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there follows a sharp aposiopesis. *Deliver me* are the words required to finish the appeal. But in a moment comes the change from the minor to a triumphant major key. A glow of joyous feeling attests the answer which has all but anticipated the petition—*thou hast answered me.*

The last ten verses are the glad proclamation of a Divine victory, a mighty deliverance, in which the kingdom of Jehovah, the congregation in which the brethren shall sing praise and eat the bread of thankfulness, is established; while one generation after another takes up the publication of the good news first made by the sufferer himself. *They shall come and shall declare his righteousness unto a people that shall be born, that he hath done it* (v.[31]).

God hath done it. Here surely in the Passion Psalm is expressed, not only the sorrow concentrated in the Eli cry, but that good news compressed into the mighty word *Done*, which is the epitome not only of Calvary itself, but of the mission of the Son, the reconciliation wrought by God in His dealings with the world. Whether to the mind of the disciple, who had just cited it, and who was evidently thinking of the sixty-ninth in the immediate context, the twenty-second Psalm was actually present when he reported that *Jesus said, It is finished*, cannot, of course be demonstrated. But there can surely be no question that in this word he recognized what is the essence of all evangelical preaching, the proclamation of the completed sacrifice, 'the finished work of Christ.'

Literature.

INDIA TO-DAY.

THE history of India is long and eventful. But there are those with knowledge who believe that one of the darkest periods that she has ever known is that through which she is passing now. For outsiders it is difficult to form a true and adequate conception of what is really happening in the minds of those three hundred and nineteen millions with their wild welter of conflicting hopes and fears and dreams. Even Dr. Nicol Macnicol, that outstanding authority, confesses that he finds it hard to photograph it for us. But happily he has tried; and his attempt is one of the most interesting and informing books on India that we possess. He takes his title, *India in the Dark Wood* (Edinburgh House Press; 2s. 6d. net), from that passage in Dante where, in the thick of a wild forest, he looks up and sees the eternal stars shining to guide him. Just so is it with India; and she, too, will struggle through her present troubles, led by the light that has never failed her, to a great and glorious new day. This is the book of an expert with abounding first-hand knowledge; and, what is even rarer, a sureness of understanding sympathy with all manner of folk that impresses and sometimes shames. The work falls into two main sections with an important epilogue. There is a really masterly study of non-Christian India, and in particular of its religious mind. It is, indeed, a tangled skein. But patiently these skilful fingers unravel it, thread by thread, till the confusion falls apart before our minds. Thirty pages deal with that small English-educated minority of some two and a half millions who by their clamour draw and hold men's eyes. The educated-groping so they are entitled. What strikes one here is that the proud claim of thirty years ago that India would be 'the "guru" of the earth' is being abandoned: that there is a revolt against religion: that, whereas a generation back the leaders in social reform were deeply spiritual men, to-day, with a few notable exceptions, it is not so. True, there are not a few most interesting attempts to revivify the old Indian faith, here outlined for us, like the Ramakrishna Mission; and the inrush of 'a new sense of responsibility for others' in place of the brooding type of spirituality so characteristic of its past. But 'Nationalism has taken the place of Religion' in the educated mind of India; and the idea of the brotherhood of all mankind, which had dawned upon it, bids fair to dwindle—or has done so—into a love of Indians as Indians, no more. 'The complete abandonment of all religion, a vague but humanitarian agnosticism, a religion of patriotism, a Hinduism moralized and brought up-to-date, these appear to be some of the paths in the dark wood that the educated classes in India are pursuing.' There are others. Many are looking with an intense admiration towards Jesus Christ, and

'Christian sentiment has become so widely diffused in educated India that it is scarcely realized not to be a native product.' And, indeed, adds Dr. Macnicol, 'we have no right to claim it always as Christian,' for India knew more than was supposed.

As to the illiterate masses, they are 'stirring in their sleep.' Picking his way among strangely diverse accounts of them, our author draws a grim grey picture of their lives and minds, yet with a hope that will keep breaking through. For did not mighty spirits like Kabir and Tukaram spring from this very soil? But the real hope lies in the women, who at long last are aroused. There is a moving study of the splendour and the horror of the Indian woman's life, and of the new thoughts that are awake and crying out in her affectionate and loyal heart. Upon the whole, one will not readily find a more vivid picture of Indian mentality to-day than in this first section of some one hundred pages.

The second deals with the Indian Christian Church, or rather with the section of it which is the outcome of the missionary efforts of the non-Roman Churches of the West. This numbers some two and three-quarter million souls. Here, too, we come on change and transition, which, if rightly handled, should ultimately have large and beneficent results. Meantime things are not easy. Nationalism has touched the Christians no less than others of their race. A man like Narayan Sheshadri, who declared 'I am just a black Scotchman,' is out of date; scholars like Professor K. M. Banerjea, who found nothing in the ancient scriptures of their people but elaborated error and misrule, have given place to others who exult in the many proofs that that light that lighteth every man that cometh into the world has shone brightly into the hearts of many saints and sages of their land. There is in many quarters an impatience with the presence of foreign missionaries, and almost everywhere a refusal to look at Christ through Western eyes. All that in the Church 'articulate and educated,' while in the Church 'inarticulate and in bondage' are further difficulties not easy of solution. Christianity, to its honour, stretched out its hands to the most hopeless classes, and it has had a rich reward. But at a price; for those unhappy souls are not easily raised to proofs of the moral worth and power of their new faith. And sometimes the Church itself has failed in courage, and has over-compromised with the existing evils. There are places, for example, where Christians, caste and outcaste, will not sit down together at the Table of their Lord. Still there is impressive evidence of what Christianity can do to raise and change the most set natures in the face of every difficulty. In view of the glib talk of how Christianity spoils the native, it is well to have official evidence like that of the Census Officer of the United Provinces (1911) that their Hindu fellows frankly confess the Christians are better men than they are themselves, and the like.

Finally, there comes an interesting discussion on why have foreign missions in face of the ethical achievements of the other faiths. In the end of his sane and balanced statement Dr. Macnicol emphasizes 'the given-ness of Christianity'—that it is not so much the record of man's search for God as of God's search for us; and the fact of Christ, 'an historical person who is known in personal fellowship and affection.' These two are being underlined in every mission field to-day, but this last chapter repays study.

A timely book, scholarly and most informing, and in its honesty and sympathy almost too slow to claim for Christianity its full share in such advances as are taking place.

PHILOSOPHICAL THEOLOGY.

We cordially welcome this second volume of *Philosophical Theology*, by Dr. F. R. Tennant (Cambridge University Press; 15s. net). Taken along with the first volume it offers an imposing wealth of sound and solid reasoning in favour of a theistic view of the universe. While the first volume is more preparatory, this is more positive and constructive in its method, and leaves on the mind a sense of the weight and value, indeed of the indispensableness of those arguments which men have more or less always felt as substantiating God's existence and providence. This is in the best sense of the word a theodicy based on rational grounds, clearly and consecutively argued from point to point, and moving towards a grand conclusion with a cumulative dignity which produces on the reader a sense of sublimity. In an age where appeals to the subconscious and to intuitions are rife it is gratifying to come across a thinker who can give a reason for the faith of those who are constrained to believe in God. Even the value-arguments for God's existence and character play but a minor rôle, for to Dr. Tennant they appear to be too subjective, and he wishes to marshal before us only what the universal reason of man can verify. The dignity and the restraint of the reasoning place this volume and its predecessor in a very high category, and our sincere hope is that

not only apologetic theologians but philosophers of all schools will read, weigh, and inwardly digest these notable productions.

The first three chapters belong really in their essence to the first volume, and from ch. iv. onwards we have a worthy handling of the old arguments for God's existence presented in the light of modern knowledge. The only argument that does not seem to appeal to Dr. Tennant is the so-called ontological which he dismisses in a paragraph or two—and yet we think he could have restated this argument also if he had approached it with the insight and sympathy with which, say, he approaches the teleological. Much of the book inevitably is taken up with the clarifying of concepts such as eternity, omnipotence, personality, infinitude, etc., as applied to God, and all along he is concerned to do justice to man's freedom and ethical nature—indeed, when it comes to an antinomy as between foreknowledge in God and freedom in man, he is more ready to sacrifice God than man —a procedure with which we do not agree, for it seems to us that from the point of view of religion God's perfection is more valuable for man's faith than, say, freewill is—at any rate, we would have liked an explanation of what freedom is in the proportion that he gives to the explaining of foreknowledge. Is it true, for instance, to say that foreknowledge has a meaning only when we regard reality as mechanically determined? We feel the same limitation in the writer's position in his neglect of the great concepts of sin and grace. His insistence on man's ethical nature is so great that it minimizes the religious man's experience of grace —which is a higher category surely: in short, the direct activity of God in grace and revelation and in redemption is a primary datum for religious experience. God's activity from the religious point of view is not a uniform horizontal activity—but rather in the nature of illapses. We doubt if otherwise the personality of God can be held and His working in history and the soul understood and appreciated. To put the matter historically, Dr. Tennant does justice to the Pelagian view; we have grave doubts if he does justice to the Augustinian. And yet there can be little doubt that the latter is truer to experience and philosophically more satisfying.

But our purpose is not to criticise but to appreciate, and appreciation in this case is a labour of love. The Appendices at the close of this volume are valuable, and altogether this is a noble book, and we congratulate the writer on the ability of his achievement.

BEYOND AGNOSTICISM.

A thoughtful book with the above title has been written by Bernard Iddings Bell, Warden of St. Stephen's College, Columbia University (Allen & Unwin; 5s. net). Its general thesis is that knowledge is not enough; 'it is the things beyond the intellect that make life worth while, that engender poetry, romance, awe, reverence,' and mind alone will never carry us into the heart of reality. The book is therefore in part a polemic against those who regard science as the ultimate authority; the religion of the future, it is contended, will be based upon neither science nor philosophy. It is written to help the modern man out of his attitude of bored cynicism, and it is written by one who well understands the mood he would combat and who has himself fought his way out of it. He argues with much force against those who are continually reminding us that we are beasts, but who forget that from this it does not follow that we are nothing more than beasts—that we are animals who can think and aspire and revolt against being animals, as presumably no mere animal could do. The peculiarity of our age is not that men doubt the love or even the existence of God, but that in large numbers they doubt the worth-whileness of life itself; and even where the depths of cynicism have not been sounded, Jesus is 'the antithesis of all that our day deems of most worth.'

Mr. Bell finds that Jesus holds the key to the secret of the universe. That secret lies in personality, and 'Christianity offers Jesus as ultimate personality in human terms.' He puts it very unambiguously when he says, 'Jesus is our God, the only God we human beings can possibly understand.' And, as in worship he believes that it is not enough that religious feeling be not dissipated —it must be concentrated—he believes very strongly in sacramentalism. 'It is highly significant that in every Communion in Christendom to-day, Protestant as well as Catholic, the force and power and vigour seem largely concentrated in that group which is stressing sacramentalism,' and he italicizes the following words, 'If Protestantism is to survive, many of us believe, it too must revive sacramentalism in its devotional aspects; it too must revive the act of worship. That is to say, it must become again essentially Catholic.'

Mr. Bell offers some interesting suggestions for the restoration of sound worship—among others that the sermon should be short, and placed well forward, never at the end of the service, and that there should be 'large bonfires of trashy hymnals.'

The proof-reading has not been perfect; 'appetities' (p. 26) should be corrected; ἡ θύβις τέλος ἐδτί (p. 41) is hardly what Aristotle wrote; and it is a real pity that so good a book should be marred by the pathetically amusing reference to Wordsworth's 'Ode on the Intimations of *Immorality*' (!), where, we are told, that great poet was 'at his best' (p. 123).

IDENTITY AND REALITY.

The editor of the Library of Philosophy, Dr. Muirhead, writes a brief note to *Identity and Reality*, by Mr. Emile Meyerson, translated by Kate Loewenberg (Allen & Unwin; 16s. net), to introduce the writer to the English-speaking student, and in a short preface, pleasing for its modesty, the author introduces himself and explains the aim of his book.

Although it appeared thirty-two years ago in its original French form and is translated as it then appeared, it is a valuable contribution to a series containing many noteworthy volumes. We suspect also that the translator has done her work so well that little or nothing is lost by its appearance in English. Considering the native difficulty of the subject of Epistemology with which the book deals, this is in itself a remarkable achievement, and we congratulate the translator.

The thesis of the writer is that metaphysics is indispensable—an unquenchable urge making us all metaphysicians whether we know it or not. He shows that the attempt of Comte and Mach and others to make science deal only with phenomena without raising the question of real causes is doomed to failure, and is, besides, detrimental to science itself—it gives you only an eternal flux with nothing flowing—with no reality. When you raise the question of cause, again, you long for permanence for the unchangeable, and these two movements run through all cognitive experience.

This thesis is pursued by the writer with a remorseless relentlessness through all spheres of mental activity—both are necessary, yet each alone leads to absurdity. He illustrates with so many examples from the history of scientific progress that the volume becomes a kind of thesaurus of chief stadia in scientific advance from the early Greeks to the present day. For this alone the work is of no small value. Although the book is best described as an epistemology of science, it is too narrow in its thesis to justify fully this description; but as far as it goes it is a real contribution to the subject, and it is written with such quiet strength and fullness of knowledge that it produces a pleasing impression that the writer has a great deal more to say of real value on ultimate questions.

The theologian will especially welcome the able critique and rejection of mechanism as an explanation of human knowledge or even of sensation—and also the writer's seeming emphasis on the reality of freedom as an integral part of man's life.

A GOOD BOOK ON RELIGIOUS PSYCHOLOGY.

'There is always room at the top,' and this applies to literature as well as to ambition. We have had so many 'popular' books on psychology, which repeat the well-worn cliches, that one turns to still another with a sense of weariness. But this feeling is soon dispelled by *Psychology's Defence of the Faith*, by Mr. David Yellowlees, M.B., Ch.B. (S.C.M.; 5s. net). Dr. Yellowlees is in an eminent degree fitted for his task. He is a well-known psychological expert with an extensive practice. He combines knowledge with common sense and a keen sense of humour, and he is a deeply (but sanely) religious man. The result of this somewhat unique combination of gifts, applied to the exposition of the relations of psychology and religion, is a book of fascinating interest and immense value. How well balanced Dr. Yellowlees is may be seen in his estimate of Freud. Most of us, after reading Freud's notorious chapter on sex in children, have conceived a sort of loathing for the man and all his works. But Dr. Yellowlees helps us to understand the real facts. He freely admits the great services Freud has rendered, and in particular points out the broad psychic meaning Freud attaches to sex, and at the same time puts his finger on the weak places in Freud's system.

It would be difficult to name any book which gives a more coherent and enlightening view of modern psychology and its discoveries and theories in a simple fashion. Dr. Yellowlees does not tie us up in a tangle of detail, but takes the big things, the things that matter, and explains them in a way any of us can follow. His illustrations are always pat and really illuminating, though we might wish for more of them. On one point we might venture a criticism. The author, in answer to the question: 'Is there a religious instinct?' answers, 'If you want it in a word, No.' On this point he bows before the storm of the new psychologists. And on this point he is surely wrong. Religion is as deep-seated as pugnacity, or even as sex. It is an

elemental thing in human nature, and if this be so, why not call it an instinct? Dr. Yellowlees admits there is an 'innate capacity' and 'something, quite elemental, which is one main root of religion.' But is this not just an instinct? In the case of Dr. Yellowlees the point is not important, because he agrees that the root of religion is something primary and irreducible in the human mind. But the denial in the case of others is much more significant, and the matter is important because the case for religious education largely rests on it.

When the author passes from his exposition of psychology to its relations with religion, he becomes even more helpful and effective. And these chapters on religious experience, on religion as sublimation and on the justification of faith, are as good as we could wish. It is a pleasure to praise a book like this, for it will bring light and power, and probably in many cases peace, into the lives of many who are fortunate enough to possess it.

INTUITIONAL PHILOSOPHY.

Mr. Edmond Holmes, who has already a number of books to his credit, has written recently a vigorous, incisive, and interesting work under the title *Philosophy without Metaphysics* (Allen & Unwin; 7s. 6d. net). It is his complaint against metaphysics that it essays the task of philosophy, which is to understand the universe by the aid of the intellect alone. This is clearly evidenced in 'logical metaphysics,' of which Mr. Bradley gives us a notable example in his 'Appearance and Reality.' But it also appears in 'empirical metaphysics,' as exemplified by Professor Alexander in his 'Space, Time, and Deity,' and by the New Realism in general. Nor is this reliance upon the intellect alone and unaided confined to these academic or professional types of metaphysics. It is also to be found in the more popular thought upon the Supreme Problem; and this is illustrated by Supernaturalism, Materialism, and Agnosticism. The agnostic attitude is characterized as 'an admission by a whole-hearted intellectualist that intellect cannot, in any respect or degree, understand the universe—an admission, by one who has tried to think metaphysically, of the inherent futility of metaphysics.'

Without pausing to consider whether Agnosticism as a whole is rightly classed as 'popular metaphysics,' we go on to ask, What is Mr. Holmes's 'philosophy without metaphysics'? The answer is that the quest of wisdom or understanding is a task which demands not the exercise, whether specialized or not, of one mental function, but the co-operation of all man's higher powers. The true philosophy is 'intuitional philosophy,' in which intellect and feeling are combined, or, to express it otherwise, in which prophecy and mysticism are blended together. When there is a perfect harmony between prophecy and mysticism we have the true philosopher, the whole-hearted lover of wisdom, who speaks to his fellow-men, not in the jargon of metaphysics, but in that universal language which emotion kindled by vision finds for itself. As being the greatest of mystics and the greatest of prophets, Christ was the greatest of spiritual teachers.

Without pausing to consider whether Christ is rightly named 'the greatest of mystics,' we proceed to observe that if metaphysical philosophies are futile, 'intuitional philosophy' appears to be a somewhat negative and barren affair. Mr. Holmes is better in criticism than in construction. All that he can say for the intuitionalist appears to be this, that he is one who refuses to specialize in philosophy, and who believes that the Supreme Problem is to be taken up by the whole man, 'working by methods which are best known to his inner self.' The cultivation of 'philosophy without metaphysics' would thus seem to be comparable to the cultivation of 'Greek without tears!' While we say this, we should like to see Mr. Holmes developing the 'unformulated creed' which he formulates in paradoxical terms at the close of his volume.

OUTLINES OF A CHRISTIAN PHILOSOPHY.

Most people would agree with Mr. Ferguson in *Outlines of a Christian Philosophy* (Williams & Norgate; 7s. 6d. net), when he echoes the wishes of Bishop Gore and Dr. Matthews for a Christian philosophy. Such a philosophy is, indeed, a consummation devoutly to be wished; but perhaps the few who proclaim that such a philosophy is impossible will be more than ever convinced in their doubts by the reading of this gallant attempt to meet that need. Mr. Ferguson has had an excitable spiritual history — from atheism to theosophy—and from Unitarianism to Catholic Christianity, and here he philosophizes on the main doctrines of Christianity. He starts with an implicit acceptance of the speculative theories of modern science regarding the 'ether' which to him seems to annihilate materialism; and with a thorough faith in 'intuition.' By the spirituality

of the ether he justifies the resurrection of Christ—but neither the ether nor intuition can in our opinion give the factual truth of that dogma. Can intuition also give us the amazing revelations concerning the Trinity and the destiny of man which the author gives us here? In spite of his disclaiming of 'authority' either in Scripture or Church, we doubt if he could come to his positive Christian dogmas by intuition alone, and we more than suspect that what commands assent in his views is really the deposit of specific authoritative revelation. While we admire the courage of the author and pay homage to his desire for truth, there are a few points where we fail to be convinced.

(1) His position that sin is an inevitable quality of finite beings. This, in our opinion, is fatalism of the most terrible kind—for if it be true, we can never be rid of it, for we shall never be anything but finite here or hereafter; nor does the possession of freedom make sin inevitable; for God in the highest sense has freedom, yet without sin.

(2) He works largely with evolution and maintains that all life works towards man, and that the lower forms of life will ultimately become human and Christian. This is an appalling thought, and would involve the notion that extinct creatures like the dinosaur or ichthyosaurus are being even now humanized and Christianized somewhere. His view of derelict men is easier to believe. This is what he says (p. 176): 'Along with these derelicts of humanity there will also go the whole of the lowest creation, which will then rise to the position of this present higher one'; by which he means that in an extra-mundane sphere they will be evolved into the spirits of just men made perfect. It is difficult to envisage this for the lower creatures, even if you grant greater intuition than many can lay claim to.

(3) One of his cardinal principles is the doctrine of reincarnation. The inequalities of this present life at birth can only be explained on this view, and also on it original sin in every shape can be explained away. To be born in a palace is due to merit from a previous existence, and to be born in a slum is demerit from the same—and yet Jesus was born in a stable, and Martin Luther in an inn on a market day. This principle of reincarnation is not a passing idea of the writer, but perhaps the cardinal doctrine of his system. The merit of Christianity is that it does away with this wheel of existence and gives eternal life, but those who die without being Christian or spiritual are transferred at the final judgment to another sphere where the process of reincarnation continues until they also can attain the victory over it. It is difficult on this theory to account for new souls at all, and it makes eternity, as Plato saw, work backwards as well as forwards and thus makes it more difficult to account for sin, and the present order, than ever. The Christian dogmas of the writer are better, we feel, than his philosophy of them, and yet with his effort to work out such a philosophy most men would sympathize even when they cannot consent.

THE FUTURE OF RELIGION.

There are two things that characterize much of the religious literature which America produces. One is its tendency to run to extremes. Fundamentalism is nowhere so traditional as in America, and liberalism is nowhere so 'wild.' The other tendency is towards wordiness. One is often carried on in a foaming tide of words, chapter after chapter, when the message of a book might easily be compressed into a few pages. Both these characteristics are illustrated in a new series of volumes which has been projected and of which the first two are published. It is called 'Religion and the Modern Age' Series. The introductory volume is entitled *Religion and the Modern World*, by Mr. John Herman Randall and Mr. John Herman Randall, Jr. (Williams & Norgate; 5s. net). The drift of this book may be stated shortly. We are faced with a new world. What is to be the fate of religion in this world? Both traditional orthodoxy and religious liberalism are inadequate to the demands of to-day. The religion of the future must start from the sciences of man, and must proceed, not in terms of a nineteenth-century philosophy trying to escape from the scientific spirit, but in terms of a twentieth-century philosophy trying to use it.

It is clear that in this new religion there will be no place for miracles or supernaturalism, for an infallible revelation, or even for 'a transcendental realm of final religious or moral truth.' That is fairly comprehensive, and one is eager to know of anything that can be called religious for which there *will* be a place. Apparently the new religion will be a combination of beauty and righteousness, appealing largely to emotion, for, 'after all, beliefs are not the primary element of the religious life.'

The second volume of the series is called *Religion in an Age of Science*, by Mr. Edwin A. Burtt, Ph.D. (5s. net). There is a good deal of the same kind of thing here. Religion has had its great periods of conflict, and always there is the despairing

cry of '*sauve qui peut*.' Science goes on grimly advancing, and religious people go on asking, 'How much can I still believe?' The reconciliation between science and religion will never come about till we realize the nature of the conflict. The ideal of science is intellectual honesty, that of religion personal salvation. And we must resolve this conflict of ideals. This we must do by 'remoulding religion into harmony with the interests of science.' Let us proceed to do this, and we shall find that religion and science converge into one in their 'brooding ideal and informing spirit' which is love, and this love comes from science, its 'zeal for social universality' and its 'attitude of live freedom and unflinching honesty.' There will be a church for this new religion, but it must not be assumed that even the existence of God is a necessary belief for membership.

Of course there is a great deal more than this in these books. There are reviews of the past, and discussions of the meaning of science and philosophy. But what we have written is a fair summary of the trend and conclusions of the books. They are full of crude dogmatisms, like the assertion, for example, that 'an ideal of perfection can never reside in the past,' or, again, like the reference to the 'abysmal ignorance' of men like Professor J. Arthur Thomson and Sir Oliver Lodge. It is difficult to assess the value of such books as these. If they are to be judged as contributions to any kind of positive religion which can either enlighten or help mankind, then we must regretfully say, with every disposition to welcome anything that has any kind of positive message, that they are worth nothing at all.

HAUNTING EDINBURGH.

We spend many happy holiday hours with books, but can hardly call to mind any better spent than those with Miss Grierson's fascinating volume, *Haunting Edinburgh* (Lane; 20s.). The spirit of the old city and of its people, mediæval and modern, is beautifully expressed, as vividly by the letterpress as by Miss Cameron's charming sketches and plates. The colourful scenes from Scottish history bring home to one the fact, forgotten by the average reader, that the old city was once the seat of one of the most brilliant courts in Europe, and explain in a measure why she retains to this day the aura of an aristocratic and romantic past. A volume to treasure for those of us who have seen many cities and still think 'Auld Reekie' without her peer in Europe.

In defence of the thesis that all true religion is accompanied by a considerate regard for the needs of others, Mr. Frank Kingdon has written a stimulating and informing book entitled *Humane Religion* (Abingdon Press; $2.50). The thesis is grounded on the teaching of the Bible, in the exposition of which it is shown that all its great characters from the patriarchs to Paul—and, of course, most notably Jesus—recognize interest in social welfare as an indispensable expression of religion. Mr. Kingdon then deals with the teaching of the philosophers from Plato and Plotinus to Bertrand Russell and Eddington, and shows that the great formative thinkers confirm the position of Jesus. This interesting survey of religious and philosophical history is followed by a section which deals specifically with our modern problems in the light of the general thesis of the book. These problems are the Social Ideal of Christianity, the Family, Patriotism, World Peace, Education, Industry, Leisure, and the writer points to the Christian solution of them. The book is a powerful and reasoned defence of the superiority of human values to property rights or merely institutional values.

Concentration on one aspect of a subject may easily lead to over-emphasis, but it would be impossible, according to Mr. Kingdon, to overemphasize the socio-ethical implications of religion; from his point of view, therefore, he is thoroughly justified in characterizing as the main fact of the Reformation the passionate desire of the Reformers to 'break down an institution which they believed to be a social menace.' On this book could readily be built by the discerning preacher an instructive series of sermons, which would furnish his congregation with valuable historical knowledge and real spiritual stimulus.

It may seem late in the day to publish another *Life of John Wilkes* (Allen & Unwin; 10s. 6d. net), that notorious profligate in an age of profligacy, but the author, Mr. O. A. Sherrard, justifies it on the ground that he 'left as his legacy to England a new conception of liberty, the Constitution, the sacredness of laws, and the meaning of representation' in Parliament. John Richard Green, in his 'History of the English People,' points out that by a singular irony of fortune this profane, licentious, and agreeable rake became the chief instrument in bringing about three of the greatest advances which our Constitution has ever made. He woke the nation to a conviction of the need for Parliamentary reform, by his defence of the rights of

constituencies against the despotism of an unreformed House of Commons. He took the lead in the struggle which put an end to the secrecy of Parliamentary proceedings, and he was the first person as the Lord Mayor of the City of London to establish the right of the Press to discuss public affairs. King George the Third and the most servile of his ministers did their utmost by prosecution, persecution, and imprisonment to suppress him, but first as the M.P. for Middlesex elected again and again, and later as Lord Mayor of London, he successfully defied King and Parliament until 'Wilkes and Liberty' became a popular cry throughout the country. Mr. Sherrard does nothing to conceal or extenuate this man's profligate amours, and but for the fact that he was unstable as water he might have signalized his career in the House of Commons by overthrowing that obstinacy of the King that caused the country the loss of the United States of America.

Selected Essays of J. B. Bury (Cambridge University Press; 12s. 6d. net) is a volume which appeals not only to the scholar but also to the general reader. It is edited by Mr. Harold Temperley, who supplies an Introduction which treats of the historical ideas of the late Professor J. B. Bury, Lord Acton's distinguished successor at Cambridge, and throws light upon the collection of essays which follows. These are ten in number, belonging to different periods of Bury's historical career. The first five, including 'The Science of History,' 'Darwinism and History,' and 'Cleopatra's Nose,' offer for the first time within the limits of one volume a systematic survey of Bury's views on the general scope and method of history. Many will also turn with interest to the essay on 'The Trial of Socrates,' and to that on the 'Roman Emperors from Basil II. to Isaac Komnênos,' by far the longest. The value of the volume is increased by reason of the fact that only one of the essays is still in print, and that some of them are not accessible even in well-known libraries.

Though Bury laid down that history was a science to be studied by scientific methods, he did not believe that it proceeded wholly along fixed lines, as some philosophers of history have thought. The theory of 'contingency' bulks largely in his later studies. But contingencies will become less important in human evolution through the increase of experience and the growth of democratic societies. 'It appears probable that as time advances, the fates of nations will become more and more independent of accidents, whether more or less serious than the pretty face of Anne Boleyn or the shape of Cleopatra's nose.'

A book in which the doctrine of the resurrection of the body is defended is very welcome to many. And in *The Resurrection of the Dead*, the Dean of Chester, the Rev. F. S. M. Bennett, essays this task (Chapman & Hall; 5s. net). His two main propositions are (1) that natural immortality is no part of the Christian creed, and is not true. Biology disproves it, for while you can divide the organism man for purposes of thought, you cannot divide him for any other purpose; and (2) the Fall is not a painful deduction from an historic myth, but a properly scientific hypothesis to explain the facts of experience. If there was a racial divergence, it must have been an organic divergence, and only an organic recovery can put things right. At His resurrection, Christ went back to His transfiguration body, and we by God's grace can turn again towards that same kind of body, which would have been ours but for the Fall. The result seems to be a definite vote in favour of 'conditional resurrection.' The book is interesting and able.

In *A People's Book of Saints* (Longmans; 7s. 6d. net), by Mr. J. Alick Bouquet, the stories of some of the Saints of Christendom—thirty-nine of them in all, drawn from the centuries between the second and the seventeenth—are told simply and lovingly, often indeed naïvely. It is the writer's conviction that we do not think enough about the Saints. The list of those here held up to our grateful remembrance begins with Ignatius and ends with Francis de Sales, but the majority of the names on it are those of English Saints. The volume is embellished with sixteen beautiful photographic illustrations.

Philip cometh to Andrew, by the Rev. Bernard Clements, O.S.B., Rector of St. Augustine's Theological College, Kumasi, West Africa (Longmans; 3s. 6d. net), is a collection of sermons and addresses given by the author, some in England, some in Africa, together with some Notes on Prayer and Penitence prepared for his theological (native) students in St. Augustine's College. The point of view is very High Church, and it is both amusing and pathetic to see the preacher, in dealing with the question of reunion, struggling between the Scylla of his broad spirit and the Charybdis of his particular creed. But the addresses are informed with a spirit of real piety, and we cannot help loving the preacher for his devotion, his sincerity,

and his single-minded concentration on his object. A good man, and a wise one, is behind all these sermons, and they will do good wherever they go.

A new volume on the Fourth Gospel has been published by the Rev. Edward Mears, M.A., Warden of the Brotherhood of St. Paul at Little Bardfield, Essex. It is entitled *The Gospel of St. John* (Murray; 7s. 6d. net), and is intended to suit the needs of Ordinands or 'lay-folk' possessing little or no knowledge of Greek. The work is in three parts. The first part is an 'Introduction.' In it the view is set forth that the author of the Fourth Gospel is not John the Apostle, son of Zebedee, but a younger John of Jerusalem; and that he solved the problem of presenting the Saviour by the method of the Dialogue, customary among Jewish rabbis and in the schools of Gentile philosophy. The method would be well understood not only at Ephesus, where according to tradition the Gospel was published, but throughout Palestine, Syria, and the rest of Asia Minor. The second part contains the Gospel in English, rearranged and literally translated. The rearrangement follows upon the author's conviction that displacements have occurred in the Gospel. The literal translation will be welcomed by Ordinands and others. The third part consists of a Commentary, in which the notes are for the most part brief, useful, and to the point. The whole book is inspired by belief in the Catholic faith concerning the Person of Jesus Christ. It appears to us that it admirably fulfils its purpose.

The latest volume of the 'Cole Lectures,' a foundation in Vanderbilt University, is *Man's Social Destiny in the Light of Science*, by Dr. C. A. Ellwood, Professor of Sociology in the University of Missouri (S.C.M.; 5s. net). It is an interesting discussion of the problem which seems to obsess American writers, What is to happen to the great values of life in the presence of modern industrialism and science? Professor Ellwood is an optimist with a cheerful outlook on the future. He begins with a picture of the present discontents and our present resources, and then proceeds to deal with the future of science, government, education, and religion. He has great hopes of science, when it has thrown off its own orthodoxy, which is a devotion to 'facts.' He defines science as 'tested knowledge,' a formula that few would accept, and hopes to see this newly-defined science extending its sway to all fields, with beneficent results. The review thus undertaken is marked by a calm competence and breadth of view which, whether one follows all his conclusions or not, is both helpful and enlightening.

The Mind of Christ on Moral Problems of To-day.

IV.

Education and Religion.

By the Reverend F. J. Rae, M.A., Director of Religious Instruction, Aberdeen Training Centre for Teachers.

Most people who are really interested in any subject regard it as the most urgent problem of the day, and educationists are no exception. In the matter of education we are in a fluid, experimental, transitional stage, but it would not be untrue to say that there has been a more solid advance to agreement in regard to the religious element in education than on almost any other aspect of the subject. It is true we are far from the goal. It is highly probable, to borrow some famous words of R. L. S., that there is no such place. But at any rate we have reached some general conclusions, and it is the humble aim of this paper to record some of these. Speaking of the goal, or the ideal in education, there can be no doubt about what that intangible and impossible thing is. The ideal would be a partnership of three. The State would look after the secular element, the body and mind; the home would look after the moral element, the training of character; and the Church would attend to the spiritual element, the