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against the meaning imported into them. Other extracts seemed to him indisputably true, and it was impossible for him to pronounce them to be false. He was unable to live in the intellectual atmosphere of the decree 'Lamentabile' and the Encyclical 'Pascendi.' The Cardinal reiterated his demand requiring submission within ten days. Loisy refused, and there followed in 1908 his excommunication. He says that the announcement brought him a feeling of genuine relief.

These volumes are by no means concerned only with Biblical Criticism. They are concerned with the problem of the ultimate reality of Religion itself. The author does not confine himself to historical criticism. He introduces his own speculative theories and philosophic presuppositions. He goes far beyond the province which he has made his own, into a province much deeper, and in which there is no reason to credit him with expert capacity or experience. The formidable fact confronts us in these volumes that one after another the advanced critics lose all faith in supernatural religion, and indeed in the personality of God. Margival begins as a priest agreeing with Richard Simon, ends as a layman engaged in a firm of publishers. Marcel Hebert similarly begins as a priest, throws aside his orders, and terminates his career in a vague philosophy of which even Loisy himself confesses its unsatisfactoriness.

When we reflect on the existence of great Theistic Religions independent of Christianity, there is plainly no reason why Biblical Criticism, however advanced or individualist, should end in denial of the personality of God. Are there no grounds in the Natural Universe, and in the intelligent and moral and spiritual capacity of man, to suggest a contrary conclusion? Have not millions rested their religious interpretation of life on these?

Loisy's strenuous indictment of the baleful influence of authoritative restriction on the freedom of the historical critic is powerful and indeed effective. But at the same time the total loss of anything that can be called religion goes far to neutralize his accusation. He seems entirely and strangely unconscious that his negative conclusions provoke reaction towards religion. Biblical Criticism is not necessarily ruinous to faith, nor can criticism ever be an adequate substitute for religion.

No notice of these volumes could reasonably omit a reference to Loisy's friendship with Von Hügel, a friendship extending over more than thirty years. It is superfluous to dwell on Von Hügel's sympathy with Loisy's critical labours, or on the encouragement which he lavished on the French Professor's troubles, or on the efforts which he made in the highest quarters to secure considerate treatment for his friend. Yet it is impossible not to feel that the difference between them was profound. Von Hügel watched with grave concern the diminishing hold of Loisy on anything that can be called Religion. In an impressive, indeed pathetic letter, Von Hügel sees that the line which Loisy is taking will if pursued lead to fuller exposition of his sceptical conclusions. Such a result Von Hügel owned would be very painful, and very harmful to many souls. Yet he had no fear that life's experience would not ultimately lead our fellow-mortals beyond the realm of radical scepticism.¹ To Von Hügel Loisy was the born enemy of the Transcendent, while the Baron 'took the Transcendent under his protection—not, however, that it needed it.' Loisy's influence on religion has become increasingly negative, whereas Von Hügel's last work was to bequeath to mankind his convictions on the Reality of God.

¹ iii. 168.

Literature.

THE SPIRITUAL LIFE.

IN her most recent volume, *The Golden Sequence* (Methuen; 5s. net), Miss Evelyn Underhill sets out her personal conclusions on the principles which are involved in a theology of the Spirit. The book takes its title from the Church's great hymn to the Spirit, the *Veni Sancte Spiritus*, known as the

'Golden Sequence,' and represents an attempt to enter into the meaning of that hymn and to interpret the doctrine which it declares. In the four sections into which the work falls, Spirit, Spiritual Life, Purification, Prayer (the last named being perhaps the most useful to the ordinary reader), the relation between man and God is considered in its various aspects. If some readers

were to complain that little is said in her pages about Fellowship and Service, Miss Underhill would answer that fellowship and service are not the essence but the expression of the spiritual life in man, and that her subject is man's essential spiritual life.

The work reveals Miss Underhill's intimacy with the great spiritual and mystical writers of the past and present, and is marked by fine devotional feeling, depth of thought, and clarity and felicity of expression. We commend it to the notice of devout-minded students of the relationship between 'rapt Spirit and rapt spright.' As an attractive sample of the writing we append the following: 'If the lovely natural scene is like a great fresco where we see the breadth and splendour of the thought of God, the soul is like a little bit of ivory, on which the same Artist works with an intimate and detailed love.'

THE NEW TESTAMENT AS LITERATURE.

Encouraged by the reception of his volume on the Literary Genius of the Old Testament, Mr. P. C. Sands, Head Master of Pocklington School, and late Fellow of St. John's College, Cambridge, has produced a companion volume, *Literary Genius of the New Testament* (Milford; 6s. net). In this volume, which we commend very cordially to students of the Bible, there is evidenced an intimate and loving knowledge of the New Testament writings as well as a just appreciation of their literary value. In some quarters the New Testament is minimized as literature, in others too much is made of it; but here appreciation appears to be critical and discriminating. For example, in asking us to admire Mark's realism, Mr. Sands is careful to say that his style possesses little literary skill or grace, and that his realism is not the realistic power of one who invents his situations and persons, but that of one who possessed or drew upon 'the apt Jewish memory' which all Jewish disciples sought to cultivate. It was a Jewish saying: 'The good disciple is like a cistern, built of concrete, which does not lose one drop.'

In pursuing his theme Mr. Sands takes up the writings of the New Testament in the order of our English version, except that St. Mark's Gospel is treated before St. Matthew's. Particularly fresh and attractive is the chapter on the Epistles of St. Paul. The vigour and fluency of the natural orator are combined in St. Paul with the art and studied devices of the trained orator. His use of simile and metaphor, of question and exclamation, of paradox and epigram, of peroration, of adjuration,

and of other oratorical methods besides, is carefully illustrated from his own words. The volume closes with a brief chapter on Translations, in which are considered three good modern versions, Weymouth's, Moffatt's, and the 'Twentieth-Century New Testament.'

THE CAMBRIDGE MEDIEVAL HISTORY.

This most important work of international history during the Middle Ages planned by the late J. B. Bury, M.A., Regius Professor of Modern History in the University of Cambridge, has now reached the seventh or penultimate volume. Its contents are entitled *Decline of Empire and Papacy* (Cambridge University Press; 50s. net). The editor, Dr. C. W. Previté-Orton, F.B.A., Fellow and Librarian of St. John's College, Cambridge, and Dr. Z. N. Brooke have to lament the death of their senior colleague, Dr. J. R. Tanner. Dr. C. W. Previté-Orton has written an admirable introduction to the leading events and characteristics of the fourteenth century. The age is one of stirring and striving more particularly in France, Germany, England, Wales, Scotland, and Ireland. Emperors, popes, kings, and nobles wrestled for the domination of the State; isolated thinkers, writers, and preachers like Wycliffe discussed the positions of the Church and the State; poets like Dante, Petrarch, Chaucer, and others were all of them prominent; the artisans in the towns and the peasants in the country strove tempestuously, if in vain, for a place in the sun. Moreover, it was the era of the Hundred Years' War, of that unspeakable plague the Black Death, that swept across the continent of Europe causing unparalleled devastation in every European country, and not least in Great Britain and Ireland. We read to-day of 'Socialism in our time,' but the fourteenth century had its active socialist propagandists. There is a significant chapter in this volume on 'Peasant Life and Rural Conditions from 1100 to 1500,' by Miss Eileen E. Power, D.Lit., Professor of Economic History in the University of London, one of three women scholars who make notable contributions to its contents. 'It was not until after the middle of the fourteenth century,' Professor Power writes, 'that peasant risings became both frequent and general, sometimes assuming the proportions of a real "green revolution."' The Peasants' Revolt in England (1381), perhaps the most interesting of all, gradually drew into its scope every smouldering grievance of the working classes in town and country alike. There were

similar revolts in France, in Spain, and, in fact, in every part of Europe. This effervescence in the rural world was accompanied by the appearance of a new spirit in the countryside, something of more universal significance than the old revolt against burdensome dues and services. This new spirit, half religious and half socialistic, is very marked in the English Peasants' Revolt and in some of the German Movements. Dreams of a reform in the Church were in the heads of English peasants in 1381. The remarkable English poem of Piers Plowman sounds a new note in medieval literature. Moreover, Froissart's description of the preaching of the wandering priest, John Ball, reads very like the socialist denunciations of to-day: 'Ah, ye good people, the matters goeth not well to pass in England, nor shall not do till everything be common and that there be no villains nor gentlemen, but that we may all be united together, and that the lords be no greater masters than we be. We be all come from one father and one mother, Adam and Eve; whereby can they say or shew that they be greater lords than we be, saying by that they cause us to win and labour for that they dispend.' The sentiments of the fourteenth century read very like those of the twentieth. There is a very fine chapter—one of the finest in the volume—by Mr. Arthur A. Tilley, M.A. Fellow of King's College, Cambridge, on 'The Early Renaissance,' in which he draws for us a vivid portrait of Petrarch. 'Here we have brought face to face the man who may be said to have inaugurated the medieval world and "the first modern man," the representative of the ascetic self-suppression of the Middle Ages and the representative of the cultivated individualism of the Renaissance.' It is impossible in a brief notice to do justice to a work of this magnitude and general excellence. In keeping with their character the essays are accompanied by elaborate bibliographies, a chronological table, full index, and last, but most important, a set of a dozen maps.

A NEW SERIES.

Messrs. Hodder & Stoughton have begun a series of apologetic volumes under the name 'The Westminster Books'—so called because the original proposal was made at a small Committee which met under the shadow of Westminster Abbey. Quite a number of similar series have seen the light in recent times. But these were mostly booklets—the 'Westminster' series is composed of books, well printed and bound, at 3s. net each.

Two volumes have just appeared and others are announced. Our appetite is whetted by such promises as these: 'Does God do anything?' by the Bishop of Liverpool, 'Does God care?' by Dean Matthews, and 'Why be good?' by the Rev. James Reid.

The first volume is by one of the editors, Archdeacon Storr, and the subject is *Do Dead Men Live Again?* It is a curiously worded title, but the topic is live enough. The author confesses that neither religion nor philosophy can demonstrate the fact of human survival. The most either can do is to show the inherent reasonableness of the belief. The Archdeacon offers four such arguments—the general, if not universal, character of the belief; the fact that personality is the goal of creation, and cannot well be destroyed; the eternal and spiritual nature of 'values' in which man shares; and the moral claim on God for the redressing of the inequalities of this life. The second of these was urged by Professor Pringle Pattison in his Gifford Lectures, the last by Browning in 'La Saisiaz.' The most original and most interesting part of the book is the chapter on 'Soul,' along with that on 'Spiritual Bodies.' There is real intellectual light in these chapters, which contain a sustained argument that makes both soul and spiritual body credible and reasonable. In the last two chapters on Conditional Immortality and Spiritualism the author is expository and inconclusive. On the whole the book gives the series an excellent start.

The second volume in the series is by the Rev. S. A. McDowall, B.D., on *Is Sin our Fault?* The author rightly asserts that the central problem here is the nature of freedom, and a large part of the book is devoted to that point. Alongside this is the question: 'Must goodness take first place?' that is to say, before truth and beauty. The argument on freedom is not easy to follow; indeed, this may be said of the book as a whole. The treatment is fresh and able, but it is not nearly simple enough for the people to whom this series appeals. All the main interests connected with the moral situation are passed in review—conscience, sin and original sin, freedom and free-will, and finally atonement. There is a clever and annihilating answer to determinism on p. 101 f., and all through the book is suggestive, but it needs an attentive hearing.

WHAT IS WRONG WITH OUR EDUCATION?

The Editor of an educational paper in Switzerland invited his readers to send him answers to

the simple question: 'From what did you suffer most at school?' The response led to two results. One was that the paper lost four hundred of its subscribers at once, probably teachers. The other was that Dr. Willi Schohaus, Director of the Training College at Kreuzlingen, selected seventy-eight of the most typical 'reports,' classified them, prefaced them by a long essay of his own, and published the whole in a volume which has just been translated into English: *The Dark Places of Education* (Allen & Unwin; 12s. 6d. net). The reader may be wise to follow the advice of Dr. Ballard, who writes an enthusiastic foreword, and read first the 'reports' of former pupils on their sufferings, on pp. 123-330, and afterwards Dr. Schohaus's essay.

The author does not spare either our educational system or the teaching profession. Briefly, his criticisms (based on his material) are as follows. The fault of the school is its detachment from life; it is not efficient for living. Very many pupils endure sufferings at school which are a nightmare to them. This is partly due to the character of the teacher, and sometimes to his ignorance. Further, teaching is too abstract. There is too much worship of mere learning. Education is regarded as an end in itself, and the child's mind is sometimes filled with rubbish. The discipline is often bad. The moral training is generally bad—the ideas of the teacher being forced on the pupil. The personality of the child is neglected. The pupils are all pruned to the same pattern. Finally, there is a drastic treatment of the teacher's faults—partiality, autocracy, sarcasm, and resort to corporal punishment.

There is a great deal of wholesome medicine here for teachers. If they have the grace to read this book with some humility, they will swallow the medicine with a wry face, but with healthful results. All the same, a word of caution ought to be uttered about the use made of such 'questionnaires' as we find here. They are on the whole a bad way of reaching truth, bad because ineffective. The answers to such questions are given from all sorts of motives, and are rarely a reliable account of facts. They are one-sided, they may be merely malicious, and they are a poor foundation for generalizations. All the same, there is much wisdom in the criticisms and suggestions of this able book.

A work of a totally different kind, and even more aggressively critical, is *Education and the Social Order*, by Mr. Bertrand Russell (Allen & Unwin; 7s. 6d. net). In one respect at least the writer

agrees with Dr. Schohaus—that two of the conditions of sound education are good teachers and small classes. To Mr. Russell, however, the main defects of our educational system are due to private property and the patriarchal family. He is not an altogether convinced communist indeed, for he points out very frankly the weaknesses of the communist philosophy. The school, under communism, he confesses, is to be an instrument of class domination as much as it is with us, only in the hands of the proletariat; and there is no moral teaching other than what is useful to the workers in the class struggle. It would seem to follow (says Mr. Russell) that when the proletariat achieves final victory there will be no morality at all. Mr. Russell, however, is a great believer in freedom in education. Children should be allowed to call their parents fools, to swear if they like, to talk about what to 'inhibited adults' seems indecent. 'Given such conditions, children may grow up fearless and fundamentally happy.' Mr. Russell deals with many subjects in this book—sex, the herd, the family, religion, competition, economics—all as they affect education. He is always interesting, and often irritating because of an absurd dogmatism about things he dislikes. His description of Pragmatism, for example, on p. 23 is ludicrously unfair, and the very idea of religion rouses the worst in him. His book is not nearly so useful as that of Dr. Schohaus because it is doctrinaire and individualistic, but it should be read all the same.

THE LUTTERWORTH PAPERS.

The Religious Tract Society under its new name, 'The Lutterworth Press,' is launching out on new ventures. Among these is a series of booklets, price 3d. each, by well-known writers on aspects of Christian faith and life. The most interesting is one by Dr. Karl Barth called *Questions to Christendom*. These questions are as follows: (1) Does Christendom see and understand that it is faced to-day with a whole series of alien religions different from those of the past? (communism, fascism, 'Americanism,' new Islam). (2) Is Christendom herself quite clear that she has nothing else to expect from these 'religions' but war to the knife? (3) Does Christendom know how near to her lies the temptation, by a slight betrayal of her proper business, to escape such an imminent conflict with those alien 'religions'? Does she know that this must not happen? Does she know that under no circumstances must she howl with

the wolves? (4) Does the present situation, the conflict with the new and old 'religions,' plant Christendom finally and chiefly face to face with the question: '*Does she know herself?*' Barth on these questions, even with such brevity, is cheap at threepence. Other issues are *The Oxford Group: A First Century Christian Fellowship*, by Mr. F. W. Rowlands, B.A.; *Who do Men say that I am?* by the Rev. R. Birch Hoyle; *Not Far from Every One of Us*, by Mr. Hugh Redwood; *Protestantism: Its Fundamental Basis*, by the Rev. R. Mercer Wilson, M.A.; *Christian Reasons*, by Mr. A. Donald Miller; and *Zinzendorf*, by the Rev. W. Y. Fullerton, D.D.

'After all, language was given us, despite the witty Frenchman's epigram, to express and not to conceal our thoughts, and to express them as clearly and unmistakably as may be. The very greatest poetry and prose always have the mark of clarity.' It is with a desire to aid, among others, writers of sermons and preachers who preach extemporarily to act on the principle of the foregoing sentence, that the Rev. Henry Bett, M.A., Professor of Church History in Handsworth College, Birmingham, has written a most appropriate volume entitled *Some Secrets of Style* (Allen & Unwin; 7s. 6d. net). Professor Bett has already given proof of his qualifications as a capable guide in a smaller volume, 'How to write Good English.' The present volume, we are told, is the result of many years of a careful reading and study of the best classical and modern literature, and all who read it will admit the claim. In an introductory chapter he points out that there are writers whose powers of thought are greater than their powers of expression and whose writings may be immortal. On the other hand, there are writers whose gift of expression is far in excess of their other intellectual powers and whose writings may achieve a minor immortality in literature merely by the grace and beauty of their language. All style, he insists, is a question of the apt word, and there is often a word that is supremely apt. 'The gift that enables a writer to find this apt word may make him immortal even though his other gifts are few.' 'Anything that deserves to be called great literature must be the fine expression of fine thought.' Professor Bett draws many of his illustrative quotations from the poetry of Shakespeare, Milton, Wordsworth, Tennyson, and Browning, though

of the last he is also critical. He is especially critical of Dryden and Pope. Why is the eighteenth century, he asks, the dreariest period in English literature? There is probably as much mere thought and naked truth in the verse and prose of that century as in those of any other. It is the vicious style of the period that has doomed it. We are accustomed in these days to read of school-boy 'howlers,' but Professor Bett in his wide reading has found 'howlers' perpetrated by the most eminent authors. He draws the line at theologians. The latter will find their gifts of expression aided by a reading of this most suggestive book.

Living Issues in China, by Mr. Henry T. Hodgkin (Allen & Unwin; 5s. net), is a most interesting and thought-provoking book. The writer has not only travelled widely in China, but has done years of missionary spade work. Writing out of a full knowledge he gives a survey of China's problems, political and international, educational, social, and religious. Perhaps the most attractive feature of this survey is its fair-mindedness. It is fitted to allay prejudice, to quicken missionary zeal, and to stir sympathy with those who are facing an incredibly difficult situation. In the concluding chapters Mr. Hodgkin has some very suggestive things to say about the growth of the indigenous Chinese Church and the relation of the gospel to the ethnic religions and the world movements of to-day.

After carefully reading *The Truth about India*, by the Rev. Verrier Elwin (Allen & Unwin; 1s. net), we are left anxiously asking the question of the sub-title 'Can we get it?' Father Elwin is a whole-hearted supporter of Mahatma Gandhi and the Congress, and a vigorous critic of the Indian Government. He certainly brings forward grave evidence of alienation between Government and the majority of educated people in India. But when, in claiming complete independence for India, he says that the solution of the problem 'is not really difficult,' one is led to feel that he is rather a dreamer than a practical statesman. With the sorrows of the Chinese Republic before the eyes of the world, the most ardent friend of India may well hesitate to believe that the destiny of India's millions has only to be committed forthwith to Mr. Gandhi and all will be well.

The number of medical men who become clergy-

men is relatively very few. There is a notable case in that of the Rev. Dr. Charles W. Budden, who after twenty-five years' active experience as a medical man has taken holy orders and is now Vicar of St. Mildred's, Croydon, in the Primate's diocese of Canterbury. It is out of his experience as a doctor that Dr. Budden has just published an arresting little volume entitled *One Hundred Popular Fallacies* (John Bale, Sons & Danielsson; 3s. 6d. net). These fallacies affect life from the cradle to the grave, and Dr. Budden has the literary gift that enables him to write clearly, pithily, pungently, and with a good deal of humour. He admits having mischievously poked fun at nurses, doctors, parents, and friends, but where he deals with quacks it is with irony and scorn. It is a book that should be in every home, the richest and especially the poorest. They are duly numbered, these popular fallacies, and in every case Dr. Budden sticks to his text. He writes as one having authority and who has been a Medical Officer of Health. Take as a sample: 'That alcohol increases efficiency.' 'Scientific research has put beyond question that this drug even in moderate quantities diminishes the output of muscular work.' 'It is now established beyond all reasonable doubt that the value of alcohol as a food in ordinary conditions of life is practically nil, but it seems able, on occasions, to tide over a period of sickness when ordinary food cannot be absorbed.' Another fallacy that Dr. Budden feels delight in exposing is 'that rice pudding is wholesome.' 'As a child I loathed rice pudding, and was always made to eat it and to suffer subsequent discomfort in consequence. I did not know then that the medical science of the twentieth century would justify my dislike and exonerate me from all blame.' It will startle most mothers to learn that children should have parties is a popular fallacy. 'The children's party is one of the banes of childhood, and its effect is almost wholly bad.' Dr. Budden is always courageous and confident, and lays down the law, as he says, with uncommon sense even for one of that highly trained profession.

The Near East (1s. net) is one of a series of short handbooks published by the Church Missionary Society to give information and rouse interest in mission work in 'Africa and the East.' The present book deals with the Muhammadan world, particularly Arabia, Egypt, and the Sudan, Palestine, and Persia. It is written with intentional simplicity and directness so that the general reader without previous knowledge may find in it what he wants.

The narrative is brightened by several excellent photographs.

The commemoration of the death of Sir Walter Scott, a century ago, has taken no more remarkable form than the number and variety of the books it has called forth, from the notable biography by Mr. John Buchan, M.P., and the character study by Mr. John A. Patten to the volumes of unpublished Letters edited by Professor Grierson. The story of Scott's life is being read to-day as if it were that of a contemporary, and as if the present generation had been witnesses of its pathetic close. His poems and many of his novels were still being widely read by the generation of fifty years ago. Of the works of how many popular authors can as much be said? People still living learnt the history of Scotland from Scott's 'Tales of a Grandfather.' They can also remember when the dramatized version of 'Rob Roy' long filled the bill of the Edinburgh theatre, and when the 'Bride of Lammermoor' was a no less popular opera. Scott the man and the chief of his creations in poetry and fiction still have a living interest and are assured of an enduring place in the history of our Literature. Among the recent publications called forth by the centenary, *Scott and the Lure of the Road*, by the Rev. P. Laurence K. Mudie (James Clarke; 5s. net), makes an attractive and arresting appeal. Mr. Mudie says it has been a literary recreation for many years to go over the actual ground associated with the best known of Scott's novels and in this way to gather the real background of each. Thus we have 'Old Mortality and Lanarkshire,' 'Rob Roy on his Native Heath,' 'Guy Mannering and Galloway,' 'With the Antiquary in Angus—The Scottish East Coast,' 'The Bride of Lammermoor—Wigtownshire and East Lothian,' 'The Abbot and Loch Leven.' He has read widely and critically and shows himself a most competent guide. He would feign give us his opinion at length on the question, 'What is Scott's religion?' but is content to answer: 'It is a faith of acceptance, not of theological analysis. The problems that harass the psychologist in his study do not exist for Walter Scott. His faith is primarily not one of thought but of action.' Mr. Mudie has gone a long way towards the fulfilment of his object of kindling in his readers his own enthusiasm for Scott's fiction.

Pioneers of the Kingdom, Part I., by Phyllis L. Garlick (Highway Press; 2s. net), 'is the first of two sets of lessons attempting to show that the

Christian adventure which had its beginnings in the Acts of the Apostles has been carried on down the ages by a succession of missionary heroes who have shared the same compelling motive.' These lessons are planned for children of eleven to fourteen, and teachers will find in them a great deal of excellent material. The missionary heroes whose work is described are Patrick, Columba, Augustine, Aidan, Boniface, Anskar, Ulfilas, Vladimir, Francis, and Raimon Lull. They form a galaxy whose adventures and achievements should fire the imagination and enthusiasm of the young.

The number of ministers who publish their sermons to-day is small, but happily among them is Dr. J. D. Jones, C.H. The title of his latest volume is *Richmond Hill Sermons*, from the name of the great Congregational Church in Bournemouth, where he preaches week by week and year by year, sermons fresh and full of thought. Those in this volume have created more than the usual interest, the publishers say. The themes are varied, and the space given to each—there are only sixteen sermons—adequate for the development of the thought. The price of 5s. net (Hodder & Stoughton) should ensure Dr. Jones' message reaching a large number. There are some errata which should receive attention in a second edition.

The volume may be sampled in 'The Christ of the New Testament and the Christ of To-day,' which we give, though in abridged form, in 'The Christian Year' this month.

Christmas is not very far away, and we are glad to know of books that may be given to the children at such a time. The Lutterworth Press send two excellent examples. One is *Stories of Jesus for Mothers to Tell*, by Mrs. Elfreyda M. C. Wightman (7s. 6d. net). The gospel story is gone over very simply and beautifully, with a judicious and justifiable use of imagination, but always adhering closely to the text. What is quite new in such a volume, however, and very welcome, is the addition (after each story) of a section for the children, containing simple prayers and suggestions for 'expression work,' as well as a section for the mothers, with useful information on matters of faith or guidance about the moral religious meanings of the stories. The book is beautifully printed and bound, and has a large number of coloured plates. This is one of the very best of such books we have seen, both for the vivid power of story-telling and for the delightful appendices to which reference has been made.

The other book is *The Children's Jesus*, by Miss Noël E. Nicholl, with twenty-four coloured plates (2s. 6d. net). Miss Nicholl is one of the most competent members of the staff of the Youth Committee of the Church of Scotland, a skilled teacher with a knowledge of child nature. It is pleasant to find her devoting her gifts to the very youngest children. The stories in her book are told with the utmost simplicity, and in direct, picturesque language. They will be a great help to teachers of 'primaries,' as well as to others who work with the infant stage. Both books are worthy of all praise.

The Man God Uses, by the Rev. Oswald J. Smith (Marshall, Morgan & Scott; 2s. 6d.), contains a series of addresses in which an impassioned appeal is made for full surrender to the Spirit, separation from the world, and whole-hearted Christian service. The addresses are what the Americans call 'inspirational' rather than instructive, but there is certainly a fervour about them which many readers will find stimulating.

In the Annual Philosophical Lecture under the Henriette Hertz Trust delivered before the British Academy in 1932, Mr. H. A. Prichard considers the subject of *Duty and Ignorance of Fact* (Milford; 1s. 6d. net). The question which he raises is one which does not trouble us much, if at all, in practical life, and it is apt to be only casually treated at the best by the theorist. Yet it is of importance for theory at any rate. It may be thus stated: 'If a man has an obligation, *i.e.* a duty, to do some action, does the obligation depend on certain characteristics of the situation in which he is, or on certain characteristics of his thought about the situation?' The first alternative implies an objective view of duty, the second a subjective. A clear and sober discussion of the question leads Mr. Prichard to conclude that the subjective view better corresponds with our ordinary thought, but that it is exposed to various difficulties. If, however, we allow, as he thinks we must, that an obligation must be an obligation not to do something, but to set ourselves to do something, we have to modify accordingly not only the original question, but also both the alternative views of the basis of an obligation.

Pastoral Psychiatry and Mental Health, by the Rev. John Rathbone Oliver, D.D., M.D. (Scribner's; 8s. 6d. net), contains the Hale Lectures for 1932. It is a very full and excellent treatment of the whole

subject of mental illness in its connexion with morals and religion. From the medical point of view it is thoroughly accurate and reliable, while it is written with a lucidity which makes it very understandable. Perhaps the most valuable part of the work is the great amount of clinical material which is given, enabling the general reader from the record of a large number of illustrative cases to form some idea of the variety and complexity of mental disorders. The ordinary pastor, fortunately, does not meet such cases every day, but it is well that he should know of their existence and be prepared to deal with them wisely when they do occur. The book can be confidently recommended as a sane and helpful treatment of the whole subject of mental and sexual maladjustment.

A work by an American Professor on the Person and ministry of Jesus Christ claims to offer 'a new point of view.' The book is *The Re-interpretation of Jesus in the New Testament*, by Professor Carl E. Puriton, Ph.D. (Scribner's; 7s. 6d. net), and the claim is a large one to be made to-day. As a matter of fact, the book is an interesting study, first of the sources of our knowledge of Jesus, then of His ministry, and finally of the different interpretations of Him to be found in New Testament books—Paul, John, Hebrews, Acts, and Revelation. There is nothing very novel in the book, but it is all readable, not very thorough but good sound

work, a useful kind of introduction to the New Testament presentation of Jesus.

Volumes innumerable have been written on prayer, but the subject remains ever fresh with its problems, and elusive in its essential mystery. *Prayer: Its Mysteries and Methods*, by the Rev. J. A. Clapperton, M.A. (Sharp; 3s. 6d. net), is a book of wise guidance for devout souls. It touches upon the difficulties that have been raised by physical science and the reign of law, but the reasoning here is not profound nor likely to carry conviction to the unbelieving mind. The strength of the book lies in its wealth of Scriptural teaching and of practical suggestions for the ordering of the prayer life. It should prove most helpful to all who need guidance and encouragement in the practice of prayer.

The New Reformation, by A. K. (Stockwell; 3s. 6d. net), contains a collection of short letters from a Quaker to a Fundamentalist intended to convince the latter that his view of the Word of God is erroneous and that he should give more heed to the Inner Light. It is difficult to believe that any Christian to-day has so crude a conception of the Word of God as this Fundamentalist is represented as having. The argument of the letters is slight, and very little positive contribution is made to the elucidation of this great subject.

Recent Biblical Archaeology.

BY THE REVEREND J. W. JACK, D.D., GLENFARG, PERTHSHIRE.

HITHERTO we have been accustomed to think of Sumer and Egypt as the most ancient cradles of civilized life. But now, according to Sir John Marshall, such marvellous discoveries have been made at Mohenjo-Daro that the Indus may have to be regarded as more original than the Nile or the Tigris. There is evidence that caravans with precious stones and valuable manufactured goods were crossing the mountain barriers from India westward to Mesopotamia five thousand years ago, many centuries before Abraham was born. Numerous objects with writing on them have been unearthed. These contain ideographic signs, such as lie at the foundation of Egyptian, Sumerian, and Chinese

writing. Though not yet translated, the appearance of the script shows that it has to do with forestry, canals, water-supply, transport, trade, and government. We thus have a view of an active world, corresponding to a high development of civilization, long before the ancestors of the Hebrews left the steppes of Arabia. The discovery has enlarged the domain of Eastern archæology, and may yet throw considerable light on the early pottery, figurines, seals, and similar material unearthed in Babylonia, Syria, and Palestine.

This extension of the origins of civilization adds interest to the excavations which are being conducted at Nineveh and other places in the Tigris-