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Neo-Platonists; but his commentary, if such it can be called, is too rambling and discursive to be of much service to scholars, while it is too technical for the general reader. In a somewhat curious preface the writer explains that this work should have been preceded by a commentary on John's Gospel previously written, but whose publication 'must await the advent of the almighty dollar.' References are, however, made to this unpublished commentary in a way which would seem to indicate that the work of editing has been somewhat carelessly done.

The Index Volume of the Encyclopaedia of Religion and Ethics.

By Professor William Fulton, D.D., B.Sc., Aberdeen.

In the *Tale of a Tub* it is written, 'The most accomplished way of using books at present, is twofold: Either, first, to serve them as some men do Lords, learn their titles exactly, and then brag of their acquaintance; or, secondly, which is indeed the choicer, the profounder, and politer method, to get a thorough insight into the index, by which the whole book is governed and turned, like fishes by the tail. For to enter the palace of learning at the great gate, requires an expense of time and forms; therefore men of much haste and little ceremony are content to get in by the backdoor.'

The satire has not lost its point for our time. People glibly discuss books with which they have not even a nodding acquaintance, and mere 'indical' reading is not unknown, even among reviewers. But abuse of the index is no argument against its use. From early times the value of the index has been recognized; and, though it may be a long time yet before Mr. H. B. Wheatley's vision is realized, of a book without an index being as rare as a book without a title-page, the index has in recent years been coming into its own. One would hardly subscribe to the opinion that omission of an index should be treated as a legal offence, and that the offender should not only be fined but deprived of his privilege of copyright; but it is now generally agreed that where an index is essential for the full use of a book, it ought to be provided. As Thomas Fuller said, 'Though the idle deserve no crutches (let not a staff be used by them but on them), pity it is the weary should be denied the benefit thereof, and industrious scholars prohibited the accommodation of an index.'

In our days the art of indexing is being diligently cultivated, and is being applied—as witness the goodly volume before us—even to encyclopædias. The indexer, too, is held in higher honour than formerly. His task, largely mechanical as it necessarily is, is no longer regarded as menial; it makes great demands, as is freely conceded, upon intelligence and skill. Macaulay's 'index-makers in ragged coats of frieze' have disappeared with the coffee-houses they frequented.

It must be welcome news to the fortunate owners of the Encyclopædia of Religion and Ethics that the Index Volume has now been published. At the same time it should be a vast encouragement to prospective owners of the Encyclopædia to acquire now, without further hesitation, the whole completed work. With the publication of the Index Volume, the usefulness of the Encyclopædia has been doubled, nay, even trebled; indeed for some it has been multiplied beyond measure. For an Index to the Encyclopædia has been a very real need.

The objection was once urged against the indexing of the tenth edition of the *Encyclopædia Britannica*, that it was but 'making an index to an index.' None the less the tenth edition, like the ninth, was indexed, and the eleventh edition too. The Encyclopædia of Religion and Ethics is itself an index in the same sense, its articles being carefully mapped out and alphabetically arranged. In another sense also it had an index before this Index Volume appeared. To the longer articles a table of contents is often prefixed; usually too there are paragraphic headings; and further, as the volumes succeeded each other, the cross-references increased in number. None the less the imperative need of an index, in the usual sense, remained.

The Index Volume has been dedicated to the memory of James Hastings, 'whose life's work

was completed in this Encyclopædia.' This dedication serves in itself to mark the high importance of the Index Volume, and in any case no other dedication would have been fitting. The Encyclopædia was not only the *magnum opus*, but the crowning achievement, of that great bookman, that prince among editors. It is a noble and enduring monument to his genius, courage, assiduity, and steadfast patience; and it will send his name down the generations.

As we have recalled Dr. Hastings as an editor, we may be allowed also to dwell for a moment on the kindly human relations he forged between himself and those he enlisted in the great enterprise—in which he was so ably assisted by Professor J. A. Selbie. One of his compensations in his arduous labours was, as he himself acknowledged, that thereby he made many friendships. It was interesting to observe, let us add, how he combined firmness and tact in his negotiations with the tardy; he never showed himself a taskmaster, lifting an inexorable whip, but only a sympathetic friend and brother, himself hard pressed by a hidden, relentless hand!

We gather from the Preface to volume twelve (dedicated most appropriately to Sir John Maurice Clark, Baronet, 'Publisher and Friend') that Dr. Hastings had planned the production of an Index. In fact, as Miss Hastings tells us in the Preface to the Index Volume, he directed the work on the Index for nearly a year before his death.

Let us turn now to the Index Volume itself. It is not an Index in the fuller sense of the term. That is, it does not offer an arranged analysis or *précis* of the contents of the Encyclopædia. It was in this sense that Isaac D'Israeli must have used the term in his tribute to the inventor of 'the little supplement': 'I know not to whom to yield the preference, either to Hippocrates, who was the first great anatomiser of the human body, or to that unknown labourer in literature who first laid open the nerves and arteries of a book.' But it is not the 'nerves and arteries' of the Encyclopædia that are here laid open. That would have meant work to fill several volumes; and needless work too, where so largely the authors are themselves 'anatomisers.' What the Index Volume seeks to do is to show precisely where the several 'nerves and arteries' are to be found; and this it does not only systematically but in minutest detail, in seven hundred and fifty-seven triple-columned pages (so clearly printed and so effectively spaced that it is an actual pleasure to consult them). In short, the Index Volume provides an index in the narrower sense of an arranged list or table of contents for detailed reference.

The Index is of course arranged alphabetically; and it is in one alphabet, in this respect differing from the indexes of many Continental books. No doubt Dr. Hastings considered the advisability of drawing up separate indexes for proper names and subjects, or even for names of persons and places, titles of books, and subjects; but he wisely decided against dividing the Index. Yet at the same time reference to the entries has been greatly facilitated by the printing of the headings, where they are proper names and subjects, in capitals, and where they are titles of books, in italics. Another device for facilitating reference is to show the entry in Clarendon type where there is an article on a particular subject, or where in the case of the larger subjects there is an article under a subdivision.

It has been said that a good indexer is 'born *and* made.' This must surely be true of the two signally capable indexers on Dr. Hastings' editorial staff, namely, Mrs. Mary C. Laburn, M.A., and Mrs. D. R. Dow, M.A. (wife of Professor John Dow of Knox College, Toronto), two sisters, both of them distinguished students of the University of St. Andrews, who after four years' devoted toil have compiled this really magnificent Index. More than labour and resolution and patience have gone to the making of it; with gifted workers like these it has been no mere 'beating the track of the alphabet,' as Dr. Johnson phrased it. For such a work as they have produced, insight and penetration were required, and analytical power and critical judgment. For it is to be remembered that the Encyclopædia is a survey not merely of names and facts but of abstract ideas.

There are two obvious tests of a good index. The first is conciseness. Where it is an index in the larger and fuller sense above indicated, conciseness is a high art; and even where, as in this case, it is an index in the narrower sense, conciseness is far from being easily achieved. Yet this Index has achieved it, and achieved it consistently; not a word appears to be wasted. The other obvious test is correctness. Now it is in the remotest degree improbable that no errors have crept into an Index containing (on a rough and rapid computation) some two hundred thousand entries, but even a brief scrutiny of this volume imparts a feeling of confidence. One quickly gains the impression that the indexers have fulfilled their laborious task with that passion for accuracy which inspired Dr. Hastings himself: 'An Encyclopædia,' he once remarked, 'which cannot be trusted in matters of fact is not worth publishing.'

Personally we are looking forward to using the Index, and we grudge spending time merely in checking its accuracy. But in order to satisfy our reviewer's conscience we have checked the entries in a score or two of cases, and have invariably found them to be correct. Once only did we pause over an entry. It was when we saw the name of Plotinus under the heading 'Trinity (Christian),' and discovered it was put there because Augustine in the most famous chapter of the *Confessions* closely imitated the fine passage in the *Enneads* in which Plotinus urges us to the holy quest of the Universal Soul (the Third Person in the Neo-Platonic Trinity). On second thoughts we were willing to allow that the entry could be justified; only it might have been well to add it to the entry under the heading 'Trinity, Triads' which refers to Plotinus.

It should be also said that in addition to the exhaustive general Index there is an Index to Foreign Words, with each language in a separate alphabet, as well as an Index to Scripture Passages and a List of Authors, with the titles of their contributions. It may serve as a reminder of the scope of the Encyclopædia, which aims at giving an account of religion and ethics—every separate religious belief or practice, every separate philosophical and ethical idea or custom—in all ages and in all countries, simply to record the languages principally named in the Index to Foreign Words: African, American, Arabic, Armenian, Australian, Babylonian-Assyrian, Celtic, Chinese, Egyptian, Finn, Greek, Hebrew, Indian, Indo-Chinese, Italian, Japanese, Latin, Melanesian and Polynesian, Persian, Siberian Races, Slavic, Teutonic, Tibetan, Turkish. The list of Indian words is by far the longest; then come the Latin and the Greek lists, which are about equal in length.

When Dr. Hastings projected the Encyclopædia he thought of it as a book for the teacher, 'whether occupying the pulpit or the platform, the chair of the professor, or the desk of the author and editor.' When he had published the Encyclopædia and projected the Index Volume, he thought of the Encyclopædia more and more as a book for the student. It was his hope and intention through the Index Volume not only to make the Encyclopædia easier of access as a work of occasional reference, but in particular to open it up fully for the purposes of systematic study.

'When we inquire into any subject,' said Dr. Johnson, 'the first thing we have to do is to know what books have treated of it. This leads us to look at catalogues and the backs of books.' So that, as we may be allowed to conjecture, Dr. Johnson did not despise the 'back-door' method on which, as we saw at the outset, Swift waxed satirical. And the Index Volume under review furnishes the humble student with a gateway to 'the palace of learning' suitable to his mental state and condition.

'Under general headings,' to quote from the Preface to the Index Volume, 'such as "Church History," "Ethics," "Philosophy," "Religion," and "Sects," to name a few out of many, will be found grouped all related articles in their alphabetical order. This will enable those desirous of following out certain courses of study to find the material at a glance, and see their subject within the perspective of a vast yet minutely mapped field of research.'

Or consider the use of the grouped references as distinguished from the grouped articles in the Index Volume. Suppose, for example, the student is interested in anthropology and primitive religion—as we are in a modest way—and suppose he has been attracted in the course of his reading by some casual references to the Ainus, he will be delighted to discover—as we discovered only a few minutes ago—that not only is there a long article on the Ainus, but there are numerous references to them throughout the Encyclopædia. Or it may be that he is interested in primitive beliefs and practices generally rather than in particular tribes or peoples; a great field of comparative study lies before him when he has looked up the entries under, say, 'Ancestor-worship,' 'Cosmology,' or 'Initiation.' Or perhaps it is not so much primitive culture as some great historical faith that interests him, whether because of its rivalry or as affording an instructive parallel to Christianity, or for its impact upon Christianity in history; let him consult, say, 'Buddhism,' 'Muhammadanism,' or 'Zoroastrianism' in the Index Volume, and he will find references to special articles and, in the first two instances at least, hundreds of other references (all concisely defined).

Or suppose that the student's special studies are in Christian doctrine. If he is considering a single great doctrine such as the 'Trinity,' or the 'Incarnation,' or the doctrine of 'Salvation,' he has but to consult the Index Volume under these headings, and he is at once provided both with a great body of historical and constructive material from within the domain of Christian theology, and with an ample and suggestive setting for these doctrines in the science of comparative theology. We remember well the pains we recently took to

trace the Trinitarian or Triadic conception in the ethnic religions, and we should have been saved our pains had the Index Volume been accessible to us.

But one might multiply instances indefinitely. Let us simply cite, almost at haphazard, certain important headings by means of which the student will be led to find a rich reward: 'Augustine' and 'Calvin'; 'Communion' and 'Mystery-Religions'; 'Asceticism,' 'Mysticism,' and 'Socialism'; while if his subject is general philosophy he may turn to 'Aristotle' or 'Plato,' to 'Kant' or 'Spinoza,' and steep himself in the mind of a great master.

Some time ago I had occasion to express my sense of the value of the ENCYCLOPÆDIA OF RELIGION AND ETHICS. I said, 'Following upon my acquisition of the Encyclopædia came the inevitable regret that I had not acquired it sooner, while still in the parochial ministry. I now make more use of it than of any other similar work. To see its handsome volumes on my shelves is itself a solid delight; to consult their pages a real and unfailing satisfaction.' And I added, 'I would recommend it most cordially not only to teachers of religion and philosophy and to Christian preachers, but also to all who would find to their hand an effective instrument for the exploration of the world's thought on the things of the human spirit.' I now add, that the effectiveness of the Encyclopædia has been manifoldly increased, for me at least, with the appearance of the Index Volume.

Present-Day Faiths.

Unitarian Christianity.

BY THE REVEREND S. H. MELLONE, M.A.(LOND.), D.SC.(EDIN.), LONDON.

THE historic sources of the Unitarian movement in modern times are to be found in the upheaval produced by the Protestant Reformation. The early Unitarians were Protestants of the Protestants. Heretical opinion on the subject of the Trinity, in the various forms which it took at this period, represented and rested upon a thoroughgoing appeal to the Bible as against the authority of man-made creeds. The difference between the early Unitarians and their orthodox Protestant opponents was not as to the authority of Scripture, but as to what beliefs were warranted by Scripture and what were not. Their 'anti-trinitarianism' and other apparent negations referred only to doctrines which are not to be found in the Bible or which they believed to be inconsistent with the character of God as revealed therein. The Trinity was for them only one case (though the most conspicuous case) of this general principle. They took their stand passionately on the written Word; but they read it with entire mental and spiritual independence, in the light of reason and conscience alone.

This is our spiritual heritage; but to-day it compels us to seek for the things of God not only within the pages even of this unique written record of man's religious experience. The authority of the Bible has been profoundly affected by historical and literary criticism. What, then, remains? Only this, as James Martineau contended, in his last great work, that the Sources of Religion, once found in infallible persons and infallible books, must now be sought for in Human Nature itself. We must throw ourselves back on the Reason and Conscience of Mankind.

For this cause, the Unitarian movement involves a strong development of independence and freedom of thought, which occasionally leads to mere eccentricities or vagaries on the part of individuals or groups, in no sense typical or representative.

Nevertheless, there is in this movement a central main stream of tendency, of which we may say, *this* is what the movement really represents. Its adherents refuse to stand outside the Christian tradition. Unitarianism is no abstract monotheism. It is no 'lowest common factor' of Judaism, Muhammadanism, Buddhism, or other religions. It is *Unitarian Christianity*—the Unitarian version of the Christian religion. What, then, distinguishes Unitarian Christianity from other types of Christianity? The answer is this. We take the time-honoured distinction between *the essential* and *the non-essential*, and apply it to the problems of faith so radically and thoroughly as to create a distinctive