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Literature.

JAMES WARD.

JAMES WARD, after his article 'Psychology' (1886) appeared in the ENCYCLOPÆDIA BRITANNICA, was regarded as one of the foremost of psychologists. This reputation was established and enhanced by his two sets of Gifford Lectures—'Naturalism and Agnosticism' (1899) and 'The Realm of Ends' (1911), and by his 'Psychological Principles' (1918). We are, therefore, grateful to Professors Sorley and Stout for gathering together in *Essays in Philosophy* (Cambridge University Press; 16s. net) these dozen Essays, for, as some Rabbis said of the text, 'His leaf also shall not wither (Ps 1[3]),' it can be said of Ward's works—even his less elaborate sayings have a permanent vitality. Only two of these essays, the first and the last, deal with religious topics: Can Faith remove Mountains (1879), and The Christian Ideas of Faith and Eternal Life (1924)—'the last thing he wrote a few months before his death.' We wish there were more of these, for, as his daughter says, 'He always recognized, and often said that philosophy alone could never greatly ease "the burden of the mystery." His own courageous attitude to life and death was not due to philosophy, but to that instinctive faith in a God which his philosophical writings were largely an attempt to justify' (p. 51).

Essay VIII., 'Heredity and Memory,' combats Weismann's theory of heredity, and No. X., 'Einstein and Epistemology,' discusses critically the implications of the theory of Relativity, the others enforce philosophical principles in the way of criticism and construction which are associated inseparably with his name. The necessity of a percipient for perception, of a knower for knowledge, the selective spontaneity of life, the reality of moral values for the understanding of history—all these are found here.

Much, however, as we value the Essays, we value even more the Memoir (96 pp.), written by his daughter, for it gives us Ward himself as an object of intense interest for the psychologist. Many who know his writings know little of his life, and they will be grateful for this candid Memoir. Here we find the record of one whom no insurance society could accept, living to the patriarchal age of eighty-two. We find one who, Luther-like, felt and fought his soul's dubieties so keenly that at times they seemed like physical antagonists—in short, an intensely interesting record as we follow it in its struggle with straitened and involved family circumstances to the outward peace and ease of academic renown.

Ward's theological difficulties, his somewhat acid temper, his pilgrimage from faith to doubt, which left the first half of his life in shallows and miseries—and then the calmer and mellower season of academic work and growing reputation until he died with—'Now lettest thou thy servant depart in peace,' on his lips are all here.

'He had too much philosophy that we might all have a little,' said an admirer. We feel like saying—'He had too little religion that we might all have more,' which is just saying that his life was vicarious. He felt that the serenity of the Upper Room was not for him here while the enemy were seeking to undermine the foundations, so he fought valiantly in the gates; and while he felt his own loss thereby, we recognize that it was a permanent gain for others. 'He kept open the way for faith'—words of Kant often used by himself. We would conclude, adopting Professor A. E. Taylor's words (*Mind*, 1912): 'Our natural impulse is simply to thank God that we have had such a philosopher as Dr. Ward among us.'

A QUAKER INTERPRETATION OF CHRIST.

Still another individualistic presentation of Christianity comes to us, this time from the 'Friends'—*Christianity as Life*, by Edward Grubb, M.A. (Swarthmore Press; 7s. 6d. net). If we leave out the specially Quaker element (but that is like leaving Hamlet out of the play!) the book is an admirable statement of the Gospel facts. Perhaps one ought to modify this praise so far as the author's view of the Person of Christ is concerned. But we shall know about this better when the later volume on 'The Truth of Christianity' appears. Meantime we are thankful for what we have, as an instalment of what seems to promise a number of books on 'The Nature of Christianity.'

The book is divided into four sections: (1) The Religion of Jesus; (2) The New Life (including the 'Pauline Interpretation' and the 'Johannine Interpretation'); (3) The Christian Church (including a long section on the Sacraments); and, finally, (4) a somewhat truncated review of Christianity in Human Life. By far the most interesting sections are the first and third. The first contains the author's view of the life and

ministry of Jesus. It is done with knowledge and in a fine spirit. Everybody will learn something from these fascinating pages. In particular, the treatment of the Temptation is admirable.

But the treatment of the Gospels is marred by the determined effort to force the facts into a Quaker frame. The main thesis is, of course, that love is the way, and that evil is never overcome by force but by gentleness. Any one who maintains that thesis without qualifications is compelled to face the facts: (1) that Jesus preached judgment on Sin; and (2) that He used force in cleansing the Temple. We have not been able to discover here any treatment of the second of these facts. And as to the first, the author rides off on an easy-going horse. The disciples must have misunderstood Jesus about judgment! Another, and minor, example of arbitrary statements in the same connexion is that when Jesus called His disciples to love their enemies, He was demanding, and they probably recognized that He was demanding, forgiveness for the Roman oppressors of the nation.

As a Quaker, the author does not believe in sacraments, and he disposes very readily of the statement that Jesus instituted any sacrament. On broad grounds he thinks that a non-sacramental religion was in the line of the prophetic conception of religion as against a religion of form and ritual, forgetting that the Old Testament prophets were confirmed symbolists. Ezekiel went to an extreme in teaching by symbols. But, apart from this general standpoint, Mr. Grubb asserts that the evidence for Christ's appointment of a sacrament is invalid. And when he is confronted by Paul's claim to have Christ's authority for such an appointment, he says, 'Probably it is a strong assertion of his belief in the truth of the tradition that had come to him.'

There are not a few statements on other points that are as doubtful as the peculiarly Quaker pronouncements. 'The New Age is the age of the Spirit—and the Spirit means for Paul the living personality of Jesus'—that is a fashionable but entirely questionable view of Paul's belief about the Spirit. But it is ungrateful to dwell on differences when we have so much to appreciate, and it is only fair to say that, quite apart from the individualistic element here, Mr. Grubb has given us a book that will help to make the New Testament alive to many.

THE EARLY CHURCH AND THE USE OF WINE.

The Teaching of the Early Church on the Use of Wine and Strong Drink (Columbia University Press; $3.00) is one of the Studies in History, Economics, and Public Law issued under the Sanction of the University of Columbia. Such an origin prepares a reader for a fully documented, well-balanced, and patiently reasoned inquiry. This treatise exceeds expectation, in its dispassionate argument on so many difficult issues, and in the clearness and grace of its style. Its writer, Irving Woodward Raymond, Ph.D., is one of the teachers in Columbia College, and both in his bibliography and his citations, he discloses his mastery of the periods of early Christian Church history. Beginning with an examination of the dictates of Judaism, passing on to an exposition of the Hellenistic-Roman counsels, he reaches a concise statement of the New Testament ideal. Then he traces the increasingly ascetic discipline of the teaching of the Eastern and Western Fathers, and of the customs of the later secular and monastic life. So enlightening is this review that one wonders that this has not been done before. Dr. Raymond definitely declines to be a propagandist. His interest is in the ascertainment of truth rather than in the advocacy of any new point. Yet one may surmise that the reading of these pages would be more agreeable to a prohibitionist than to the advocate of another view. The deepest impression left is the concern of all moral teachers in every age, because of the manifold cost, and the unbearable curse of drunkenness—so universally bound up with a free use of wine. The only critical remark to be made is that this finely ordered survey is concerned chiefly with the use and abuse of wine. It has little reference to 'strong drink.' It does not allude to the use of alcohol, in the forms common to-day.

DEAN INGE.

Messrs. Longmans, Green & Co. have issued a new edition, at 3s. 6d. each, of the two volumes of Essays by the Dean of St. Paul's, so well known under their frank and somewhat egotistical title *Outspoken Essays*. The first volume was published (or at least its contents were) about eight years ago, and it was this volume that procured for its author the reputation for gloomy pessimism that has stuck to him. The reputation is not really deserved. It is true the Dean has an uncomfortable habit of calling a spade a spade. He looks at the condition of the present-day Church and says his real say about it. He thinks little, for example, of the recruits that are being received into the ministry. The preaching is feeble, ministers interfere in an

ignorant fashion in things they know little about, such as economic problems and industrial disputes. They are too much interested in ecclesiastical millinery and too little in truth. One reason why the Church attracts such poor stuff to its pulpit is that there is a general belief that a man cannot preach the Gospel without doing violence to his scientific conscience. The current conflict, too, between science and religion is in many ways injurious, and truth cannot be suppressed by mere authority.

These are some of the opinions that have earned for the Dean of St. Paul's his sombre repute. And there are others, of course, such as his scepticism of the inevitableness of progress. But, on the other hand, as these volumes amply testify, Dr. Inge is a robust believer, with a creed that is substantially conservative, though eccentric, or at least individual on certain matters. And no man with his faith could be a pessimist. On the other hand, his directness, his almost brutal sincerity, his vision, his independence, and his breadth of view make him a priceless asset to the cause of religion. If we had many Inges, or even Ingelets, in our pulpits, who would blurt out truth, however disconcerting, the cause of religion would be greatly advanced. These two volumes, in their cheapened form, will do a great service to the Church and to all that the Church stands for.

WHICH JESUS?

Good sermons are always welcome, and some collections even sell well. Whether this is because people like to read, as well as hear, good sermons, or for some more utilitarian reason, is not clear. At any rate, here is a volume of sermons worth reading, as they must have been worth hearing: *Which Jesus? Young Britain's Choice*, by the Rev. J. H. Howard, M.A. (Evans, Dolgelley; 3s. 6d. net). They were all delivered to a congregation first, and some of them were afterwards heard on big Church occasions. The title is from the first sermon, in which the preacher uses a fact, if it be a fact, mentioned in the Armenian version of one of the Gospels, that Barabbas was called Jesus. So that Pilate's question was put in this striking fashion: 'Whom will ye that I release unto you, Jesus Barabbas or Jesus the Christ?' That is a good introduction to a volume of sermons, and whets the appetite for more of the same. And there is more—all sound, cultured preaching, with literary illustrations, and in the modern spirit.

JAMES NAYLER.

Miss M. R. Brailsford, the author of 'Quaker Women,' has written a spirited and sympathetic account of James Nayler, George Fox's most distinguished convert—*A Quaker from Cromwell's Army: James Nayler* (Swarthmore Press; 6s. 6d. net). An interesting introductory chapter on 'Cromwell's Quaker Soldiers,' in which, among other things, the relation of those early Quakers to the doctrine of non-resistance is set forth, leads to the moving and poignant tale. It is Miss Brailsford's aim and endeavour to rescue Nayler's name from obloquy, and to restore him—pilloried and branded as he was for spiritual pride and blasphemy—to a place at Fox's side as a Founder of Quakerism but little inferior to his leader. She has been successful in showing how his six months of defection, for which he underwent the extreme of man's cruelty, were preceded by six strenuous and self-sacrificing years of eloquent evangelism, and were more than atoned for in the last brief term of his life, wherein he appeared a veritable apostle of humility and Christlike love. 'One seems to see him in those last months of his life: a man prematurely aged, disfigured by the hangman's branding and broken by stripes; a minister disowned by his leader and debarred from his fellowship, yet going in and out of the Quaker meetings, like another beloved apostle, with the message upon his lips: "Little children, love one another."'

One of the most human books on some aspects of the Missions problem is *An Uphill Road in India*, by M. L. Christlieb (Allen & Unwin; 6s. net). It is really an edited collection of letters sent home to a former fellow-worker. All the laughter and some of the tears of the missionary's life are here. The descriptions of Indian village life and homes are excellent, and not a few of the incidents are movingly told in simple, unaffected style which adds to their impressiveness. 'There is an idea abroad,' says the authoress, 'that converts, simply because they are converts and have left an old faith for a new, must be better representatives of Christianity than those to whom its truths have long been familiar. They are credited with the virtues of saints, the fortitude of martyrs, the untiring enthusiasm of idealists. Whereas, generally speaking, while faithfully following a new gleam of light, and proving their loyalty to Jesus Christ often by heroic sacrifices, they also bring with them the

deeply rooted habits and ideas of the former atmosphere. The grandeur of the Christian character is not attained by any of us at a leap; certainly not by those handicapped by the delusions, disorders, and darknesses of their old environment.' Many of the incidents illustrate just how true that observation is.

The new Prayer Book is creating some stir in Anglican circles. Perhaps that is putting the matter gently. Nobody seems *quite* satisfied with it. Some people are excessively dissatisfied with it. But, on the whole, most of the different 'schools' in the Church seem prepared to accept it, in default of something more to their mind. It would be tragic if the issue were different, for this book represents twenty years' labour, and a genuine effort has been made to be inclusive. That this effort has not been fruitless is proved by a book which should be in every Anglican's hands: *The New Prayer Book* (being a course of public lectures delivered at King's College, London, by eight lecturers, representing various schools of thought in the Church), edited by Professor H. Maurice Relton, D.D., with a foreword by the Archbishop of Canterbury (Allen & Unwin; 3s. 6d.). The lecturers are Dr. Relton, Miss Evelyn Underhill, Professor F. R. Barry, Rev. A. S. Duncan-Jones, Canon Storr, Canon E. S. Woods, Rev. Francis Underhill, and Dr. W. R. Matthews. All of them, from different points of view, urge the acceptance of this book, and one could not get a better proof of its sane comprehensiveness.

Dr. W. E. Orchard publishes the fourth of his series of four popular volumes on the *Foundations of Faith—IV. Eschatological* (Allen & Unwin; 5s. net). The first was 'Theological,' the second 'Christological,' the third 'Ecclesiological,' and this last is 'Eschatological,' being concerned with the doctrine of the Last Things. It should be noted that this volume contains an Index to the whole work. Its contents are on the lines of a Dogmatic Eschatology, the chapters treating of such subjects as Immortality, Death and Resurrection, Judgment, Purgatory, Heaven, and Hell. The treatment is clear and thoughtful, the standpoint that of a free or liberal Catholicism. In a concluding chapter the author identifies the future of humanity with the future of Christianity.

A series of little books, called Benn's Sixpenny Library, is being issued, each of them written by a specialist, and all of them seeking to cover the field of human knowledge. The first twelve of the series, *e.g.*, included *A History of England*, by D. C. Somervell; *English Literature*, by Professor C. H. Herford; and *Modern Scientific Ideas*, by Sir Oliver Lodge. Other titles, taken at random, are *The Mind and Its Workings*, by C. E. M. Joad; *The Development of Political Ideas*, by Professor F. J. C. Hearnshaw; and *Relativity*, 'an Exposition without Mathematics,' by James Rice, M.A. There are about eighty pages in each book, with bibliographies, and all done in a popular way. There are already well on towards two hundred volumes, and those sent to us seem admirable examples of intelligible exposition.

We welcome a volume of sermons by representative ministers of the Free Church of Scotland. It has been published by the Publications Committee of that Church, with the title *The Free Church Pulpit* (4s. 6d. net). The sermons are the message of men who believe in the supreme importance of preaching. 'There is no pretence of attaching first importance to literary expression, or of dealing with all the aspects of the Faith; but the sermons are the utterances of men who regard preaching as supremely worth while, and in each case they are indicative of the personal traits of the writers.' The choice of the writers is an excellent one, and it is due to the Rev. John Macleod, O.B.E., of Glasgow, who is the convener of the Committee responsible for the publication, assisted by the Rev. Alexander Stewart, D.D., Rev. P. W. Miller, B.D., and the Rev. W. Macleod, M.A.

From the Friends' Book Centre comes a moving and charming account of early Quaker life and adventure in America—*Nancy Lloyd: The Journal of a Quaker Pioneer*, by Anna Lloyd B. Thomas (7s. 6d.). Nancy was the daughter of Governor Lloyd of Pennsylvania, who was the close and devoted friend of William Penn. We are allowed to see in the artless prose of this young girl the hesitations and preparations in England, and the early struggles of the pioneers in America, along with a domestic life and a tender romance of delicate beauty. Quaker literature is extraordinarily appealing, perhaps because of its nearness to Nature, its simplicity, and sincerity. And this story will make a strong appeal, because it possesses these qualities in every part. The book is not unworthy to be placed on the shelf alongside the Journal of John Woolman.

If, like so many more, you are fascinated but often puzzled by the poetry of Francis Thompson, get a little book, *Francis Thompson and his Poetry*, by Rev. T. H. Wright (Harrap; 2s. net). The aim is to illustrate the life of the poet by his work, and to interpret his work in the light of his life. The treatment is clear yet penetrating, deep-going but with never a dull line.

Bishop H. Hensley Henson has published, under the title *Church and Parson in England* (Hodder & Stoughton; 5s. net), four sermons ('The Lordship of Jesus,' 'The Church of England,' 'Robertson of Brighton,' 'The Christian Ministry') and six Ordination Addresses, in which he seeks to set out the great assumptions of the Christian ministry and to indicate the conditions of extraordinary difficulty under which that ministry must now be carried on. Of special interest to preachers will be the third of the Ordination Charges, dealing with the pastoral sermon (as distinguished from the controversial, academic, occasional, special, and evangelistic). The volume abounds in wise and weighty teaching and direct counsel, and strikes a lofty spiritual note. A feature of it is the happy use it makes of the older writers on the Christian ministry, like Fuller and George Herbert.

The best thing of all is truth, and when your mind is settled on a foundation of truth, you know where you are, so to speak. But that is just what many people in the churches do not know. And for them, so far as they are Free Churchmen, a book has been written to let them know where they are and on what truth they stand. It is called fitly *The Goodly Heritage of the Free Churches*, and the author is Mr. H. Jeffs (Independent Press; 1s. 6d. net). Mr. Jeffs vindicates the independent existence of Free Churches on grounds of Scripture, history, and spiritual results. He traces Free-Churchism in the Old Testament. He traces it through the ages. He describes the origin of the different Free Churches. He points out what they have done and what they stand for to-day religiously. And, if it is said, 'Oh yes, but the witness of these Churches is exhausted; the duty to-day is to merge in the National Church,' he replies, 'No, thank you. We welcome co-operation, but such a "merger" is unthinkable. We are members of the Catholic Church and function better separately and in variety.' Well, that is a point of view. And, in any case, we want all Churchmen of every complexion to be intelligent Churchmen, and such a book as this will help to that end in one direction.

Mr. George Stewart, the Principal of Skerry's College, has broken new ground and done a good bit of work by writing *The Story of Scottish Education* (Pitman & Sons; 5s. net). There are any number of histories of individual schools, and most of the larger guide-books to our Scottish cities and towns give the salient points in the story of their respective educational institutions. But strange as it seems, the history of Scottish education as a national concern has never before been told in any fullness. It is a fascinating story and one of which no Scotsman has any need to be ashamed. We have it well told here.

A book of reflections, with the title *Light My Candle*, has been prepared under interesting circumstances. It is the joint work of Dr. Henry Van Dyke and his son, the Rev. Tertius Van Dyke (Revell; $2.00). In the ordinary course of work each wrote down 'briefly and carefully, the reflections which came to him about life, and the faith which animates life, and the hope which gives it the promise of immortality, and the love human and Divine which makes it worth living.' One is an old man and the other hardly middle-aged. Their fields of work were different and far apart, yet when the reflections were put together the writers themselves asked, 'Did you write that or did I?' There was no deliberate uniformity but a unity of purpose which sprang from a common conviction. This volume might be used fruitfully for daily readings.

Messrs. Skeffington have published a timely volume containing *Twenty Harvest Homilies* (3s. net). The studies are short, but their style is in no way spoilt by this, and they gain in pointedness. They are edited by the Rev. John Henry Burn, B.D., the Rector of Whatfield, and he has brought his very considerable experience to bear in his choice of contributors. We quote one of the sermons in 'The Christian Year' this month—'The Thankful Spirit.' It is by the Bishop of Birmingham. We have retained his own spelling, on which he writes the following explanatory note: 'In revising the spelling I hav tried to approximate to phonetic spelling cheefly by adopting older forms: e.g., "hevenly" and the like belong to the sixteenth century; and forms like "wou'd" and "cherisht" were used in the seventeenth and eighteenth centuries. "Beleeve" is found in the

A.V. of 1611. Forms like "liv" and "hav" follo an old analogy of shedding a silent final "e." It is indeed well to retain some spellings which ar inconsistent with the pronunciation; but if, *e.g.*, we retain the "k" in "kno," the etymology of the word is sufficiently respected without retaining the hideous final "w," which suggests that the word rimes with "cow." Many of the phonetic spellings which I use ar taken from the P.B. of 1549 and the Bible Version of the sixteenth and seventeenth centuries.'

Another timely book published by Messrs. Skeffington is *Nature—the Art of God*, by the Rev. G. T. Shettle (2s. net). There are ten addresses in it on Sunshine, Flowers, Summer, Autumn, Trees, and other Nature subjects. Much of each address is concerned with the phenomena of Nature. The author has a power of attractive description very finely developed.

Three other books which come to us in the familiar and artistic grey paper jacket of Messrs. Skeffington —*Dreamers in Action* (2s. net), six short studies in religious enthusiasm; *Wisdom from the Wise* (5s. net), and *Tonics for the Times* (3s. 6d. net). The author of *Dreamers in Action* is the Rev. E. H. Rudkin, M.A., B.D., Rector of Ninfield. Any profits derived from the sale of this book are to go to the alterations of the church buildings at Ninfield. *Tonics for the Times* is by the Rev. William Aaron. It contains fifty-two short talks, one for each Sunday in the year. *Wisdom from the Wise* is a book of readings for every day of the year. Each contains a short meditation by the author, Mr. M. Schack-Sommer, on the text, followed by some suitable quotation.

Popular apologetic is of different kinds, some of it not very popular, and some of it not very convincing. But the most effective efforts of this kind are those of men who are accustomed to meet the enemy in the gate. Professor C. F. Rogers, of the Chair of Pastoral Theology in King's College, London, has this excellent outfit, for he has been accustomed to deal with hecklers in Hyde Park and to hold the fort against all comers. He knows the plain man's difficulties and has met them in *Lectures in Hyde Park: If we believe in God* (S.P.C.K.; 2s. 6d. net). This is a second series of such discussions, the first being on 'Why men believe.' The subjects of this second series are Free Will, the Problem of Pain and Theism, and Ethics. Professor Rogers handles these themes in no academic fashion. He has his eye always on the ball. The discussions are in the best sense popular, and they are really a persuasive apologetic such as will appeal to the man in the street.

An excellent little book in the line of popular apologetic is *Then Shall We Know*, by Miss C. L. Maynard (S.P.C.K.; 2s. 6d. net). While the line of argument is to a small degree original, what is familiar is freshly and persuasively expressed. The main topics handled are such as the reality of the spiritual; the relations of Science—'a firm foundation with no house above it in which the soul of man can dwell'—to Religion, which 'supplies a beautiful superstructure with apparently inadequate foundations'; personality, human and divine; sin; prayer; Christ. The devotional spirit in which the whole treatment is set adds to the charm of the book.

In 1921 a history of *The Quakers* in England was written by Mr. A. Neave Brayshaw, B.A., LL.B. A second edition has just been issued (Swarthmore Press; 5s. net). The original work has been largely rewritten and a new chapter has been added on the beginning of Quakerism in America and on the work of William Penn. This volume might very well be read along with 'The Faith and Practice of the Quakers,' by Dr. Rufus M. Jones, for it is at our peril that we neglect the message of the Quakers. In the new chapter there is an account of early American persecution. 'Terrible is the story of ten years' persecution, fines, imprisonment, appalling flogging of men and women publicly under the Cart and Whip Act (one man was flogged nine times for allowing a meeting to be held in his house), and on Boston Common, in the years 1659–1661, one woman and three men were hanged. Never did martyrs go to their death with more triumphant assurance of victory; William Leddra, straitly shut up in a cold, dark room "little larger than a saw pit," chained to a log, thus wrote on his last day of this life:

'"The sweet influences of the Morning Star like a flood, distilling into my habitation, have so filled me with the joy of the Lord in the beauty of holiness that my spirit is as if it did not inhabit a tabernacle of clay, but is wholly swallowed up in the beauty of eternity, from whence it had its being. . . . As the flowing of the ocean doth fill every creek and branch and then retires again toward its own being and fulness, leaving a savour behind, so doth the life and power of God flow into our hearts, making us partakers of His Divine nature."'

There is no language of prayer that has the moving appeal of Bible language. Pulpit prayers that are redolent of Scripture are extraordinarily uplifting. And, therefore, the Rev. David T. Patterson has done a real service in bringing together, and publishing, *Great Prayers of the Bible* (Williams & Norgate; 2s. 6d. net). The book is divided into two parts: (1) Personal Prayers, and (2) Community Prayers, and there are clear sub-divisions in both parts—Praise, Confession, Intercession, and for certain human conditions like trouble. Ministers who do not actually use these prayers (and they might do worse) might, at least, fill their minds with them, and go to their pulpit or prayer-desk with the aroma and the language of them in their memories. An admirable book.

If any readers are interested in conventual life, or wish to see its best side, they can do so in *The House of Refuge*, by Miss E. Hamilton Moore (Williams & Norgate; 3s. 6d. net). The book is really a mystical picture of the soul's rest and peace in a retreat where kindness and piety mingled make the retreat a real refuge. The charm of the book is its simple and loving spirituality, and it is probable that there are many worried souls who would find a 'refuge' in its pages.

In the Study.

Virginibus Puerisque.

Television.[1]

'Their speech has never a word, not a sound for the ear, and yet their message spreads the wide world over, their meaning carries to earth's end.'—Ps $19^{3.4}$ (Moffatt).

Do you ever read the papers, except that Hammond's made another century, and Yorkshire are beaten again? Well, did you notice a wonderful thing that happened the other week—how some people in Glasgow saw some others in London? 'O-o-oh,' you say. 'That's a big one.' Yes, but they did! They saw a boy, a London boy; and they in Glasgow, speaking over the wireless, asked him to do things, and he did them. 'Put out your tongue,' they said, and out it came, and they, hundreds of miles away, saw him. How? Well, they tell us it's quite simple; but it's too clever for me. Did you ever get stuck up in a sum, and take it to the teacher, and she said, 'Oh, that's an easy one. You see this, and that, and something else (and you didn't!); so that's quite simple, isn't it?' And you said, 'Ye-es'; and went back more puzzled than ever. Well, this is like that. I'm more puzzled after they are done explaining than before. But it seems that everything makes a sound—everything. So Mother needn't be so down on you for being noisy! Everything's noisy. A cabbage looks pretty sleepy. But it's screaming away all the time. And a chair, and a table, yes, and your face. No, not your mouth, your face. And your face makes one sound and my face quite another sound. Got that? Well, it seems that all sounds are really little waves that go rippling along. And what they have done is to make an instrument that turns that London boy's face into its own sounds and directs these to (say) Glasgow, and then in Glasgow there is another instrument that catches the sounds when they arrive, and turns them back into the face again. Do you follow? No. Good. Neither do I; not one bit. So you and I will go and sit at the foot of the class, and talk about something else.

Suppose we speak about this—What sound does your face make? No, no, I don't mean that. I know baby's always crying; and that you are always racketing about and getting into trouble for it. I know you can sing and whistle. Can you do the kind with two fingers—the long, shrill one? I never could. All my life it's been a great disappointment; but, of course, you can't have everything. But what sound does your face make? For we've always had a kind of television, we've always been sending out sounds, though we didn't know it, and people far away turn them back into our faces, see these quite clear beside them there half across the world. There are boys at the other end of the earth up against things, tempted, going to give in and do something horrid. And suddenly they see their Mother's face! But, you say, she's hundreds and hundreds of miles away. Yes. But as she runs about the house at

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.