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less strict Judaism, or as due to the employment, sometimes perhaps by Roman patrons, of Roman workmen. Both explanations may be true, and subsequent iconoclasm may account for some of the mutilations, for example, that of the sculptured eagles in the synagogue of Tiberias. The subject is one that deserves to be followed up in view of the underlying principles. Was the patronage of Persian kings an unmixed boon? Had the curiously un-Israelite elements on seals and other objects of the Israelite period any strange and un-Israelite significance for those who employed them? It is often difficult to make up one's mind, and it is prudent to remember that 'Israelite'—in the ideal and spiritual sense—and 'Palestinian' are not conterminous.

Mention must be made, in conclusion, of the discovery at Ain Duk (Docus, near Jericho)—thanks in the first instance to a Turkish shell—of a Jewish synagogue with mosaic inscriptions, miscellaneous scenes (including Daniel in the Lion's Den), and an almost complete zodiac. The names and seasons are in Hebrew, and the mosaic is a striking proof of the spread of astrological ideas. It is difficult to date the Synagogue with precision; but, in any event, it falls into line with the astral religion which can be traced from Egypt to Asia Minor in the early centuries of the Christian era. The great rivals, Judaism and Christianity, were not the only ones to hold the field; on the basis of archæological evidence alone we have to recognize a variety of cults which help to explain the presence of contemporary sects and

heresies. Already coins and inscriptions have told us of 'Our Lord' (Marna) at Gaza, of 'Face of Baal' at Askalon, of Apolline and Dionysian gods, and of the prevalence of presiding and local goddesses of cities and counties. Many archaic features, which at first sight seem to carry us back centuries, persist in and about Palestine, and they provide us with evidence enough for sounder theories of the history of religion.

It is much to be hoped that funds may be forthcoming to enable the parent excavation society to carry out more extensive work. Although much has been done, much remains to be done, and the results of past excavation are too imperfect and too tantalizing to allow our indifference or neglect. The history of Palestine has been carried further back, and a new view has been obtained of the place of the little land among her greater neighbours. The history of the religious development comes before us in a new light, and repeatedly we come to see that there are many Biblical problems upon which the spade will decide. Palestinian archæology is of the first importance, not only because of the Bible, but also because of the interconnexions between Egypt, the Ægean, and south-west Asia. The subject is so bound up with a wider field that it is of singular complexity. It is a serious discipline, no dilettante study; but it is impossible to believe that it will therefore frighten students or patrons, the questions with which it has to deal are so absorbing and vital.

Literature.

THE DECLINE OF THE WEST.

It is well that Dr. Oswald Spengler's 'Untergang des Abendlandes' should be published in English, and we are glad that the authorized translation was entrusted to an able and competent hand—*The Decline of the West*, translated by Mr. C. F. Atkinson (Allen & Unwin; 21s. net). Mr. Atkinson has given us not only a most readable translation, despite the many inevitable hyphenated phrases, but also a number of useful footnotes. In annotating a work so full of technical and recondite references it must have been hard to decide where to begin and where to end, and the translator would no doubt admit

that a certain arbitrariness attaches to this part of his work. It is the first volume only, sub-entitled 'Form and Actuality,' that is offered to us in the meantime; the second volume, 'World-Historical Perspectives,' is promised us. The translation is from the second revised edition.

Dr. Spengler's work, which is really a philosophy of history, appeared in 1918, and 90,000 copies of it have already been printed. It has been authoritatively characterized as 'the most important and influential work published in Germany during the last decade.' The secrets of its popularity are not far to seek. Massive and elaborate as the work is, and often difficult to follow and understand, it

yet attracts by the concrete and illustrative quality of its style, by its obvious erudition, and by the boldness and insistency of its generalizations. Moreover, this 'volcanically assertive' philosophy of history was first published some eight years ago, when German readers may have found a certain consolation in the thesis it upholds, which is indicated by the title.

The writer's fundamental positions may be stated as follows. The great Cultures which appear on the face of the waters swell in splendid lines, and then flatten again and vanish, accomplish their majestic wave-cycles by an inward necessity. Indeed, all the various expression-forms that are revealed within any one Culture are but parts of a universal symbolism, and analogies to them could be found in any other Culture. Accordingly, the Culture which arose in West Europe about A.D. 1000 is not only bound to decline like the life of a tree or plant, but is seen to bear upon itself already—when compared more especially with the Græco-Roman Culture—the significant marks of decline; in fact, a proper use of the principle of comparison and analogy enables us to foresee when the end of our Western Culture will come.

Historians, theologians and philosophers, scientists, critics of literature and art, will all find much in this work that is suggestive and much that is provocative, but a valid criticism must concern itself, not with the applications of Dr. Spengler's method in detail, but with his central thought. It may be urged that the Cultures do not possess that independence of each other which he appears to postulate, so that the decline and fall of our Western Culture cannot be analogically set forth. Further, a Christian philosophy of history would not allow in any case that when the 'periodic structure' and 'organic logic' of history have been presented and explained there is nothing more to be said. It would insist upon what may be called a prophetic interpretation of history, and a prophetic interpretation has been recently described as 'one which is not taught by flesh and blood, but proceeds from our Father in Heaven.'

One is tempted to quote largely from this work, but here are a few characteristic sentences: 'The great century of the Classical science was the third, after the death of Aristotle; when Archimedes died and the Romans came, it was already almost at its end. Our great century has been the nineteenth. Savants of the calibre of Gauss and Humboldt and

Helmholtz were already no more by 1900. In physics as in chemistry, in biology as in mathematics, the great masters are dead, and we are now experiencing the *decrecendo* of brilliant gleaners who arrange, collect and finish-off like the Alexandrian scholars of the Roman age.'

GOD AND EVOLUTION.

Dr. W. R. Matthews is one of the most brilliant and suggestive writers in the Church of England, and anything from him, especially in the apologetic field, is heartily welcome. The most recent book is a small one but valuable for its timeliness—*God and Evolution* (Longmans; 3s. net). There are three chapters—one expository of the current conception of evolution, a second describing the religion of evolution and dealing with Wells and Shaw, its prophets, and Alexander, its philosopher. In the final chapter Dr. Matthews considers one of the problems that arise for us from the fact of evolution—its bearing on the idea of God. He vindicates the teleological conception and shows that the 'nisi' of Alexander is just teleology thinly disguised. If this be true, then there is only one hypothesis that makes sense of the situation, that of a personal God. Dr. Matthews has a good deal that is helpful to say in this connexion, and, though it is not exhaustive, it is to the point. We wish he had had room to deal with the bearing of evolution on the conception of the Person of Christ. But, wisely perhaps, he has confined his argument to one point, and we are grateful for what we have got.

BLANQUERNA.

No more haunting figure looms up through the mists of antiquity than that of Ramón Lull, with his wild youth and his manhood consecrated as few men's lives have ever been to Jesus Christ—the tireless wanderer, the daring missionary (he died after being stoned when over eighty), with his amazingly modern views as to the large-mindedness and sympathy that ought to characterize mission work, the indefatigable author with more than three hundred—some say five hundred volumes—to his score, and how much else besides. Professor E. Allison Peers is bringing him much nearer us. Already he has given us the 'Book of the Lover and the Beloved' and the 'Art of Contemplation,' which are parts of the much longer *Blanquerna* (Jarrols;

30s. net) which now for the first time is translated into English. The book is very old, a hundred years earlier than Chaucer or Froissart, and is distinguished by a quaint simplicity as if it had been told by the fireside evening by evening through some dark winter of the long ago. It recalls many things—here the Buddhist Jatakas, there Malory and the romances of chivalry; often even the less exuberant parts of the 'Fairie Queene,' and, indeed, the monotony of that classic is not wanting here. There are forests and adventures and knights and a jester and a cellarer, and castles in which strange things befall. In one we come upon ten reverend old men sitting upon golden thrones and weeping, who turn out to be the Ten Commandments. The whole thing is a mass of spiritual stories strung on the life-history of Evast and Aloma, and of their son Blanquerna who reaches the Papacy and renounces it. A queer misty old-world book.

THE DWELLERS ON THE NILE.

Sir E. A. Wallis Budge has brought up to date the book he published forty years ago on *The Dwellers on the Nile*, and the new edition (R.T.S.; 10s. 6d. net) is a veritable marvel—alike in the wealth of its information about Ancient Egypt, in the skill with which liveliness has been combined with brevity, and in the absurdly low cost of the book, which has eleven plates, thirty-eight illustrations, and Egyptian characters scattered over its pages by the score. The presence of these characters, while never obtrusive and always enhancing the interest of the discussion, serves to remind us of the highly technical quality of the studies on which this popular exposition rests.

The book describes the life of the Ancient Egyptians from the cradle to the grave, and it throws the most vivid light on their History, Religion, and Literature. In the long Preface, which is as interesting as anything in the book, in discussing the almost inaccessible tombs and the endless trouble which the Egyptians took in burying their dead, occurs the interesting remark that there is good reason for believing that they did not want the dead to return to this earth. All kinds of subjects are dealt with, the Egyptians at work and play, their houses, food and dress, their temples, gods and priests, their writing, their wisdom, their heaven and hell, etc.; and the concrete facts are kept continually before us. The discussion of Ancient

Egyptian literature, for example, furnishes us with specimens, often quite lengthy, of its more important products, such as the Hymn to Osiris, the Hymn to Aten, the precepts of Amenemapt, etc.; and often in the quaintest way we are made to feel how near those ancient folk were to ourselves—as in the advice given by Ani not to attempt to direct a married woman in her house, when she is known to be an excellent housewife. 'Watch her with thine eye, and hold thy peace, and then thou wilt be able to appreciate her wise and prudent management.' This charming book lays all students of Ancient Egypt under a deeper debt to Dr. Budge than ever.

HOW NATIVES THINK.

How Natives Think is a somewhat free and popular rendering in English of *Les Fonctions Mentales dans les Sociétés Inférieures*, by Professor Lucien Lévy-Bruhl (Allen & Unwin; 12s. 6d. net). It naturally suggests the question, 'Are the subtle thinkers of India natives? or, for that matter, the hard-headed Scots?' Throughout the book, however, the term 'Primitives' is used, and the writer thus defines it. 'By this term, an incorrect one, yet rendered almost indispensable through common usage, we simply mean members of the most elementary aggregates with which we are acquainted.' Let it be said at once that this is an extremely valuable contribution to comparative psychology, and that the views expressed in it are suggestive and likely to be fruitful in the highest degree.

Professor Lévy-Bruhl dissents not only from the conclusions of the dominant school of English anthropologists, as represented by Tylor's 'Primitive Culture' and Frazer's 'Golden Bough,' but from their whole method of argumentation. They assume as axiomatic that primitive mentality is identical with our own, and proceeds by methods of logic and association. Along this line explanations are offered of how natives come to associate magical qualities with natural objects and phenomena. In a word, the native is regarded as a speculative philosopher who has reached his beliefs by a process of reasoning. Professor Lévy-Bruhl contends that this is a complete misconception of primitive mentality, which is 'prelogical and mystic, oriented differently from our own.' The native does not perceive, say, a tree as a natural object to which he proceeds to attach certain mystic qualities. His perception is of the tree as a mystic entity with

certain powers, known and unknown, inherent in it. Direct observation takes the place of reasoning, and in consequence little account is made of the logical law of contradiction. Primitive mentality is mainly governed by what Professor Lévy-Bruhl calls 'the law of participation,' according to which the native identifies himself with his environment in ways which to the Western mind are totally incomprehensible.

It would be impossible in a review to give an adequate impression of the great wealth of illustrations with which the writer supports and illuminates his theory. These are drawn from the institutions, language, and numeration of primitive races in all parts of the world. Incidentally he shows how absurd it is to conclude that where the natives have no names for numbers above three they cannot count above that number. The book is a veritable storehouse, and its treasures are set forth with all the precision and lucidity which are characteristic of the best French writers.

Obviously the bearings of this theory are very wide. Not merely is it fitted to aid the Government official and the missionary in their efforts to understand the native mind, but it is a powerful challenge to our inveterate belief that the type of mentality characteristic of Mediterranean civilization is the measure of all things. It gives a salutary reminder that the West may be constitutionally incapable of comprehending the East, and that 'thinking black' may really be beyond us. To the Bible student it may well suggest that more than Western logic and scholarship is needed for the understanding of Hebrew prophecy and apocalypse.

CRANMER.

It is a pleasure to read an historical study which is competent and at the same time interesting. This is what we can say of *Cranmer and the Reformation under Edward VI.* (Cambridge University Press; 10s. 6d. net), by Mr. C. H. Smyth, Fellow of Corpus Christi College, Cambridge. The most fascinating chapter is that on Cranmer in which the writer vindicates his subject from the charges of inconsistency and cowardice. Cranmer has been spoken of with contempt as a time-server and a man of no principle. Mr. Smyth gives sound reasons for a contrary verdict. 'If by his death he saved the Church of England from the supremacy of Rome, so by his life he saved her from the supremacy of Zurich.' There is a great deal more than Cranmer

in this volume. There are chapters on 'English Refugees in Switzerland,' on 'Cambridge and Bucer,' and on 'The Revision of the Prayer Book.' The style of the book is one of its attractions.

The problem of delinquent children is one of the most serious in our social system. It is dealt with in a masterly fashion by Mr. W. Clarke Hall in his new volume, *Children's Courts* (Allen & Unwin; 7s. 6d. net). Mr. Hall is no mere theorizer. He is a magistrate of great experience and has been blessed in addition with unusual common sense. He rejects alike the idea of inherent wickedness and the theory of Lombroso according to which criminality is an accompaniment and result of brain configuration: 'there is no such thing as a criminal class.' The author's conclusions as to the nature and purpose of punishment, the true methods of dealing with delinquency, the causes of crime in children are marked by the same sanity and wisdom. Those who are concerned about the prevention of crime and the reclamation of the youthful sinner ought to possess, master, and ponder this important volume which is a riper and richer book than the author's previous and well-known essay on 'The State and the Child.'

Mr. C. H. Milne, M.A., Headmaster of Daniel Stewart's College, Edinburgh, in a volume entitled *A Reconstruction of the Old-Latin Text or Texts of the Gospels used by Saint Augustine* (Cambridge University Press; 10s. 6d. net), has accomplished a useful and interesting task of research for which students of the Bible should be grateful to him. His results might be regarded as a chapter in the history of the spread of the Vulgate Gospels. The chief aim of the work, to express it more definitely than the title indicates, is to compare the vestiges of Old-Latin in St. Augustine's non-Vulgate Gospel quotations, not with the entire surviving group—twenty-one in number—of Old-Latin manuscripts, but with the two known African texts *k* (Codex Bobiensis) and *e* (Codex Palatinus), belonging to the fourth and the fifth century respectively. Nor does the inquiry extend over all the works of St. Augustine, but is limited to the first fifty of his one hundred and eighteen works, namely, those written between 385 and 400, after which St. Augustine obviously deflected from the Old-Latin text and substituted that of the Vulgate. In the first fifty works Mr.

Milne finds one thousand nine hundred and forty-one quotations from the Vulgate Gospels. These he passes in review, comparing them both with the African Old-Latin and with the Vulgate. It must have been a laborious investigation, and it appears to have been carried through competently and with accuracy. We understand that the University of Aberdeen has approved of the book as a thesis for the D.Litt. degree, and has decided to include it in its series of University Studies.

The impression that missionary literature is dull has surely long since been dissipated. It is realized by Churches and Societies that even their annual reports must be readable. *The Call and the Answer* (C. M. S. ; 1s.) is the report of the Church Missionary Society for 1926, and it may be read with interest and profit even by those who are quite unacquainted with the work of that great missionary agency. There are five main chapters in the book, dealing with Africa, the Moslem world, India, China, and Japan. In each of these the religious and political background is skilfully portrayed, and the opportunities and progress of Christian missionary work outlined. The whole makes a picture which is fitted to stir the imagination and lead Christian hearts to fresh prayer and more earnest endeavour.

The Roman Church is doing a great deal to instruct its own members and to vindicate its position before the world in a stream of literature which issues without ceasing and in considerable volume from its press. It is part of a propaganda which takes many forms. Some of this literature is negligible intellectually, but some of it is marked by very real ability. To this latter type belongs a collection of papers read at a Cambridge Summer School in July 1925. We have reviewed the previous volumes issued under similar auspices and from the same source, and the present volume is probably more interesting than previous ones, dealing as it does with the central truth of the Christian religion—*The Incarnation: Papers from the Summer School of Catholic Studies held at Cambridge, July 25-31, 1925*, edited by the Rev. C. Lattey, S.J. (Heffers ; 7s. 6d. net). The whole subject is thoroughly surveyed, from the preparation in the Old Testament, through the Synoptics, St. John, and St. Paul to the Fathers and Councils, the Schoolmen, and our own day. The two deadly enemies of the Catholic doctrine in our day are philosophical speculation and rational-

istic criticism, and these are faithfully dealt with. The book is a good specimen of apologetic on traditional lines, and even an ardent Protestant might learn a great deal from its pages.

In the 'Liverpool Diocesan Board of Divinity Publications' (which has issued Dr. Matthews' little book on Evolution) there is a volume on *Church Music*, by Sir W. H. Hadow, Vice-Chancellor of Sheffield University (Longmans ; 2s. 6d. net). It is a charming little book, containing a good deal of interesting information on the history of Church music from the Old Testament onwards as well as a great deal of sound sense about the place and function of music in the service of worship. Naturally the book appeals chiefly to musicians, and there are few leaders of praise who would not learn from this book and benefit as well. But the ordinary church member would also be the better and wiser of what Sir W. H. Hadow has to say. And indeed divine service would in many places be a different thing, with a wholly different influence and blessing, if the wise counsels of this sensible and devout writer were followed.

Social Discipline in the Christian Community, edited by the Rev. Malcolm Spencer, M.A. (Longmans ; 2s. 6d. net), is issued under the auspices of Copec. Its method of treatment is in the main historical, the various chapters being the work of different writers. The chapter on Christian law and discipline in the Middle Ages is particularly good and will repay the closest study. The editor sums up the discussion and points the lessons of the historical inquiry. The book contains no ready-made solutions of the social problems of to-day, but is rather an appeal for a more earnest, sustained, and corporate study. The general position of the writers may be indicated by the following sentences: 'Our present difficulties arise very largely from the long divorce of ethical and spiritual reflection from all thought about the technique of social and political life.' 'We hope, however, that a time is coming when there will be many more matters on which the Christian mind will make itself effectively felt. We hope, indeed, that such positive and decisive teaching will presently safeguard the claims of person-ality to proper respect in every social relationship, and make good the right of the community to protect its fellowship against the encroachments of material interest wherever it is attacked. And we believe

that in the future, when such standards of Christian conduct have been carefully reached, professedly Christian people will not lightly disregard them.' This is an extremely helpful and thought-provoking book.

A second edition of the *Life of William Booth, the Founder of the Salvation Army*, by Mr. Harold Begbie, abridged from the original published in 1920, has just been issued (Macmillan; 2 vols., 12s. 6d. net). Mr. Begbie says that 'William Booth is likely to remain for many centuries one of the most signal figures in human history.' A prominent figure in our religious history he is certain to remain, along with the name of George Fox in the seventeenth century and John Wesley in the eighteenth. For this reason it is surprising that a second edition of this full story of his notable career has not been called for ere now. There are many people who appear to think it is the duty of Providence to smooth the path of life for Christian men and women. This record of the long-drawn-out struggle of William Booth against difficulties that would have overwhelmed the faith and broken the courage of a less dauntless soldier of the Cross is a striking reminder that even the Christian has to work out his or her salvation with fear and trembling. Even if an angel of the Lord had appeared to him and given him the assurance that he was to be the founder of a Salvation Army that should go out into all the world to battle in the cause of Jesus Christ, young Booth could scarce have shown a more wonderful belief in himself. He and his no less wonderful wife had their well-nigh overwhelming conflict with Giant Despair from which they emerged from terror to triumph. The angel of the Lord virtually did appear to young Booth in one of his darkest hours. It was in the person of Catherine Mumford, who was destined to become 'the mother of the Salvation Army.' The shout of 'never' in a woman's voice that came from the gallery of the church in which the Assembly of the Methodist New Connexion was being held and was deciding certain plans for the future of William Booth has echoed down the years. That was the voice of Mrs. Booth deciding that she and her husband would 'go out into the wilderness' rather than accept the proposals of the Assembly. This they did, bravely struggling against incredible hardships. This was the far-sighted young bride, not yet twenty-six, who in one of her last letters before her marriage gravely discussed the inferior

position of women. 'I believe,' she wrote, 'that volumes of light will yet be shed on the world on this subject; it will *bear examination* and abundantly repay it. . . . I believe woman is destined to assume her true position, and exert her proper influence by the special exertions and attainments of her *own sex*; she has to struggle through mighty difficulties . . . but they will eventually dwindle before the spell of her developed and cultivated *mind*.' That was written more than seventy years ago. What Mrs. Booth foresaw but did not live to see accomplished has nevertheless been won through blood and tears.

The Problem of Spiritism, by Mr. P. W. Thompson, M.A. (Marshall Brothers; 3s. 6d. net), is a piece of vigorous writing enlivened by a strong dash of humour and sarcasm. It gives a popular and perhaps somewhat discursive account of various spiritistic phenomena, and will doubtless be welcomed by many who do not care for a more rigidly scientific discussion. The general view of the writer is expressed in the words of one who had been for years a devotee of Spiritism: 'The whole thing is reeking with fraud and deception, conscious and unconscious, deliberate and otherwise, but after making the fullest allowance for all this, there remains a residuum of the inexplicable.' The strongest warnings are uttered of the dangers to health and sanity which are incurred in tampering with the subject for amusement or idle curiosity.

Many readers of THE EXPOSITORY TIMES must welcome the publication of the new edition, revised and augmented throughout, of 'Liddell and Scott' which is being issued under the editorship of Dr. H. Stuart Jones, with the assistance of Mr. R. M'Kenzie and with the co-operation of many scholars—*A Greek-English Lexicon* (Milford; Pt. I. Α-Αροβαίνω, pp. xlv+192; Pt. II. Ἀποβάλλω-Διαλέγω, pp. 193-400). There will be ten parts of about two hundred pages each. Each part costs 10s. 6d. net; the subscription price for the complete work is £4, 4s. net. It is already sufficiently clear that the Editor is to be heartily congratulated, and that the work will add lustre to English scholarship. By the use of a strict code of abbreviations, by compendious methods of printing, and by the exclusion of Patristic and Byzantine sources from the purview, the famous Lexicon will not be excessively increased in bulk in this, its ninth edition. Because of the

limitation of scope aforesaid we shall not be inclined to part with our seventh or eighth edition until at least certain promised new lexicons have appeared. But while the new Lexicon omits Patristic and Byzantine items, it is much richer than even the seventh or eighth edition in its references to the LXX and the New Testament (though these might well have been extended, and some meanings added—such as the common Biblical meaning of *γραμματεὺς*). In this connexion the Editor speaks of the 'great things' which the intensive study of theologians has done for the New Testament in recent times, and in particular of the most valuable aid afforded by Moulton and Milligan's 'Vocabulary of the Greek Testament' in the illustration of Biblical usage from Hellenistic and later Greek. Theological students will also be interested to know that the peculiar vocabulary of the later Platonists has at last received, relatively speaking, the attention it deserves. It should be added that in the preparation for the new edition whole sections of the technical literature have been scrutinized afresh in the light of new knowledge; as also that the rapidly growing material supplied by newly discovered texts on stone and papyrus has been incorporated. Exhaustive use has been made both of literary papyri—such as the texts of Bacchylides and the 'Constitution of Athens'—and of non-literary papyri.

The story of the relief work organized by members of the Society of Friends in this country and in the United States and carried on during and after the Great War, in France, Belgium, Russia, Poland, Austria, and Serbia, has been compiled by Miss A. Ruth Fry and published under the title *A Quaker Adventure* (Nisbet; 10s. 6d. net), with an Introduction of unstinted appreciation by Viscount Cecil of Chelwood. A little band of thirty-three pioneers was organized by the Society of Friends in this country as rapidly as possible after the outbreak of war and sent out to France, where the first avalanche of the German invasion had already provided for them a herculean task. These indeed might have been termed a contemptible little band to relieve the appalling situation that confronted them. It was the greatest adventure of the kind ever undertaken. It is amazing that so much real relief work of the most urgent kind was being done despite all the difficulties. Here also America came upon the scene, and before the close of the War more than five hundred English and American members of the

Society of Friends were at work in forty-five centres doing the utmost for the relief of the varied needs of a vast population that had lost everything in the devastating conflict. The condition of Russia during the War was bad enough, but when pestilence and famine were abroad in the vast regions of that country all the resources of civilization, even if they had been available, would have been unequal to alleviate the horrors of that terrible time. But here also the Society of Friends did marvels by the men and women who counted not their lives dear to them in their heroic efforts to save the children from famine and the population generally from the terrible plague of typhus. It is a gruesome narrative to read, yet it is redeemed and ennobled by the sacrifices of those who were decorated by no official rewards, but did all for Christ's sake. It is told with great restraint, and in a manner worthy of that true spirit of charity that boasteth not.

Here comes the second stately volume of Canon Edward H. R. Tatham's *Francesco Petrarca* (Sheldon Press; 18s. net). The hero moves against a large and striking background of the life of the times, always interesting in itself, but painted in with such minuteness that the eye, caught and held by that, is sometimes apt to lose sight of the central figure. And yet, in spite of that, it is the man himself who grips the mind—the poet, the first of modern scholars, the writer of the charming letters which might have been penned yesterday, above all the soul that does not shrink from the frank self-revelation of the Epistle to Posterity and of The Secret. The last, consisting of three Dialogues between him and his favourite Augustine, holds a place of its own among religious autobiographical writings. It is a strange, honest, moving, half-arresting, and half-disappointing work; the Confessions of a second Seneca, who sees the light, and yet can do nothing but 'wish,' the record of the struggles of a spirit torn between humanism and asceticism, of 'the travail pangs,' as Koerting puts it, 'whereby the modern man was born out of the medieval.'

Strangely enough, it is a remarkably Pelagian Augustine that we meet here; so much so indeed that it seems questionable if Petrarca can ever have read his theological writings! And somewhat as that saint acknowledges his debt to Cicero's Hortensius, so Petrarca founds in the main on pagan writers, and leans curiously little on his Christianity, genuine though that was.

'Under the Bolshevik yoke many thousands have suffered torture and death for their Christian faith (eight thousand clergy alone); racked, some even torn to pieces, shot, burned, imprisoned. And they died cheerfully.' So says Nicholas Arseniew, himself an exile from his native land, and now Lecturer in the Russian Language in the University of Königsberg, in his *Mysticism and the Eastern Church* (S.C.M.; 5s. net). It is a beautiful little book, which wells up out of a profound knowledge of the Mysticism of all lands—a knowledge, says Professor Heiler of Marburg, unrivalled save by Miss Evelyn Underhill, who writes a little introduction. But even more impressive are the reverence and humility of mind, the feeling he inspires in us that this is a voice coming to us out of the Holy Place, and the skill which makes it all so simple and so haunting.

Why is it that, while Russian Literature is so sad coloured, and as depressing as a day of cold and steady rain, Russian religion is the most joyous in the world, centring, as it does, not round the Cross, but at the open grave? This moving and impressive book is yet another proof of that.

The problem which dwarfs (or ought to dwarf) all others in the Church to-day is that of religious education, and we therefore wish to commend very warmly a little book published by the Student Christian Movement: *Christian Education in the Church*, by the Rev. Peter Taylor Thomson, M.A. The price is only one shilling (at least in the paper cover, which is all that our copy possesses). We have seldom found a book on this subject with which we are so entirely and heartily in accord. The truths to which the writer devotes himself are these: The aim of education is not knowledge but personality. Religion is simply denied when it is made a *separate* subject like cookery. The child is naturally religious, and what we have to do is to develop the spark of the Divine in him. The false idea of education is the imposing a system or body of truth on children. The true idea is, then, that we are to train children and to help their personality to grow up into Christ. It is the child that is the centre of all things here, not any system, not even the Bible. The Bible is *material* to help our aim. In the conviction that such truths, if spread abroad and believed and practised, would revolutionize our schools, day and Sunday, we hope that Mr. Thomson's book may have a wide circulation.

Under the title of *The Creative Life* (S.C.M.; 2s. net), Miss Fanny Street, M.A., has published a series of articles which appeared in the 'Student Movement.' They deal in general with the culture of the inner life, and include such topics as Surrender and Self-forgetfulness, Thought and Action, The Approach to God, and The Ways of the Spirit. The book deserves to be warmly commended, especially to young and thoughtful minds such as the students for whom the articles were originally written. The counsels given are eminently sane, and a delightful feature of the book is its skilful combination of the teaching of the mystics with the principles of modern psychology. It ought to prove a most helpful guide to many who amid the intellectual confusions of to-day are by various avenues of approach seeking after God.

Men of Destiny, by Mr. J. R. Coates, B.A. (S.C.M.; 3s. 6d. net), contains a series of very brief and impressionist sketches of Biblical characters from Moses to John of Patmos. Although written with considerable artistic skill they are altogether too short and disjointed to be intelligible to any save those who are thoroughly familiar with Scripture history. In his effort after realism the writer introduces much that is fanciful and sentimental. It may be doubted whether these attempts, so characteristic of our time, to unearth the 'hidden romance' of Scripture, however interesting they may be, really do anything to promote reverence for the Word of God. Especially is it always a daring and perilous thing to put words into the lips of Him who spake as never man spake.

The extraordinary interest which has been manifested in our time in the life and character of St. Francis is highly significant. It would seem to indicate that his summons to poverty and humility, to simplicity and selflessness, is felt as a challenge to this materialistic age. At any rate the subject has a perennial freshness. *The Little Poor Man of Assisi*, by Mr. J. O. Dobson, B.A. (S.C.M.; 3s. 6d. net), is a delightful study. The writer tells the story of St. Francis with candour, insight, and sympathy. He outlines with considerable skill and knowledge the political and religious background of the period, and sets before us the central figure as one devoted, childlike, and altogether lovable. Doubtless the writer is correct in saying of St. Francis that 'in some sense he is an actor, following

Christ in a representational manner. There is a strong suggestion of the dramatic in his renunciation of his father, when he stripped himself before the people of Assisi.' This touches a point of real importance as helping to explain the sense of incongruity which one feels between the spectacular poverty of St. Francis and the naturalness of Christian discipleship as portrayed in the Gospels.

A useful discussion on a subject of much interest to students of Comparative Religion is presented by Mr. Arthur Charles James in his *Taboo among the*

Ancient Hebrews (University of Pennsylvania, Philadelphia). It carries on the work so brilliantly initiated by the late Professor W. Robertson Smith and continued by Sir J. G. Frazer. It discusses the taboo as it operates within the sphere of blood, sex, food, sacred persons (for example, king, priest, nazirite), and the herem or ban; it also shows how in certain cases the taboo may be removed. The cognate questions of cleanness, uncleanness, and holiness also come up for discussion, and the ideas governing Hebrew taboo are shown to be similar to those prevailing in other parts of the world.

How Christ Won Through.

JOHN XII. 20-32.

BY THE REVEREND A. J. GOSSIP, M.A., ABERDEEN.

WHAT lay behind this request for an interview we are not told; but the emotion it awakened in Christ's mind makes it quite clear that it was much more than mere idle curiosity. Apparently, these were big, wistful, hungry souls, who had found little to satisfy them in the faith of their boyhood, and had turned towards Judaism—they had come up to worship, so we read. But that, too, seemed failing them. And something they had seen in Jesus Christ, some word of His that had carried to them on the outskirts of the press, had stormed their very hearts. Was not this, they felt, that for which they had been seeking so long, really found at last! And, being Greeks, instinctively they turned to one with a Greek name. Can you arrange things for us, sir? they asked. 'We would see Jesus.'

And is not that the reason why some of us, at least, are here to-day? Are not we, too, trying to push our way through the jostle and crowd and surge of things to Him? For we know that beside Him much that puzzles and confuses us elsewhere grows greatly clearer; that with His eyes upon us, somehow we are bigger and better than our natural selves; that in His presence God, who in other places seems so dim and shadowy and far away, and whom our childish minds forget so easily, becomes how strangely real, how gloriously near; that Christ's calm makes our own hot, fretted,

peevish hearts grow cooler, braver, steadier; that His strength helps us also to be strong. We would see Jesus. And, be sure, He is here, not far from any one of us, the same wonderful Christ as long ago. And He is really here! If, for you, the service dribbles on tamely and prosaically, with never a thrill nor lift in it, push your way to Him for yourself. Cry to Him, keep crying, like that blind man outside Jericho that ordinary day, like any other, when he had tapped his hesitating way as usual to the accustomed begging-place, and was sitting yonder in the shadow, waiting for the long, slow hours to crawl away, till they would come to lead him home again; and suddenly round and about him there was the sound of feet, of many feet; and eager folk kept thrusting past him, crowds of them; and it was told him that the new Prophet, whose name was in everybody's mouth, was there, and all the tales that he had heard of Him kept tumbling back into his mind,—how the lepers were being cleansed, so people said with confidence, and the deaf heard, and the blind—ah, but that was impossible, of course, was too good to be true! Yet, who could tell? And with that he was on his feet, crying and struggling to get at Him, struggling desperately, madly, yet in vain, for they stood close and thrust him back, those callous folk who had no need of Christ like his; crying and crying with a piteous, eager voice, though they