modern student of religion to show that his study is a science and to study it scientifically. But the religion of the ancient Celts can give no more than some of the particulars from which science tries to construct its general laws. Moreover, it is never possible for a man to be sure how much of actual belief lay behind a particular custom, such as the custom of never turning round after visiting a well of water, and how much of it was imaginative make-believe. The contents of this great book will therefore never be out of date; they will never cease to charm and to instruct.

Messrs. Harrap are the publishers of the 'Myths' Series. Four volumes of the series have already been issued, and here is a fifth. The new volume deals with the *Myths and Legends of the Celtic Race*. Its author is Mr. T. W. Rolleston (7s. 6d. net). Like the rest of the volumes it is thoroughly popular in manner. No knowledge whatever of the subject is necessary before reading it. But

there is a popular style which disregards science and philosophy and knows not poetry or imagination; that takes no trouble to find out the truth or to tell it truthfully when found. Mr. Rolleston has the unlearned in his mind as he writes, and he has the gift of writing for them. But that seems only to make his sense of responsibility the greater. He has succeeded in making a book which will satisfy the scholar's demand for scholarship, and may be read with pleasure by anybody. His enthusiasm for his subject is contagious.

'A brass rod is the money of by far the larger number of the people on the Lower and Upper Congo. In thickness it is not quite so stout as an ordinary slate pencil, and varies now in length, according to the tribe using it, from 5 inches long on the Lower Congo to an indefinite length among the more distant tribes of Congo's hinterland.'

Very well, the Rev. John H. Weeks of the Baptist Missionary Society has imagined a brass rod able to see, and able to describe all that it saw, as it passed from hand to hand throughout the Congo. Mr. Weeks writes pleasantly, out of a well-furnished memory, and gives us in this way an account of the most intimate matters in the life of the people. He does not neglect those trifling things which make life what it is, but which are usually passed over as beneath the dignity of history.

This forms the first part of the book. In the second part the author repeats some Congo folklore tales. Whatever truth there may be in the charge that missionary books are unreadable, there would be no truth whatever in it if it were made against this book. The title is *Congo Life and Folklore* (R.T.S.; 5s. net).

Students of religion will be charmed with a new volume which Messrs. Macmillan have just published in the same style as Skeat's *Malays* and Spencer and Gillen's *Australians*. Its title is *The Baganda*, its author the Rev. John Roscoe, Hon. M.A.(Cantab.), formerly of the Church Missionary Society (15s. net).

The Baganda are a people who occupy Uganda, a country which is now well known and easily reached. The long and tedious journey of 800 miles from Zanzibar to the Victoria Nyanza, through the weary waterless plains of Ugogo, with their dangers of fever or of attacks by the fierce

natives—the journey which Mr. Roscoe had to make when he went to Uganda—has no longer to be undertaken by any one. There is now a comfortable railway which covers the 600 miles to the nearest point on the Victoria Nyanza in two days and two nights, while the traveller sits contentedly enjoying the scenery or refreshing himself with the excellent meals which are provided at intervals at the Dak-bungalows.

The approach to Uganda was only the beginning of Mr. Roscoe's troubles. But he is modestly reticent about the things he has himself passed through. He has written this book in order to tell us about the Baganda. He has written it with the distinct purpose of telling us about the Baganda not as they are to-day, but as they were before they came to know anything either of the Arab traders or of Christian missionaries. He brings his narrative down to the beginning of the reign of Mutesa, and ends there, because it was Mutesa that admitted the Arab trader into Uganda and also received the first missionaries.

The book is the direct fruit of the modern study of religion. Some eighteen years ago Mr. Roscoe came to know Dr. J. G. Frazer, and was instructed by him in the methods of the scientific study of religion. No doubt he was supplied with that very interesting pamphlet which Dr. Frazer has prepared and which he is willing to present to any missionary who cares to have it, a pamphlet which contains the rudiments of the science and gives the questions which should be put to natives in the search for information about their religion. He has accordingly gone about his work intelligently as well as persistently, and he acknowledges that his efforts have been most generously furthered by the authorities in Uganda, especially by Sir Apolo Kagwa, K.C.M.G., Prime Minister and Regent of Uganda, in whose house indeed most of the information was collected.

But we are more concerned with his results than with his methods. What does he learn about the religion of the Baganda? What, in particular, has he learned of their ideas about the spirits of the departed? Let us quote a paragraph.

'The belief in ghosts, both malevolent and benevolent, was firmly held by all classes, from the highest to the lowest. Existence in another form was a reality to them, and all looked forward to living and moving in the next state. The horrors of mutilation were increased by their ideas of the

after-world ; for not only would the maimed person be inconvenienced and made to suffer in this life, but in the next world his ghost would in like manner be maimed. Hence the idea of amputation was so dreaded by men, that a person preferred to die with a limb rather than live without it, and so lose his chance of possessing full powers in the ghost-world. The loss of an eye was not only the sign which marked an adulterer in this life, but the loss would hold good in a future state and mark the man there ; the thief who had been caught and deprived of his hand was for ever maimed, and his ghost bore the stigma of a thief ; so, too, mutilation in war-time was thought to constitute a blemish in the after-world. The loss of a limb was, moreover, a disgrace, not only to the man himself, but also to his clan, and the members naturally did their utmost to avoid the infamy.'

Mr. Roscoe gives an account of all that affected the Baganda from their birth to their burial. But there is no part of his story that is more interesting than his chapter on religion, from which that paragraph is taken, and there is nothing that brings us closer to the real life of the Baganda than his account of their belief in ghosts. Let us read a little more of it, but let us first of all express our gratitude to the author for one of the most valuable books in the history of religion that have ever been published.

'Ghosts were believed to dwell in the vicinity of their old haunts ; they were thought to have their pleasure grounds, and also to feel certain wants much as the living ; they had their likes and dislikes, they were moved by kindness and made angry by neglect. Hence it behoved the living, and especially the relations upon whom the care and welfare of the ghosts depended, to be ever watchful for their interests ; otherwise the ghosts would retaliate and cause illness and death in the clan. A favourite place of the ghosts was among the trees and plantains in the gardens, where they made sport, especially at noon when the sun shone brightly ; on this account children were warned against going out to play in the gardens during the heat of the day, and even adults did not enter them at this time, unless they were obliged to do so. When the wind blew softly and murmured in the leaves of the trees, the ghosts were said to be talking to one another ; and when a whirlwind occurred and carried up the dust and the leaves, the ghosts were said to be at play. Ghosts hung

about the graves in which their bodies lay buried ; nothing would induce them to go far away from the spot, except the removal of the body or of some particular portion of it. The special portion of the body to which a ghost clung was the lower jawbone (*lwanga*) ; when once this was taken away the ghost would follow it to the ends of the earth, and would be quite satisfied to remain with the jawbone if it were honoured. This supposed knowledge of the way to control a ghost has been acted upon for many years ; there are jawbones of men, who lived nearly a thousand years ago, preserved to this day by members of the clan to which they belonged ; and they are regarded as a most precious heirloom. The possession of the jawbone of a member of the clan would (it was thought) bring good fortune. Naturally the jawbones of kings were preserved with the utmost care, and were handed down from generation to generation, with numerous traditions.'

Professor Frazer has now been able to publish the third part of the third edition of 'The Golden Bough.' Its title is *The Dying God* (Macmillan ; 10s. net).

It was the Dying God that gave 'The Golden Bough' its existence at the first. Professor Frazer was struck with the fact that the King of the Wood at Nemi had regularly to die by the hand of his successor. Why had he so to die ? The book was written to answer that question. Here, then, in this volume that question is isolated and answered by itself. What is the answer that Dr. Frazer gives ? He believes that the King was looked upon as an incarnation of Deity, and he understands that the motive for slaying him was the fear lest, with the enfeeblement of his body in sickness or old age, his sacred spirit should suffer a corresponding decay, which might imperil the general course of nature and with it the existence of his worshippers, who believe the cosmic energies to be mysteriously knit up with those of their human divinity.

Such an idea is remote enough from our present ways of thinking. But one does not read far into Dr. Frazer's book before discovering that even this is another of those touches of nature which make the whole world kin. That so many things came out of it will surprise no one. The surprise will be that Dr. Frazer has now been able to separate these things, and confine himself to the exposition of this one central subject.

PHILOSOPHY, PSYCHOLOGY, AND ETHICS.

i. Philosophy.

Professor James Ward of Cambridge delivered the Gifford Lectures in the University of St. Andrews in the years 1907-1910. Ten years earlier he delivered the Gifford Lectures in the University of Aberdeen. When they were published he gave the Aberdeen Giffords the title of 'Naturalism and Agnosticism.' He wishes now that he had given them the fuller title of 'The Realm of Nature, or Naturalism and Agnosticism.' For they contained just one-half of his philosophy. And if he had only known that he would afterwards be invited to state the other half at St. Andrews he would have made clear in the title of his book that the Aberdeen lectures were incomplete. Well, he has now published the other half, and he gives the volume containing it the full title of *The Realm of Ends or Pluralism and Theism* (Cambridge University Press; 12s. 6d. net).

Professor Ward is a spiritual monist. He does not believe in a philosophical dualism of any kind. Still less does he believe in a materialistic monism. This is his belief, in a single sentence and in his own words: 'Having satisfied ourselves, then, that mechanism is not the secret of the universe; that, if it is to have any meaning, it must subserve some end; and finding generally that increased knowledge of Nature's laws means increased control of Nature's processes, we accept the facts of experience in which subject and object interact, rather than the conclusions of dualism, that mind and matter are for us two alien worlds, and all knowledge of Nature an inexplicable mystery—we accept the spiritualistic standpoint and its Realm of Ends as the more fundamental.'

But he recognizes the fact that, on the first look of it, this universe is a universe of mechanical facts and forces. How does he account for that? He accounts for it simply by showing that it is only on the first look of it that the world is a world of materialism. He says: 'We may remind those who demand of us an explanation of the appearance of mechanism, that, if the term be strictly taken, there need for spiritualism be no such appearance at all. The more completely we can interpret the world as a realm of ends, the more completely the tables are turned upon naturalism. As this contends, in the words of Huxley, "for

the gradual banishment from all regions of human thought of what we call spirit and spontaneity," so that, for the gradual banishment of what we call inert stuff and directionless energy.'

Professor Ward makes no claim for spiritual monism as a full and final interpretation of the Universe. 'Nobody nowadays—save here and there a man of science off his beat, like Haeckel for example—has the hardihood to rush into print with a final explanation of the Universe.' What he claims for it is that it avoids the deadlock of dualism, that it explains the facts of experience without ignoring or contradicting them as materialistic monism does, and especially that it makes for progress.

The volume arrives at a time when theologians are once more plunged into the controversy about miracles. No one should say another word on that controversy until he has read it.

The translation of *The Complete Works of Friedrich Nietzsche*, edited by Dr. Oscar Levy and published by Mr. T. N. Foulis, is now nearly complete. Six volumes have been issued this month, bringing the whole issue up to seventeen volumes in all, and leaving only one to come.

The volumes just issued are the following: (1) 'Early Greek Philosophy, and other Essays,' translated by Maximilian A. Mügge (2s. 6d. net). (2) Part II. of 'Human, All-Too-Human,' translated by Paul V. Cohn, B.A. (5s. net). (3) A volume containing (a) 'The Case of Wagner,' (b) 'Nietzsche *contra* Wagner,' (c) 'Selected Aphorisms,' all translated by Anthony M. Ludovici, and (d) 'We Philologists,' translated by J. M. Kennedy. The Wagner parts have appeared already, but the volume as a whole is new (3s. 6d. net). (4) 'The Dawn of Day,' translated by J. M. Kennedy (5s. net). (5) 'The Twilight of the Idols,' 'The Antichrist,' 'Notes on Zarathustra,' and 'The Eternal Recurrence,' all translated by Anthony Ludovici (5s. net). (6) 'Ecce Homo,' translated by Mr. Ludovici, and the Poetry, which has been rendered into English by four different translators (6s. net). In the end of the last-named volume is reprinted Salome's 'Hymn to Life,' with the music to which it was set by Nietzsche.

Now this catalogue will be interesting to none but members of the Nietzsche cult. To all others it would have been enough to say that this edition

of Nietzsche, which is now so nearly complete, is an edition worthy of its Edinburgh publisher and its Edinburgh printers (for it is right to remark that the printing has been beautifully done by Messrs. Morrison & Gibb), and more than worthy of Nietzsche. But even if it is more than Nietzsche deserves, it was right that if the thing was to be done at all it should be done well. There are book-lovers who are fond of sets. *The Complete Works of Friedrich Nietzsche* make a set that the eye can rest on complacently.

ii. Psychology.

Take first an *Introduction to Psychology*, by Robert M. Yerkes, Assistant Professor of Comparative Psychology in Harvard (Bell; 6s. 6d. net). The word 'Introduction' is not used inconsiderately. 'This book is an outline of Psychology,' says the author, and then he proceeds to explain: 'There are two types of text-books of psychology: the outline and the manual. They differ in purpose and content. An outline is intended primarily to give students a general view of the subject-matter, aims, methods, values, and relations of the science. A manual serves rather to present the materials of the science as a definitely organized body of knowledge. The former is a sketch of the science: the latter is a compendium of facts. Unfortunately, both for them and the science, not a few students are introduced to psychology by a manual instead of by an outline. The experience is unfortunate, because only the exceptionally industrious or able student ever discovers what the subject really is and may mean. The manual so overwhelms the average beginner that he loses himself in a turmoil of facts, and remains unappreciative of the science, because he knows neither its aims nor its relations. It is just as important in psychology as in forestry that one should see the wood clearly and understand its general characteristics before undertaking to study its individual trees in detail.'

Professor Yerkes' book, therefore, is not a manual but an outline, and an outline is an introduction. Possibly the American edition is called an outline. For it is curious how one word is favoured in one country and another in another. We like 'introduction' here; they prefer 'outline' in America. And yet Clarke's *Outline of Theology* has had a great circulation in this country. In any case, this book is properly called an introduc-

tion, for it takes the student who has no previous knowledge of the study of psychology and gives him something more than a speaking acquaintance with it.

Every month gives us an American book on Psychology; this month has given us two. Besides Professor Yerkes' *Introduction* there is a volume by Dr. David A. Murray, late Principal of the Osaka Theological Training School, on *Christian Faith and the New Psychology* (Revell; 6s. net).

There is a little restiveness here and there over the application of undigested psychology to the facts of religious experience. And it cannot be denied that a sort of psychologist exists who, with a dissecting-knife in one hand and a batch of statistics in another, attempts to make religious experience an affection of the liver. But on the other hand it is just as undeniable that the use of psychology, a properly digested and discriminate use of it, in the theological domain has freshened theology itself and made for progress in the understanding of the facts of Christian experience.

Dr. Murray is perhaps a trifle enthusiastic over the new psychology, but at least he knows the subject. And besides that, he has himself had the experience which he endeavours by means of it to explain. Whatever faith he has in the virtue of the new psychology he is ever supremely loyal to the mercy of God in Christ.

If we want a book to deliver us from the eccentricities of a misapplied psychology, and a book that at the same time will prove to us that psychology has a real service to render to Christian life, we shall find that book in the Cunningham Lectures for 1911. The title is *The Psychology of the Christian Soul*. The author is the Rev. George Steven, M.A. (Hodder & Stoughton; 6s.).

Mr. Steven did a brave thing when he took this subject for his Cunningham Lectures. For he knew the distrust in men's minds, and he knew the intrinsic difficulty of it. Only a man of enthusiasm would have done it; only a man of spiritual as well as intellectual enthusiasm. But it is well for us all that a book on this subject should have appeared at this time from the well-informed and well-balanced mind of a Scotsman. Mr. Steven's scholarship will not be challenged. His judgment will not be denied. And yet the most attractive

thing about his book is the sympathy he has thrown into it, a sympathy which seems to pass directly from writer to reader. That the lecturer was in touch with his audience we can well understand. But it is not often that when the lecturer turns author he keeps his hold undiminished.

Mr. Steven is more interested in the fact of conversion than in the explanation of it, and he uses his knowledge so that the fact becomes more real as the explanation becomes more intelligible.

One more book yet on Psychology comes from America this month. But this time it is only the translator that is American. The author of the book is Dr. Theodore Flournoy, Professor of Psychology at the University of Geneva. Under the title of *Spiritism and Psychology*, Professor Flournoy's book has been translated, abridged, and introduced by Mr. Hereward Carrington (Harpers; 7s. 6d. net). It will be understood from the title, if it is not understood from the author's name, that this book deals with the subject of psychical research. We receive many books dealing with psychical research, but the translator tells us that a really good book on the subject appears only about once in a decade, and he further believes that this is such a book. We agree with him. Every unfettered reader will agree with him. It is true Professor Flournoy believes in spirit-rapping and the like as only a few of his readers will be able to believe. But he is really a careful scientific investigator, and he has spared no pains to reach accurate knowledge. Moreover, on an intricate subject like this it is always better to read a book by a man who believes than by a man who does not. Needless to say, it is a well-written book, but it is also well translated. And the publishers have added to the interest of it by inserting ten illustrations. There are portraits of Frederic Myers and Mrs. Piper and others.

In connexion with the use that is now made of psychology to explain the phenomena of religious experience, it is interesting to observe that one of the greatest authorities on the history of Religion is also the author of our standard text-book of experimental psychology. This is Charles S. Myers, M.A., M.D., Sc.D., University Lecturer in Experimental Psychology, Cambridge. A second edition of Dr. Myers' work on Experimental Psychology has been published at the

Cambridge University Press in two volumes, the first volume being the text-book, while the second volume contains laboratory exercises. The title is *A Text-Book of Experimental Psychology, with Laboratory Exercises* (2 vols., 10s. 6d. net). If there is any risk of men dabbling in psychology theoretically and arriving thereby at foolish conclusions, the way to remove that risk is to take a course in Experimental Psychology under the guidance of Dr. Myers.

iii. Ethics.

Professor W. R. Sorley has written one of the 'Cambridge Manuals of Science and Literature.' It is a manual of *The Moral Life* (Cambridge Press; 1s. net). He says that his purpose in the little book is to give a popular account of the nature of goodness in human life. His chapters accordingly are, first, The Moral Life; next, Temperance, Courage, Wisdom, and some other personal virtues; then Justice and Benevolence. The last chapter deals with 'Religion and the Moral Life.' In that last chapter Professor Sorley offers a welcome defence of Christianity against the charge that it adopts a cringing attitude in the presence of God. He shows that cringing is as unchristian as it is profoundly immoral.

The new volume of Mr. J. Brierley's ever-readable and ever-suggestive essays, reprinted from *The Christian World*, is entitled *The Secret of Living* (James Clarke & Co.; 3s. 6d. net). Mr. Brierley discusses the things that have to be accomplished in life, both by us and in us, the services that have to be rendered, the virtues that have to be acquired. Two of the most original of the essays have the titles of 'Doing Without' and 'Doing With.'

Professor Hugh Black has written another book in popular ethics. This time the title is *Happiness* (Hodder & Stoughton; 2s. net). It is a good subject for the president of a young men's guild or even the preacher of young men's sermons. And these very responsible and sometimes much distracted men will be glad to know how Professor Black divides his subject. He has nine chapters, making nine excellent addresses. Their titles are (1) The Right to Happiness, (2) The Duty of Happiness, (3) The Sources of Happiness, (4)

The Secret of Happiness, (5) The Art of Happiness, (6) The Grades of Happiness, (7) The Shadow of Happiness, (8) The Foes of Happiness, (9) The Heart of Happiness. But these chapters would be nothing if they had not an informing spirit. This sentence contains it: 'If we are living under a leaden sky, it is because our faith is not flowering out in the sunshine of God's love, radiant with the joy of possessing that love.'

My Neighbour's Landmark may not promise much as the title of a book (Melrose; 2s. net). Nor may the sub-title, 'Short Studies in Bible Land Laws,' promise more. But you will read a good deal in social Christianity without gaining as much instruction as this small book will give you. For the author, Mr. Frederick Verinder, has the root of the matter in him, and he writes very wisely. It will be a wonder to many a one to find how nearly the ancient Hebrew social situation corresponds with ours, and how well their laws and institutions fit us.

Canon Ball of Peterborough has published a series of short, simple addresses on *Character* (S.P.C.K.; 1s. 6d.). He sees that character is commensurate with the use that is made of temptation. He believes that a judgment is waiting its misuse.

Have you come across Mr. Stanley M. Bligh's book on the 'Direction of Desire'? If you have you will send for his new book, *The Desire for Qualities* (Frowde; 2s. net). And you will not be disappointed with it. It needs study; some pages take a little time. But it is edifying. The title is not quite clearly accounted for, but it has its uses for the curious. Mr. Bligh is a moralist, not a theologian, and he does not often take the word 'sin' upon his lips, nor ever with any unction. And yet the man who calls sin a fall upward is the man who should read the book most carefully.

Messrs. Morgan & Scott have published a third edition of *Our Giving*, a plea for increased liberality on the part of God's people, by Mr. J. Forbes Moncrieff (1s. net).

Christ or Chaos, by Mrs. E. S. Watson [Deas Cromarty], is not ethics pure and simple, nor theology pure and simple, but that fine mixture of the two which every teacher must aim to impart,

and every man and woman must strive to accept. Mrs. Watson believes in God, in Christ, in Man. Her faith has been unmoved by the superficialities of the modern magazine writer, though she has read them all. And her purpose in this book is to show that her faith rests on a good foundation. It is a cultured Christian woman's *Apologia* (James Clarke & Co.; 3s. 6d. net).

'Put into a nutshell, it is this way: our current Industry employs the least possible number of workers, at the least possible wage, for the longest possible work-day, at the hardest possible toil. This is a plain and brutal statement, but it is not exaggerated. It is the unpleasant truth. And not only is it the truth, but just so long as Industry is carried out for Profit, and not for human welfare, it is almost inevitable. In those industries which are not monopolies, the fault hardly lies with the individual masters. It is an inherent part of the competitive system. All is fair in love and war. And competition is war.'

These sentences enable us to see at once the purpose, the standpoint, and the style of a book by Mr. C. Hanford Henderson, of which the title is the single word *Pay-day* (Constable; 6s. net). Competition is war, and war is nothing but mischief and misery. Therefore competition must go. Mr. Henderson is not in the least disturbed with such ethical objections as the value of competition for the training of character. Competition is war, and war is simply evil. And those who have gone deeply into the questions of profit and loss agree with Mr. Henderson.

Let this list of the ethical books of the month end with a charming small volume of essays by the Rev. Frederic W. Macdonald, called *The Shining Hour* (Hodder & Stoughton; 1s. 6d. net). Certain words, as Moderation, or phrases such as 'I intend to realize my own individuality,' are the topics of the essays. And each word or sentence is studied always in independence, and sometimes in open rebellion.

THE BIBLE.

The book with which to begin a survey of the Biblical literature of the month is Dr. Warschauer's *What is the Bible?* (Clarke & Co.; 3s. 6d. net). It is itself a survey—a modern survey, he calls it—of the whole field. Now there are very few men

who are capable of writing a survey of the recent study of the Bible in all its parts. And perhaps there is no man who is more capable than Dr. Warschauer. It is true that he is called a liberal theologian; but if it is impossible—and perhaps it is impossible—for any man to express the exact shade of orthodoxy that is yours or mine, the right side for a man upon which to make a little deviation is the liberal side. Dr. Warschauer is sound on the fundamentals. He knows that there are certain things which cannot be denied without denying Christ. These things he affirms with unflinching faith, with a faith that has fought for them and is ready to fight again. And then Dr. Warschauer's knowledge is good, and that in every part of the Bible—quite surprisingly good for one man in these days of specializing.

A notable book is *The Samaritan Pentateuch and Modern Criticism*, by the Rev. J. Iverach Munro, M.A. Its purpose is given by Professor Orr in an introduction which he has contributed to it. Professor Orr says: 'The author of this volume selects for investigation what he esteems to be the important testimony to the antiquity of the Pentateuch furnished by the Samaritan recension of that work, seeking at the same time to vindicate that recension from aspersions cast upon it by Gesenius and others.' On the whole, it must be looked upon as an antidote to the Higher Criticism. But it is a mild antidote; for the author is a genuine scholar (Nisbet; 3s. 6d. net).

The Rev. Buchanan Blake, B.D., has been brave enough to publish a rhymed version of the *Book of Job*. Let us see how it goes. Here is the most familiar passage in all the Book.

My God lives! Yea, this I know!
As kinsman on my dust below,
He'll stand as witness for me then,
And lift His voice before all men.

After my death, I God shall see
Upon my very side to be,
With mine own eyes, a stranger not,—
My reins are whelmed at the thought.

But this is not all, nor is it the most important part of the volume. About three-fourths of it

is occupied with a discussion of the problem of suffering, which is spoken of as 'the problem of the Book of Job.' This problem, not as it presented itself to Job only, but also as it presents itself to ourselves to-day, is considered by Mr. Blake with insight and with ample scholarship. Professor Peake has already given us a valuable book on the problem of suffering in the Books of the Old Testament. There would scarcely have been room for Mr. Blake's had he confined himself to the same library. He is much fuller than Professor Peake on the Book of Job, but he is much shorter on the rest of the Books of the Old Testament. And then he turns to Greek tragedy and passes to modern literature. His last chapter is entitled 'The Problem of Suffering viewed from the Christian Standpoint.' The title of the book is *The Book of Job and the Problem of Suffering* (Hodder & Stoughton; 6s.).

It is an extraordinary thing that in extreme old age the late Mr. Joseph Bryant Rotherham was able to write a volume of *Studies in the Psalms* of more than 600 closely printed pages (Allenson; 10s. 6d. net). Mr. Rotherham has got himself a name by the issue of *The Emphasised Bible*. He has been able to use the translation of that Bible in the present work. In addition to the translation every Psalm has a full exposition, and there is besides an expository introduction containing four chapters. The first chapter is on the Psalms as literature, the second on the Psalms as lyrics, the third on the Psalms as a summary of sacred learning, and the fourth on the Psalms as a stimulus to holy living.

The Rev. W. R. Harvey-Jellie, M.A., B.D. Dr-ès-Let., has given us a new book on the Wisdom literature of the Old Testament. He has made it more than an historical investigation; he has made it good for the use of edifying. He considers what the Wisdom literature did for the Apostles, and he considers what it is able to do for us. And so he calls his book *The Wisdom of God and the Word of God* (Clarke & Co.; 3s. 6d. net). It is surprising that not more has been written on the Wisdom literature. There are commentaries in plenty on the books; but Mr. Harvey-Jellie's bibliography contains very few volumes that deal with the literature as a whole. Principal Skinner of Cambridge has long made a study of the

subject. His book, when it is published, will remove the reproach. But Mr. Harvey-Jellie may almost be said to have removed it already, for his book is good in every respect, well-balanced, sympathetic, clearly, and sometimes even eloquently, expressed.

When we come to the New Testament, the first book that demands notice is Professor Wendland's *Miracles and Christianity*, admirably translated into English by Professor H. R. Mackintosh (Hodder & Stoughton; 6s.). Not that Dr. Wendland deals exclusively with the miracles of the New Testament. It would be truer to say that he does not deal with them at all. But his book is the latest study of the miraculous, and without making up our minds about the miraculous we shall not go far into the New Testament.

It has been expected (we do not know how the expectation arose) that Dr. Wendland's book would be a great apologetic for orthodox Christianity. It is well to say that that is no part of the author's purpose, so that his readers may not be disappointed. He handles our Lord's miracles in a way that will scarcely satisfy any orthodox believer, however broad his orthodoxy may be. But while he rejects quite a number of the miracles, his book is really a strong argument on behalf of the miraculous. One wonders if those who throw overboard the miracles of the New Testament in the interests of Christianity have taken time to think what the consequences will be. Dr. Wendland shows very clearly that without miracle there can be no Christianity. Some will say, Very well, let Christianity and miracle go together. But Dr. Wendland shows quite as clearly that without miracle there can be no life. Are miracle and Christianity and life all to go?

Three critical essays on the Titles of our Lord, originally contributed by Professor B. W. Bacon to the *Harvard Theological Review*, have been reprinted and published along with a paper on the Christology of Peter. The title given to the volume containing them is *Jesus the Son of God, or Primitive Christology* (Frowde; 6s. net). The first essay is on 'Jesus the Son of God,' the second on 'Jesus as Son of Man,' and the third on 'Jesus as Lord.'

Mr. Robert Bird of Glasgow is best known—and

he is well known—as the author of *Jesus the Carpenter of Nazareth*, though he has also written a book on Joseph, and another on St. Paul. He continues his series of Bible biographies by issuing a volume on *John the Companion of Jesus* (Nelson; 5s.). It is a more handsome book than the others outwardly. It is a small quarto, printed in beautiful type on good paper and plentifully illustrated, ten of the illustrations being in colour.

It has not perhaps the novelty of *Jesus the Carpenter of Nazareth*, the reproduction of the local atmosphere not being quite so fresh. Its appeal seems to be not to children, and not to trained students of the Bible, but to the multitude of the lovers of the Word of God. It is a multitude much larger than that to which Farrar appealed in his *Life of Christ*, which became so popular. This book also ought to become popular.

To the series entitled 'The Revised Version edited for the Use of Schools,' an edition has been added of *The Epistles to the Thessalonians, to Timothy, and to Titus*, all in one volume (Cambridge Press; 1s. 6d. net). The editor is the Rev. H. W. Fulford, M.A., whose work is most satisfactory, a marvel of close packing and clearness.

The Rev. H. L. Goudge, D.D., Canon of Ely and Principal of Ely Theological College, has published in one volume, under the title of *The Mind of St. Paul*, four lectures on the Second Epistle to the Corinthians, which he delivered at the Oxford Summer School for the Clergy in July. Dr. Goudge will be remembered as the editor of the *First Epistle to the Corinthians*, in the 'Westminster Commentaries.' This is not a commentary; it is such work as careful commenting lays the foundation for. But besides the scholarship there is the gift of lecturing, which is not quite the same as preaching, being less hortatory, perhaps, and more instructive (Arnold; 2s. 6d. net).

The New Life of St. Paul, by Clement Wise (Griffiths; 6s. net), is new indeed. Is it lawful to be quite so much at home as Mr. Wise is with the unexpressed purposes and disappointments of St. Paul? Is it possible for a man of ordinary intellectual standing to live on such very intimate terms with 'the greatest Prophet after our Lord'? But if you accept Mr. Wise's attitude you have a very pleasant time before you. Truly

there is nothing commonplace or conventional in all the book. We have come, for example, to the account of St. Peter's deliverance from prison and Herod's horrid death. 'At this juncture the writer of this book fell asleep and dreamed. He saw the world as it was in the ages before man had appeared. Africa and Australia were submerged: in greater part, Arabia, Russia, and Central Asia were scarcely above the waves. Points of Cumberland and the Malvern Hills were lonely rocks, and the Highlands of Scotland were Lowlands. The troubles of Erin had not arisen to dismay and confound Liberal legislators, and before Lloyd George was born there were spitfires at Criccieth and Snowdon.

'The Plesiosaurus, the Iguanodon, and other misshapen monsters roared and lashed in the brine, and the white foam upon rocky shores was dashed with the blood of brutal contests.

'Those beasts reared their horrid forms and at night seemed to carry away a portion of the stars when they swung their necks and legs. There also the Pterodactyl spread its wing, and, when rising, shut off constellations in the East, and by the other wing shut off other constellations in the West. It was an age of monsters, and the horror of it slowly passed away.

'By-and-bye came on a softer scene, and a race of apes believed itself at the pinnacle of perfected animal creation. Those apes believed themselves to be the aim of evolution, and no higher organisms were to dominate the planet. After them nothing could possibly supervene.

'I heard their chatter in the Amazonian forest. It was a glorious evening. The sun had put on a tiara of rubies and shot his crimson arrows through the close green copses—shooting them high and higher as he sank, until the last sprays of twig and leaf looked black at a smiling moon.

'Then arose the voice of the baboons: "So listen to the accents of wisdom. Guard your tails and never allow them to grow less."

A magnificent and most important contribution to the textual criticism of the Gospels has been made by Mr. H. C. Hoskier. We say magnificent; for the two volumes in which it appears are printed in the most expensive manner, with the use of all kinds of type to help the student's eye, and they have been most handsomely published by Mr. Quaritch. The title is *Concerning the*

Genesis of the Versions of the New Testament (Gospels).

The book is in two volumes (12s. net). The first volume contains what the author calls 'Remarks suggested by the Study of \mathcal{P} and the Allied Questions as regards the Gospels.' The second volume contains appendixes. Look at the second volume first. It contains three appendixes and some occasional notes. The first appendix is a collation of h in St. Mark, St. Luke, and St. John. The second contains an introduction and collation of St. John and St. Matthew in the Book of Dimma. The third contains an introduction and collation of certain passages in the Book of Moring. All these appendixes and notes are intended to support the arguments advanced in the first volume.

Now the arguments in the first volume are directed to show that the Westcott and Hort text is an unreliable text, having been built up by adhesion to hard-and-fast rules which are fundamentally false. The discovery of its unreliability was made by Mr. Hoskier in the course of his study of the versions; or, to be more exact, in the course of the study of those versions which are found in the library of Mr. J. P. Morgan. Mr. J. P. Morgan's initials, it may be mentioned in passing, are the explanation of the symbol \mathcal{P} on the title-page.

THE CHURCH.

To begin at the beginning. We have a book on the Acts of the Apostles. But it is called, and properly, *The Acts of the Risen Lord* (Kelly; 2s. net). The author is the Rev. Frederick J. Briggs, who reads the Acts as a record not of wonderful but of quite natural events, as soon as you have recognized the fact of the Spirit of God. That presence is everything. The only question remaining, which Mr. Briggs does not discuss, though he never lets it out of his mind, is, Why was the Spirit of God given in such fulness to the earliest Christians, that they could do naturally deeds which the greater number of us now cannot believe were ever done?

A curious book by Mr. John W. Taylor, called *The Coming of the Saints*, has been published by Messrs. Methuen (5s. net). It is further described as 'Imaginations and Studies in Early Church History and Tradition.' The author in

his preface says: 'I take you half-way back—to the ages of faith, to the belief of a thousand years ago—as I try to tell the happenings of two thousand years ago, and re-imagine the remoter past in the light of the traditions of our forefathers.' So, while others are occupied in the critical study of the early Church to separate fact from fiction, Mr. Taylor deliberately accepts the mixture as it has come down to us. For the legend is to him as useful as the true history. It is not that he is uninterested in the truth. It is that to him the truth of the imagination is more than the truth of physical fact.

From the Cambridge University Press there comes a history of the Armenian Church from 1820 to 1860. The title is *The Armenian Awakening* (5s. net). Mr. Leon Arpee has written the history of that memorable experience in the long life of the Church in Armenia. He has written it dispassionately, though that must have been difficult to do. He has written it out of the fulness of his knowledge of Armenia, the literature of Armenia, and the literature about Armenia. And now at last we have an opportunity of understanding that Church of which we are so culpably ignorant. To the Protestants of this country the history has a peculiar interest. For the Awakening has many points of contact, not only with the events which gave the name Protestant its existence, but also with more recent evangelical experiences, and even with the problems of this very hour.

Mr. Piercy, who edits the 'Library of Historic Theology' for Mr. Robert Scott, made a hit when he secured a volume from Dr. Alfred Plummer. He has secured two volumes. For *The Churches in Britain before A.D. 1000* could not be compressed into a single volume. As yet the first only is issued (5s. net). It has all the satisfactoriness we associate with Dr. Plummer's work—the scholarship, the conscientiousness, the grace. For popular reading it will supersede all the rest. And it is so clear and so reliable that it could be set for examination.

The most substantial volume of the month in Church History is devoted to *The Marprelate Tracts, 1588, 1589* (Clarke & Co.; 12s. 6d. net). The tracts are edited with notes, historical and

explanatory, by William Pierce, the author of the *Historical Introduction to the Marprelate Tracts*. Mr. Pierce has been wise enough to make this subject his own. His name is now and ever will be associated with the Marprelate controversy. He has not neglected other history and other literature; for he would have been far from wise if he had dealt with his subject as an isolated phenomenon. He has read all round it. But the Marprelate Tracts themselves have been his heart-centre, and never did they receive such careful capable study. Whatever other literature on them we possess may now be cleared off the shelf.

The Thirlwall Dissertation for 1911 has been written by Mr. H. F. Russell Smith, B.A. Its topic is *The Theory of Religious Liberty in the Reigns of Charles II. and James II.* (Cambridge Press; 4s.).

Two books remain, dealing with the history of the Church of Christ in localities.

One is *The Evangel in Gowrie*, containing sketches of men and movements in the Carse by the Rev. Adam Philip, M.A., of the United Free Church, Longforgan (Oliphant, Anderson & Ferrier; 4s. 6d. net). To turn its pages is to let names that are familiar catch the eye continually—Melville, the Haldanes, M'Cheyne, Kinnaird. Of these men Mr. Philip has written, not for the insignificant purpose of repeating the anecdotes that have clung to them, but for the purpose of revealing their saintly character and the fruit it bore. Of the movements which he recalls, one of the most significant (though in some aspects insignificant enough) was that which produced the Bereans. 'The keenest criticism and appreciation of Barclay, the founder of the Bereans,' says Mr. Philip, 'is that of the late Rev. Dr. A. Miller in Hastings' *Encyclopædia of Religion and Ethics*. In some of Barclay's statements Dr. Miller finds a Ritschlian strain.'

The story of an Irish Church, *St. John's, Monkstown*, has been told by Ralph William Harden, B.A., sometime vicar there (Hodges; 3s. 6d. net).

THEOLOGY.

When the Rev. John Huntley Skrine was elected Bampton Lecturer for 1911, it was a surprise to

many to hear that his subject was to be *Creed and the Creeds* (Longmans; 7s. 6d. net). He did not seem more agitated about the Creeds or about Subscription than any one else; and there were other matters, such as the practical life of the pastor among his people, which he seemed to be more concerned with. But he chose *Creed and the Creeds*, and soon showed that he had things to say on that subject that were worth listening to.

He is really not intensely interested in Subscription. What he is interested in is the relation between the life of the Spirit and the life of the world. And he chose his subject because he took the view that a creed is not a fetter on the understanding or even an instrument of torture, but an attempt to show how the boundary line travels between the things that are of God and the things that are of men. Here we are in the body. The world is with us. How shall we keep it from being too much with us? By a statement of what is meant by the Spirit and the things of the Spirit—by such a statement as shall guide, encourage, and inspire us to live in the world without being of the world.

Now, when such a statement, or series of statements, is made, we look upon it as an encouragement to the development of man and society, and their progress towards that goal of perfectness set before us in the Gospel. The proper creed therefore enlarges, and in enlarging unifies. And Mr. Skrine finds in the attitude to the creeds of the future the surest guarantee against further separation, the surest guide to oneness in Christ Jesus.

There is a feature of the last three Bampton Lectures, if not more, that is most important. Their authors have believed in their mission. The word has been as a fire in their bones.

What is the object of all religious ritual? What is the end of all religion? What did Christ Jesus come in the flesh to secure? The answer to all these questions is 'Communion with God.'

Communion with God—it is the only thing worth having. If any one has lived his life without obtaining it, he has missed the end of his being.

So this is the subject of a beautiful, reasonable, sympathetic book, of which the joint authors are

the Rev. Darwell Stone, D.D., and the Rev. David Capell Simpson, M.A. Its title is simply *Communion with God* (T. & T. Clark; 4s. net).

There are few matters in theology more important than the change that has come over the meaning of the word 'atonement.' Now it means the making of some sacrifice or satisfaction in order that God may be reconciled. Formerly it meant the reconciliation itself. Accordingly Professor George Coulson Workman has written a book, in which he has examined critically every passage in the Bible in which the idea of atonement, in any sense, occurs, in order that he may restore the word to its ancient meaning, or, if that is not possible, replace it everywhere by the word 'reconciliation.' For he is fully convinced that reconciliation is the Biblical idea everywhere. *On which see Driver.*

The title of the book is *At Onement or Reconciliation with God* (Revell; 3s. 6d. net).

Are we ready for a new Pearson? Shall we find him in the new book of the Rev. Harold Smith, M.A.? Mr. Smith makes no such demand. Yet it is so. We may read Pearson still. But in that volume which Mr. Smith has written, and which he has called *The Creeds, their History, Nature, and Use* (Robert Scott; 5s. net), we shall find nearly all that Pearson can give us, and in more modern language as well as addressed to a more modern and difficult religious life.

It is an exposition of the Creed as well as a history of Creeds. And it is scholarly. Thus there is no easy solution of the difficulty about the words for Atonement in the Bible. That the word usually means reconciliation is stated. But it is also stated that the Hebrew word is properly rendered 'propitiation.' And the advice is given not to press the derivation of the English word or its use in Ro 5¹¹, as that 'represents only one aspect of the doctrine.'

Mr. Robert Scott is the publisher also of a volume by the Right Rev. J. W. Diggle, D.D., Bishop of Carlisle, on *The Ministry of the Word and Sacraments* (2s. 6d. net); and of a study of the Nature and Significance of Christ's Redemptive Work, by the Rev. James Little, B.A., S.T.D., which is published under the title of *The Cross in Holy Scripture* (2s. net).

The Rev. J. J. Lias, M.A., Chancellor of Llandaff Cathedral, has done a brave thing. He detests the heresy of the Rev. Thomas Allin, D.D., on the Future State, but he loves his heresy on Augustinianism; so he has edited Dr. Allin's book on *The Augustinian Revolution in Theology* (Clarke & Co.; 2s. 6d. net), and risked the harm the one heresy may do for the sake of the good which may be found in the other.

Dr. Allin and Mr. Lias will have nothing to do with Augustine. Dr. Allin 'attacks the foundations on which Augustine's fascination for mankind has so long rested,' and Mr. Lias blesses the attack. For in his old age Mr. Lias finds Augustine too crude and harsh, out-Calvining Calvin, and horribly sentencing to everlasting destruction from the presence of God those who never had a chance of pleasing God.

It is curious that at a time when Scotland has lost its interest in systematic theology (almost in theology of any kind), and is giving herself to the housing problem, England is keenly occupied with the old theological problems. Mr. Edward Arnold has published two theological books. One is called *The Church and Modern Problems* (3s. 6d. net). It is a vicar's ordinary parish preaching for the past two years. And it is good preaching. The author is the Rev. C. F. Garbett, M.A., Vicar of Portsea. The other volume is *The Faith of an Average Man* (3s. 6d. net), the average man being the Rev. C. H. S. Matthews, M.A., the author of *A Parson in the Australian Bush*.

Now Mr. Garbett has some interest in other things, but his chief interest is in Modernism and the New Theology. Mr. Matthews is entirely taken up with Sin, the Atonement, and Eternal Life. Both books are sincere and representative.

OTHER BOOKS.

With clocklike regularity volume after volume appears of *The New Schaff-Herzog Encyclopedia of Religious Knowledge*. This is the eleventh, the next to the last (Funk & Wagnalls; 21s. net). Its greatest group of articles is found under the words 'Theological,' 'Theology.' That group runs from page 329 to page 401. There is an article on Theological Education, the principal part of which has been done by Dr. Ferdinand Cohrs. Of its two supplementary parts, one is written by Professor Rowe of Newton Theological Institution, the other

being anonymous. The next article is on Theological Libraries, and it also is divided into three parts, Early and Medieval Libraries and German Libraries being described by Pastor Otto Radlach as in the original Hauck, while the libraries of the United States and Canada have a much longer article devoted to them, the seminaries being mentioned separately. But there is no reference to any libraries in any other part of the world. The next article is entitled 'Theological Science, American Contributions to.' Again, why only American? There follows a long article on Theological Seminaries. Every one of the theological seminaries in America is described by itself, and in almost every instance by a separate author; but once more the rest of the world is ignored. Then Kattenbusch's article in Hauck on Theology as a Science is translated and supplemented by an article, written by Professor Beckwith of Chicago Theological Seminary, on British and American Theology. In this article, therefore, we have some recognition of Britain, and the subject is dealt with in reasonable completeness. An article follows under the title of 'Theology, Moral, Roman Catholic View of.' This is an addition to the original German work. The article is written with good taste and sufficient knowledge by Dr. J. F. Driscoll of New Rochelle, New York. After 'Theology as a Science,' would it not have been better to have given the American Contributions to Theological Science here instead of having a separate article on the previous page?

These articles are not one-sided, they are simply incomplete. But their incompleteness is of some importance, though it must be of more importance to American readers than to others, because they can easily get access to information about their own seminaries and libraries. Nor is incompleteness characteristic of the whole volume, far less of the whole work. The word 'Theology' must have been found difficult to deal with in any case, and perhaps, as the work is drawing near its close, space is becoming more precious. It is always a mistake for the buyers of a book in many volumes to insist upon the number of its volumes being named exactly beforehand and rigidly adhered to.

It is not impossible, or even unlikely, that under the rule of Christian Britain the Christians of Egypt are the victims of distinct disabilities. For the Muhammadans have a superiority in numbers

that is overwhelming on the whole, and that prevails in every part, and all supreme governments must legislate and administer for the majority. In any case the Copts believe that they are treated unfairly. Accordingly, a book has been published which presents their case. It is admirable in tone and highly instructive. The editor is the distinguished Coptic Christian Kyriakos Mikhail, and there are contributions by Professor Sayce, Dr. A. J. Butler, Mrs. Butcher, and Mr. John Ward. The title is *Copts and Moslems under British Control* (Smith, Elder, & Co.; 3s. 6d. net).

Here is another volume of Messrs. Oliphant, Anderson & Ferrier's most pleasing series on the Children of the World. This time it is *Children of Persia* (1s. 6d. net), by Mrs. Napier Malcolm. It is a wonderful book for the money, with its full-page illustrations in colour.

Her Highness the Maharani of Baroda, with the co-operation of Mr. S. M. Mitra, has written a book on *The Position of Women in Indian Life* (Longmans; 5s. net). She has been a traveller to Europe and America, and she is immensely impressed with the advantage to women of the freedom which they enjoy in the West. She is at any rate impressed with the intellectual advantage of it; she says little or nothing about its moral value. She has determined, therefore, to use all her influence for the purpose of encouraging India to adopt Western methods in the training and treatment of her women. The Maharani of Baroda is herself evidently no ordinary woman. This book owes its conception and its inspiration, its whole attitude and many of its most striking facts, to her. And it is noteworthy as a selection and criticism of Western civilization. The book is written for the use of native Indians, but it is worth the attention of those who are interested in the welfare of woman whether in Britain or America.

Here is another book by a woman and on the education of women. The author is Miss Margaret E. Burton, daughter of Professor Ernest D. Burton of the University of Chicago. Its subject is *The Education of Women in China* (Revell; 3s. 6d. net). In her stay of six months in China in 1909, the one thing above all other things which arrested Miss Burton's attention was the progress made in the education of women. Among the changes that are

taking place in China, and they are bewildering in their magnitude and rapidity, there is no change, she believes, so momentous as the change in life and outlook enjoyed by its women. In the face of the immensity of the ground that is yet to be covered, this is no doubt the day of small things. But a beginning of emancipation has undoubtedly been made, and it does not seem possible that even in China it can come to nought. Since her return home Miss Burton has studied the subject thoroughly, and the book which she has given us will not be forgotten when the history of this mighty movement comes to be written.

One of the results of the Second Missionary Conference on behalf of the Muhammadan world held at Lucknow in January 1911 is a handsome volume entitled *Islam and Missions* (Revell; 5s. net). It contains twenty of the papers read at the Conference.

Among the rest there is a paper by the Rev. W. H. T. Gairdner, B.A., Cairo, on 'Islam under Christian Rule.' And the striking thing in the paper is a vindication of the complaint made by the Copts in Egypt of unfair treatment under British rule. That complaint is made at length in a volume published this month and already noticed. Mr. Gairdner gladly refers to a change for the better which occurred just before Lord Cromer left Egypt. But still the Copts, who contribute their full share of the taxes out of which the Muslim teachers are paid, have further to pay their own Christian teachers, and Mr. Gairdner asks why the State should not pay both or none.

Mr. Walter Crane's papers and addresses on Art and Craft and the Commonweal, which he has published under the title of *William Morris to Whistler* (Bell; 6s. net), are quite out of the common and quite above the commonplace. The illustrations are surpassing fine, for they are mostly Walter Crane's own. But they are well matched by the words, which are his own also. A striking paper and memorable is that on 'The Socialist Ideal as a new Inspiration in Art.' We have lost faith in Art as a substitute for the Gospel of God, but we dare not lose faith in any effort that is put forth to bring a clean thing out of an unclean. Full of ethical insight also is the paper on 'Modern Aspects of Life and the Sense of Beauty.' There are things said there on Mammon which no preacher could say more biting.